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V-VIII.

THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Arya Path, Path of the Buddhas of perfection. —*The Voice of the Silence*

VOLUME VIII
January-December 1937

THEOSOPHY CO. (INDIA), LTD.
51, Esplanade Road
BOMBAY

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Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

JANUARY 1937

No. 1

THE THEOPHILANTHROPISTS

If ever a universal religion should prevail, it will not be by believing anything new, but in getting rid of redundancies and believing as man believed at first.—THOMAS PAINE.

Often some "Adorer of God and Friend of Man" arises when "times that try men's souls" precipitate themselves in human history. Such an inspirer was Thomas Paine who helped masses of people to pass the test imposed and right the prevailing wrongs. The second centenary of his birth is being celebrated everywhere this month by lovers of liberty. We give the place of honour in this issue to a contribution about this great servant of humanity, by one who is himself an esteemed humanitarian.

The works of Thomas Paine, the Internationalist and Spiritual Reformer, are well known, and yet *The Rights of Man*, *Common Sense* and *The Crisis* ought to be better known in these days when liberty of thought and freedom of speech are being suffocated. Paine's penetrating

and convincing analysis of creedal Christianity, which is described as "an investigation of true and fabulous theology," is also well known; yet *The Age of Reason* deserves even to-day a wider circulation in Christendom, and the methods of treatment there used need to be properly applied also by religious reformers elsewhere.

One aspect, however, of Paine's constructive labours is not very widely recognized. While large masses readily accepted the political lead he gave, they were not prepared to follow him in matters of religion. Prejudice, which Paine compared to a spider, thwarted his attempt in this direction. His *Age of Reason*, published in two parts—in January 1794 and October 1795—failed to precipitate a mental revolution, for which he had probably hoped,

similar to the political one which had followed the publication of *Common Sense* in January 1776.

If mental and moral upheavals often give birth to a real genius, the presence of the latter awakens the slumbering intuitions of at least a few who gather round him. Such arose in his day, and with the co-operation of those kindred minds Paine founded the Society of Theophilanthropists. He delivered the inaugural address, the ideas and programme of which did not suit the ultra-radical 'atheists of France on the one hand, and on the other hand alienated from him the entire orthodox Christian world. Thus Paine met that which is ever the fate of the expounder of Divine Wisdom in every age and clime.

Thomas Paine and his companions called themselves "Adorers of God and Friends of Man," and looked upon the "study of natural philosophy" as "a divine study." His "Discourse" to them opens with a declaration which names fanaticism and infidelity as the two principal enemies of Religion, and to overcome them he advocates the use of reason, the cultivation of right morality and the study of natural philosophy.

What was the basis of this Society? In Paine's words :—

It has been well observed at the first institution of this society that the dogmas it professes to believe are from the commencement of the world ; that they are not novelties, but are confessedly the basis of all systems of religion, however numerous and contradictory they may be. All men in the outset of the religion they profess are Theophilanthropists. It is impossible to form any

system of religion without building upon those principles, and, therefore, they are not sectarian principles, unless we suppose a sect composed of all the world.

The programme of the Society's activities was also outlined by him :—

The society is at present in its infancy, and its means are small ; but I wish to hold in view the subject I allude to, and instead of teaching the philosophical branches of learning as ornamental accomplishments only, as they have hitherto been taught, to teach them in a manner that shall combine theological knowledge with scientific instruction ; to do this to the best advantage, some instruments will be necessary for the purpose of explanation, of which the society is not yet possessed. But as the views of the society extend to public good, as well as to that of the individual, and as its principles can have no enemies, means may be devised to procure them.

If we unite to the present instruction, a series of lectures on the ground I have mentioned, we shall, in the first place, render theology the most delightful and entertaining of all studies. In the next place we shall give scientific instruction to those who could not otherwise obtain it. The mechanic of every profession will there be taught the mathematical principles necessary to render him a proficient in his art. The cultivator will there see developed the principles of vegetation : while, at the same time, they will be led to see the hand of God in all these things.

The Religion of Deism for which the Theophilanthropists laboured looked upon God as "a first cause," "to be discovered by the exercise of reason."

What was Paine's conception of Deity ?

Incomprehensible and difficult as it is for a man to conceive what a first cause is, he arrives at the belief of it, from the tenfold greater difficulty of disbelieving it. It is difficult beyond description to conceive that space can have no end ; but it is more difficult to conceive an end. It is difficult beyond the power of man to conceive an eternal duration of what we call time ; but it is more impossible to conceive a time when there shall be no time.

Not only does Paine use the symbols of Space and Duration but also that of Motion. He says to his companions that "the universe is composed of matter, and as a system, is sustained by motion. Motion is not a property of matter, and without this motion, the solar system could not exist."

Thomas Paine was a mystic, and he was a politician because he was a philosopher. We give below a few short extracts which show the trend of his own Religion :—

I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church.

I had no disposition for what is called politics. It presented to my mind no other idea than is contained in the word Jockeyship. When, therefore, I turned my thoughts towards matters of government, I had to form a system for myself, that accorded with the moral and philosophic principles in which I had been educated.

It is from the study of the true theology that all our knowledge of science is derived, and it is from that knowledge that all the arts have originated.

All the principles of science are of divine origin. It was not man that invented the principles on which astronomy and

every branch of mathematics are founded and studied. It was not man that gave properties of the circle and triangle. Those principles are eternal and immutable. We see in them the unchangeable nature of the Divinity. We see in them immortality, an immortality existing after the material figures that express those properties are dissolved in dust.

It is only in the CREATION that all our ideas and conceptions of a *word of God* can unite. The creation speaketh an universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original, which every man can read. It cannot be forged ; it cannot be counterfeited ; it cannot be lost ; it cannot be altered ; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not ; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds ; and this *word of God* reveals to man all that is necessary for man to know of God.

The structure of the universe... is an ever existing exhibition of every principle upon which every part of mathematical science is founded. The offspring of this science is mechanics ; for mechanics is no other than the principles of science applied practically. The man who proportions the several parts of a mill, uses the same scientific principles, as if he had the power of constructing an universe ; but as he cannot give to matter that invisible agency, by which all the component parts of the immense machine of the universe have influence upon each other, and act in motional unison together, without any apparent contact, and to which man has given the name of attraction, gravitation and repulsion, he supplies the place of that agency by the humble imitation of teeth and cogs. All the parts of man's microcosm must visibly touch ; but could he gain a knowledge of that

agency, so as to be able to apply it in practice, we might then say that another *canonical book* of the Word of God had been discovered.

Any person, who has made observations on the state and progress of the human mind, by observing his own, cannot but have observed, that there are two distinct classes of what are called Thoughts; those that we produce in ourselves by reflection and the act of thinking, and those that bolt into the mind of their own accord. I have always made it a rule to treat those voluntary visitors with civility, taking care to examine, as well as I was able, if they were worth entertaining; and it is from them I have acquired almost all the knowledge that I have. As to the learning that any person gains from school education, it serves only like a small capital, to put him in the way of beginning learning for himself afterwards. Every person of learning is finally his own teacher, the reason of which is, that principles, being of a distinct quality to circumstances, cannot be impressed upon the memory; their place of mental residence is the understanding, and they are never so lasting as when they begin by conception.

Seekers and students of the Universal Wisdom, which Paine calls "real theology" and the principles and doctrines of which are of "divine origin" have laboured from age to age—sometimes in secrecy and silence like the persecuted Rosicrucians of the fifteenth century; sometimes publicly as did the Theoso-

phists taught by Ammonius Saccas in the third century or by H. P. Blavatsky in the nineteenth; sometimes the work is forwarded by agents who are unconscious of their blessed mission, while others, like the famous Comte de St. Germain, work with full vision and understanding. But behind all such individuals or organisms are the true Theophilanthropists, Adorers of Immortal Spirit and Friends of mortal men. Of Them and Their companions and apprentices, of whom he himself seems to have been one, Walt Whitman wrote :—

That we all labour together transmitting the same charge and succession,

We few equals indifferent of lands, indifferent of times,

We, enclosers of all continents, all castes, allowers of all theologies,

Compassionaters, perceivers, rapport of men,

We walk silent among disputes and assertions, but reject not the disputers nor anything that is asserted,

We hear the bawling and din, we are reached at by divisions, jealousies, recriminations on every side,

They close peremptorily upon us to surround us, my comrade,

Yet we walk upheld, free, the whole earth over, journeying up and down till we make our ineffaceable mark upon time and the diverse eras,

Till we saturate time and eras, that the men and women of races, ages to come, may prove brethren and lovers as we are.

THOMAS PAINE—SERVANT OF HUMANITY

[Mr. Frederic J. Gould is well known as a Humanist, and indeed his autobiography is published under the title of *The Life Story of a Humanist*. He is a lecturer and demonstrator in Moral Education, and in 1913 he visited India and gave demonstration lessons in eight Bombay Presidency cities by arrangement with the Bombay Government, and also in Baroda City. His wide experience and sympathies render him peculiarly suitable to pay an understanding tribute to the memory of Thomas Paine.—EDS.]

The man who said "My country is the world, and my religion is to do good," was a man who vitally and amazingly influenced the souls of England, France and America, and, when he died in 1809, left a memory cursed by dull Christian bishops and admired by democrats and progressives. Born (January 1737) in a serene little English country town his life and utterances thundered east and west of the Atlantic. Son of Quaker parents who revered the divine Inner Light and recoiled from weapons of war, he flung himself into the crimson glare of the French Revolution and eagerly marched in the ranks of George Washington's republican army. He worshipped God in philosophic manliness, but scorned the miracle-legends of the Jewish-Christian Bible as a hindrance to the expansion of man's mind and the healthy advance of politics, economics and world peace. Under the presidency of Edouard Herriot, former premier of France, an International Committee erects a monument to Thomas Paine in Paris this month. Though Paine's Deism was strong and sincere, he has always been a shining hero in the eyes of English, French and American Free-thinkers.

Like his father, Paine made

women's "stays." Then he measured wine barrels as an excise officer. Then he married, and discovered himself physically and temperamentally unsuited to marriage, and peaceably and courteously separated from his wife. Had he been in harmony with the Roman Catholic faith this man—smooth-faced, brilliant-eyed, broad-shouldered—would have travelled as a dynamic celibate missionary. His spirit was otherwise shapen, and he strode the wide world platform, not as an orator (though he was a bright conversationalist), but as an evangelist whose pamphlets and books spread republican thunder among the so-called "lower classes" and the political liberals. The shrewd scientist and statesman, Benjamin Franklin, perceived the young man's genius for clarity of ideas and vigour in reform, and encouraged him to voyage west, and Paine spent an astonishing thrill of thirteen years in America.

I have walked the streets of forty cities in the United States and looked musingly at many American landscapes, and it seems to me very natural that the spontaneous urge of self-reliance, such as we witness in so many lands to-day, explains the break-away of the American Colonies from Britain. To Franklin and Washington, however, and to the

eighteenth century Colonials, the one brutal cause lay in the British aristocracy and monarchy ; and assuredly, in a superficial sense, the Colonials had ample reason for resentment. Paine gave the resentment a tremendous voice. In a vigorous pamphlet (1776) he upbraided the English King as a "Royal Brute," and called upon the Americans to elect a Congress to govern "The Free and Independent States of America." A storm of cheers greeted the Declaration of Independence six months later. Paine faced a soldier's hardships for awhile, but his truly solid help was rendered in print. When wintry conditions appalled not a few of the rebel people, Paine burst into flame thus :—

These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country ; but he that stands it now deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered ; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph.

Through a tempest of vicissitudes and adventures—defeats, quarrels, money troubles—Paine incessantly printed appeals, and loyally maintained the note of confidence. Once he risked a voyage to France and back in order to provide Washington's treasury with a load of French silver. After the acknowledgment by England of U. S. A. Independence, the republicans gratefully gave Paine a stone-built mansion, a farm, and bags of dollars. In leisure hours, he—not without a touch of engineering talent—framed designs for novel iron bridges. But his ears

seemed to catch significant murmurs and pulsations from the passionate spirit of Europe. He found his way to Paris and then to London, and in 1791-2 he shocked the so-called "upper classes" by publishing a book on *The Rights of Man*. Sold cheap, it warmed the hearts of the working-classes who could read, or the poor wretches who could not read but eagerly listened to its pages recited aloud. Paine scorned monarchy and disdained a hereditary peerage. He wanted civilization to shape itself into a "Pacific Republic" or Confederation (and in so doing he was forecasting the League of Nations). He spoke in words of fire on behalf of what were essentially the Depressed Classes of England, and demanded, first, heavy taxation of the rich, and then child-allowances at birth and for education, labour-houses and good meals for all willing workers, old age pensions, and freedom for wage-earners to make their own bargains with employers as to their pay. In a country thus economically born again,—“The poor, as well as the rich, will then be interested in the support of government, and the cause and apprehension of riots and tumults will cease.”

The tumults did not cease in England or in Europe. The English ruling classes and their lackeys tumbled into tumults of the soul. Up and down the land crowds of people who took the constructive pioneer Paine for a mere iconoclast made and burned images of him ; and the pompous figure of Law raised its menacing fist and summoned him as “a wicked, malicious, seditious and ill-disposed person.” It is said that the

visionary William Blake,—he who penned the lines often sung to-day—

Nor shall my sword sleep in my hand,
Till we have built Jérusalem
In England's green and pleasant land,

put his hand on Paine's shoulder, warned him of the coming constables and advised him to go over the water.

Paine rushed to Dover and never saw his motherland again. Calais crowds roared : "Long live Thomas Paine !" Soon he sat as a member in the revolutionary Convention at Paris. But though he spent ten years in France, his enthusiasm for its gospel of "Liberty, Equality, Fraternity" faded out. He had opposed the condemnation of King Louis to the guillotine. He had been thrust into prison for nearly a year as a man of ideas too moderate for a pure democracy. Napoleon flattered him, and then frowned. Paine was suspected, perhaps rightly, of sympathy with the Negro rebels against French rule in Haiti. At last he murmured to a transatlantic friend : "I know of no republic in the world except America, which is the only country for such men as you and I," and to the United States he eagerly fled in 1802.

During those ten years in France, however, he expressed both intellect and heart in two achievements,—one in smashing dull and useless images in eighteenth-century Christianity, the other in outlining a noble Humanist religion. The iconoclastic work was the publication of a blunt, scathing and dynamic criticism of Bible "miracles" in his book entitled *The Age of Reason*. Whether in the legends of Moses, or Solomon, or Jesus, Paine poured burning con-

tempt on miracle-tales that diverted men's thought from the central values of religion and ethics. His fiery assaults ended in a serene Deism thus :—

I believe in one God and no more, and I hope for happiness beyond this life. I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy.

To the judgment of 1937 it is clear that Paine desired, with his whole heart, to help in building a world-unity, and to inspire the universal republic with a rational ethic and faith. But the slow-witted English priests looked out at him from their castle of vested interests and howled at his *Age of Reason* as devilish infidelity.

In a modest chamber in Paris, Paine and a small group of comrades often assembled in the Society of Theophilanthropists ("Adorers of God and Friends of Man"), their ethical aspiration being associated with ample respect for the sciences as aids of human welfare. The Theophilanthropic church (if so it may be termed) issued a volume containing a summary of the lectures and musical exercises, with readings from Chinese, Hindu and Greek classic scriptures. The Society, in genial memorial celebrations, gave honour to the work and ideals of Washington, St. Vincent de Paul the Roman Catholic, Rousseau, and Socrates. I may here note that, some years later, Paine became acquainted with the researches of Sir William Jones the Sanskrit scholar (d. 1794), and he alertly recognized the value of such learning when he remarked : "A Society for

inquiring into the ancient state of the world, and the state of ancient history, so far as history is connected with systems of religion ancient and modern, may become a useful and instructive institution." Such societies have since accomplished a vast work that would have cheered Paine's liberal heart, in uniting the moral sympathies of East and West.

Paine passed to the United States, dined with the Deistic-minded President Jefferson, and pursued his mission of encouraging America in its young republican career. In a shrewd and concise phrase he indicated the U. S. A. as "now the parent of the Western World," and thus foreshadowed the Monroe Doctrine (1823) which warned Europe against laying intrusive hands on American territories. Most of his time, till his death in June 1809, was placidly spent on his farm at New Rochelle in the State of New York. Old-fashioned pietists and worshippers of Bible-texts reviled him, and a dwindling number of such weaklings snarl at his name even in 1937, but students of social evolution increasingly respect Paine as a powerful constructive agent in the unfolding of modern democracy,—or (if I may use the far preferable term coined by Auguste Comte) of Sociocracy.

In recent years I have ventured to

define the difficult conception of "Religion" as "Obedience and enthusiasm toward the Best in nature without and human nature within." All noble personalities have ever combined the two spiritual dynamics of enthusiasm and obedience. If I may employ simple Indian symbols, I see the obedience typified in the poor and solitary Dharwar Hindu woman whom I saw lighting, gracefully and reverently, a little lamp under a tree in homage to some divine spirit ; and for enthusiasm I point to my friend Dhondo Keshav Karve of Poona, and his travel round the globe on behalf of the Indian Women's University. Or, on the largest possible scale, I behold a magnificent obedience, all through the long ages of history, in the honest daily toil and service of untold millions of peasants, coolies, miners, seamen, craftsmen, traders, artists, scientists, organizers, administrators, educators, and, above all, of the housewives of all races ; and I behold a glorious and inspiring enthusiasm in the heroic quests and attempts and achievements of saints, poets, pioneers, breakers of outworn images and creeds, self-sacrificing rebels, unyielding reformers, geniuses of re-birth and renewal and development, sons and daughters of the invincible religion of Humanity. Among the sons I honour Thomas Paine.

FREDERIC J. GOULD

LINCOLN AND THE WORLD CRISIS

[This article from the pen of the eminent American historian, James Truslow Adams, naturally succeeds Mr. Gould's study of Thomas Paine. There is a curious parallelism between Paine and Lincoln. The principles for which they stood and the work they accomplished cannot be limited by any regional area. From the preceding articles the reader will gain some idea of the moral force of Thomas Paine. In the establishment of the American Republic the rights of man were safeguarded. When these rights were vitally threatened, Abraham Lincoln arose to safeguard them once again. Mr. Adams points out that "the United States as he [Lincoln] came to see it, had been founded as the first great experiment, in the world, of a widely extended democracy." It was to preserve this democracy that Lincoln went to the uttermost length—armed force. "In his mind, at that fateful moment in the history of mankind, the fundamental problem was that of the freedom of the human spirit, not simply the freedom of one section or the other or the freedom of the negro slave, but the future of freedom for all mankind." A tremendous principle was at stake. Unless all who undertook to sustain the Republic remained loyal to its foundations, unless those who had accepted the Declaration of Independence, which was born as a result of Paine's words, were made to recognize their moral responsibility to it, the cause of liberty and democracy was doomed. Is it not the disregard of this very principle that has given such a knock-out blow to the League of Nations?

Lincoln fought the vested interests of the South, but he acted throughout "with malice toward none, with charity for all." He "not only preached but felt love," as Mr. Adams says. In the War of 1914-1918 there was much talk about ideals, but those who fashioned the Treaty of Versailles and those who are facing the baffling situation of to-day have been without the clarifying power of love. Even the grand programme of the League of Nations has not evoked it, and without vision the people perish.—Eds.]

Westminster Abbey in London is the very heart of the vast British Empire. It is the holy shrine of British history in which lie the bodies or memorials of the mighty dead—warriors, statesmen, poets, all who have notably contributed to the rich and varied life of Empire. But seated in front of the Abbey where all men who approach it see him, is the figure of a simple, uncouth man who was not a citizen of the Empire, who was an alien although of British race, and the head of a nation which had won its freedom by revolting against the Empire which has thus paid him the noblest of tributes. It is the figure of Abraham Lincoln.

In Washington, the capitol city of the United States, is an exquisite marble temple in which also is seated the figure of Lincoln. Before it, stretches the still water of the long lagoon in which is reflected the great shaft raised to the memory of the founder of the country, and which, as reflected, seems to bow before the statue of the later President.

In these days, when every newspaper, every radio broadcast of news, brings us word of the breakdown of law and freedom, and seems to pre-
sage the end of civilization, we may ask why the entire English-speaking world, the hundreds of millions of inhabitants of both the British

Empire and the United States, have paid unique tribute to this simple, lowly, unassuming man, born in poverty in a log cabin in the wilderness and slain at last by an assassin's bullet? The answer illuminates the fundamental character of the English-speaking peoples, and is a commentary on most of the leaders of the world to-day.

It is a commonplace saying that in our time democracy and self-government stand at the cross roads, at bay. But there are many cross roads in history, as there are in any country-side. Democracy stood at the cross roads in 1860 when the great American republic faced revolution, civil war and disruption. In our country two different types of civilization, two different interpretations of the constitution, two different economic systems, had grown up. It happened with us that the division was not only political, economic, social and intellectual but also geographical. Either the disruption of the nation had to be peaceably allowed or force had to be used. In the latter case, the greatest civil war in all history would be the result, as was proved.

Lincoln came into power as President at the very height of the crisis, the very cone peak of the storm. We need not here go into the military or other material aspects of the struggle because we are concerned in this article only with the spiritual. Lincoln had not hitherto been very prominent nor had he had wide experience. Slowly and somewhat fumblingly, but surely, he found his way to the heart of the problem. There was apparent right on both sides. We

often speak of "half-truths." It would be better, perhaps, to think of them as truths of parts as contrasted with truths of the whole. The North felt that it was entitled to its system of economy and philosophy of life, and the South felt that it was entitled to its. So far, each was right, though problems of human life are not susceptible to mathematical demonstration of verity, and even in the field of geometry we are now told that there are contradictory axioms. However, speaking roughly and humanly, each section could honestly claim to be right in its partial views. Lincoln, almost alone, thought in terms of the whole.

The United States, as he came to see it, had been founded as the first great experiment, in the world, of a widely extended democracy. The Greek city-states had been tiny organisms. There was self-government in England but only for the homestaying people of a small island. On the North American continent, for the first time, self-government "of the people, by the people, for the people," in Lincoln's phrase, was being tried out. If the entire nation could be disrupted by the opinion of either a minority or majority, then the process would extend further, and every serious cleavage in opinion would continue the disintegration until the Union would be broken into many small and hostile states. From various reasons the tendency was for modern states to become large aggregates. The extension of empires overseas, the great increases in population due to the industrial revolution, the necessities of both modern commerce and wars, all pointed to the aggrega-

tions of vast populations in what we know as the modern nations. Could such aggregations be made capable of self-government or was that a mode of government fitted only to small groups under special conditions? Did the growth of the modern nations of necessity spell despotism and tyranny with loss of hard-won individual liberties as the only price of maintaining order? The only experiment tried so far was the Union known as the United States. If that experiment failed, no more might have been tried. The problem of combining great populations and power with self-government might have been considered to have been proved insoluble, as indicated by the American failure, and the world would have reverted to absolutisms and the crushing of freedom of speech, press and thought.

These freedoms had been won only at enormous price through the more recent centuries. They seemed, as I still deem them, things most precious in life, and the only assurances held out that man may continue his intellectual and spiritual as well as material advance. The problem which faced the simple backwoodsman in the White House, with little experience of national affairs or of the world, was one of the most momentous ever set for solution to any statesman.

If the Southern States seceded, as was threatened and as they did, and if they were allowed, as many advised the President, to go in peace, then the Union would be broken with the effect on the future of self-government and the future of the world which we have noted above.* The cause of self-government and of individual liberty

would be certainly set far backward in development and possibly irretrievably ruined for centuries. On the other hand, if no agreement could be reached and if peaceful secession were not allowed, and force had to be used to preserve the Union, with which the future of democracy and self-government was linked, what would become of the theory of self-government? If approximately five million free white citizens were to be coerced by about nineteen million, each group occupying different sections of the country, could it be claimed that real self-government continued? Could force and freedom be reconciled?

On the surface, the answer would be unequivocally, No! But this seems to me, descended as I am from ancestors of both the warring sections, one of those half-truths, or truths of a part, of which I have spoken. Lincoln was essentially an almost over-kindly and peace-loving man, but when he chose the alternative of force and war it was because, in one of the great decisions of history, he saw the larger truth, the truth of the whole. *In his mind, at that fateful moment in the history of mankind, the fundamental problem was that of the future of the freedom of the human spirit, not simply the freedom of one section or the other or the freedom of the negro slave, but the future of freedom for all mankind.* If a great modern nation could not settle its problems, then the great modern populations could not govern themselves and would have to be governed by others,—an absolute monarch, a dictator, an oligarchy or what-not. If the American Union could not govern itself then the two

parts into which it would first split, and the many parts into which it would almost inevitably later split, could not govern themselves either. In the world view and the long historical view, freedom was doomed if the Union failed. For that reason, as the struggle went on and his own mind steadily matured, Lincoln announced that he was not interested in the freedom of any one group. "If I could save the Union without freeing any slave," he said in answer to newspaper goading, "I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would do that also." And the reason he wanted to save the Union was that he wished to preserve the hope of human freedom for *all* in the longer run.

But force,—armies, battles, all the incidentals to revolution and civil war, the suspension of Habeas Corpus, partial control of the press, the treatment of traitors, and so on,—how reconcile all this with freedom and democracy? At this point we begin to glimpse *the immense moral stature of Lincoln which lifts him to a level infinitely above most of the leaders of the world to-day*. He resolved this seemingly insoluble problem by a synthesis in the moral rather than the legal or intellectual spheres. From the beginning Lincoln not only preached but felt love for all the people, on whichever side, whether for or against him. In his first Inaugural address, when war still held in the balance, he said to the South as to the North :—

We are not enemies but friends. We

must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when touched again, as they surely will be, by the better angels of our nature.

Lincoln made his decision with no thought of domination over any section or any group of citizens. He fought not to impose his own will, to exalt himself, to establish a particular economic system, or to place one class above another, but solely for freedom, for the maintenance of the Union for the sake of that freedom, and always with the thought of eventual peace and harmony at the end. *There is not, through the entire struggle of years, a single instance in which he showed injustice, spite, hatred or revenge toward friend or foe*. He had, as he said in one address, "malice toward none." He had, moreover, not a trace of personal ambition to be the ruler of his country's destinies or to strut upon the stage of the world. Never shirking the responsibility of making the most momentous decisions by himself, possessing more power than any previous President, he yet remained humble and never considered himself a "saviour of society" who would have to continue in office. He strove solely to build up the belief in self-government and the ability of the people to govern themselves. The struggle over, and the Union assured, he declined to allow the President of the Southern Confederacy to be hanged. "Judge not, that ye be not judged," he quoted; and said that

there was much too much talk of revenge and "bloody work." He wished that, certain simple obligations complied with, the revolting States and their citizens should be accepted as before. "We must extinguish our resentments if we expect harmony and union," he declared only a few days before his assassination. He had never fought for power or prestige or to make Abraham Lincoln a great man. *He had fought solely for the freedom of action and spirit of the human race, from the most exalted to the most lowly, whom he genuinely loved.* He looked forward to restoring the rebels, whom he recognized as honest, chivalrous and worthy citizens, to their full share in the freedom of the Union with a minimum of ill-feeling. The bullet of a fanatic assassin ended that hope, and the life of the President.

A leading Englishman, the present Governor-General of Canada, once spoke of Lincoln as one of the two or three leading men of the entire British race. That that race, in its two great sections, the British Empire

and the United States, has chosen to honour him as I wrote in the beginning of this short article, speaks volumes for the ideals of that race. In this day, when throughout a large part of the world, in the name of one political theory or another, individuals are in reality seizing power for their own selfish ends, and crucifying that freedom of thought and spirit which alone can lead man upward, from the stage of brute or human slave, it is well to contrast them—I need not name them—with Lincoln. As the dark cloud of despotism covers more and more of the earth, and as the brightness of the free spirit shines only in ever diminishing territory, the tribute paid in homage by all parts of the English-speaking race to Lincoln is not without its own hope and significance. Lowly in origin, always poor, ever humble, thoughtless of self, responsible for decisions of world importance, he spent his years and met his death in the service of freedom of spirit and the enfranchisement of the life of the common man.

JAMES TRUSLOW ADAMS

[In response to our inquiry, Mr. James Truslow Adams has sent an addition to his article, which we print on p. 34.—Eds.]

THE BIRTH OF MELODIES

AN INDIAN VIEW

[Mr. O. C. Gangoly, the well-known authority on Indian art, was the Editor of *Rupam*. His latest work, *Ragas and Raginis*, is "a pictorial and iconographic study of Indian Musical Modes, based on original sources." This two-volume work, alas, is only for the elect, since the price is Rs. 600. But he is also the author of several monographs and articles more within popular reach, and special mention may be made here of his "Little Books on Asiatic Art," a series of popular volumes published by the Clive Press, Calcutta, in 1929.

In this article the student of Occultism—great word sorely degraded—will find some basic principles analogically linked. The knowledge of the intimate connection between sound and colour is necessary for practices of real Magic; the "seeing of mantras" (words of power), the control of Devatas (Elementals or Nature Spirits called by our author "the presiding ethos") the evoking of Devas, also called Archangels, Planetary Spirits, Dhyan Chohans, etc.—all depend on knowledge of the language of colour and sound, with which numbers are intimately related.

Pythagoras taught at Crotona the theory and practice of the Divine Magic and so included in his programme the study of music and mathematics.

Such a contribution as this is a dim silhouette which offers the reader's imagination a faint but faithful adumbration of the profound knowledge of the Seers of old India.—EDS.]

The most characteristic feature of Indian Music is the theory and evolution of the *Rāgas*, or Melody-Types, which have for their structure the Seven Fundamental Notes, ("essential life-resonances"): C, D, E, F, G, A and B, from the peculiar permutations and combinations of which emerge the "images" of the *Rāgas*. The group or assemblage (*grāma* or village of musical home-steads) of the seven notes (*saptaka*), the seven layers or spheres of resonance, the seven veils of Isis (*prakṛiti*), together with their intervening microtones (*śrutis*) constitute the fundamental alphabets out of which the melody-types are spelled out. All these notes have separate or individual and significant emotive values and are "secretly" linked up with different members of the planetary system—as the source of sound in

the Solar firmament. In *Bṛhad-deśi*, a Sanskrit musical text, said to have been composed some time between the fifth and ninth centuries, but which contains data which are much older—each of the notes is assigned to its appropriate *Rṣi*—i.e., Seer, Sage, or Expounder, just as we have for the Vedic mantras their appropriate *Devatā* (presiding ethos) and *Rṣis*. Thus the *Ṣaḍja* Note (*c*) has for its presiding genius *Brahmā* (*Ṣaḍjasya daivatam Brahmā*). For the second note *Rṣabha* (*d*) the god is Agni ("*Rṣabha vahni daivataḥ*") and, so on, each note being under the protective influence of a presiding deity. Like the component notes the synthetic melodies or *rāga*-compositions have their corresponding governing deities (*rāga-devatās*) which are the source and inspiration of the peculiar emotive flavour of each melo-

dy. Thus, the *śuddha-sādhārīta* melody has for its god the Sun (*Ravi-daivata*). The *śuddha-kaiśika* has for its lord—the Earth (*Bhauma-Vallabha*) and so on. These presiding gods, or protective divinities for each of the musical notes are in some secret way connected with the *rasa*—value, or emotive significance of each note. According to the Indian theory, particular notes have a peculiar quality or potentiality for interpreting and expressing particular emotions and moods. Thus the notes *Ṣaḍja* (c) and *Rṣabha* (d) are said to be appropriate for interpreting the emotions of wonder, resentment and heroism; the note *Dhāivata* (a) is suitable for emotions of terror or disgust, the notes *Gāndhāra* (e) and *Niṣāda* (b) are appropriate for emotions of sorrow; and the notes *Madhyama* (f) and *Pancama* (g) are suitable for emotions of love and humour. These inherent emotive values are said to be symbolised by the presiding deity of each note which may be taken and understood as the source or the essence of the peculiar emotive value of each note or *svara*. Then we come to the application of the notes in building up a *rāga*, or a melody. A *rāga*-composition is, as we know, a musical structure in which certain notes are used in certain sequences, in certain emphasis, in certain patterns of ascent and descent, and in which certain notes take predominant places and in which certain notes are skipped over or avoided. On the basis of the peculiar emotive value of each particular note, the composer of a melody of a definite emotive purpose will have to use that particular note as a dominant, or, as we

say, as the “speaking” or *Vādi* note of that particular emotional flavour (*rasa*) which that melody is designed to arouse and awaken in the auditor. Thus, if a melody is intended to express and interpret the feeling of love or humour, it should contain in its structure, as prevailing notes, *Madhyama* (f) and *Pancama* (g). As Bharata, the author of the *Nāṭya-Śāstra* has pointed out, a song in order to interpret the flavour of love and laughter must contain a large dose of the notes *Madhyama* and *Pancama*. (“*Mādhyama Pancama-bhūyiṣṭhaṁ gānam śṛṅgāra-hāsyayoh.*”) If a melody is intended to arouse feelings of pity, it should use in its structure a profuse quantity of the note *Gāndhāra* (e). (“*Gāndhāraḥ saptaṁa-prāyaḥ karuṇe gānamīṣyate.*”)

Not content with ascribing the several notes to their peculiar emotive powers, and ascribing protective deities to each of the notes, Matanga, the author of *Bṛhad-deśi*, sums up his description of the notes by asserting that “all the notes have emanated from the mouth of *Śiva* and are current in musical applications in the folk-songs of the world.” (*Mahādeva-mukhodbhūtān Deśimārge ca samsthitān.*) This suggestion as to the voice of the *Rudra-devatā*, the Roaring God of the Vedic “pantheon,” being the source of the musical notes is later on developed by another myth which derives the six principal major *rāgas*, the *janya* or the *pravartaka rāgas* (the parent, or the originating melodies) current in the North from the mouth of *Śiva* and *Pārvatī*. In the *Pancama sārva-saṁhitā*, a text attributed to Nārada,

we have the earliest indication of this myth describing the sources of the six root-melodies of the North. According to the doctrine embodied in this myth, it is the cosmic union of the primordial Matter and Energy, the mystic marriage of Śiva and Pārvatī, that produced the World of Music and of Melodies. (*Śiva-Śakti samāyogāt rāgāṇām Sambhavo* [v. r. *ud-bhavo*] *bhavet*.) Melody is the dance, the resonance, or the vibrant manifestation of the Primordial Energy (*prakṛiti*, *śakti*) in rhythmic and cosmic union with Primordial Matter (Śiva). It is when the Sonal energy passes through the primordial substance, and shakes the molecules thereof in a rhythmic resonance, that sound-waves are produced. This is the first step in the birth of the fundamental notes (the essential resonances of Life). In the building up of the melodies (*rāga*) the cosmic energy has a similar rhythmic function. It is the orderly arrangement of the fundamental notes in a significant rhythmic form that brings into existence a *rāga* or melody. Here the designing energy mates with the musical substance to build a melody. The musical alphabets are made to move and live in the pulsating form of a melodious structure. The inert shapeless matter takes a plastic form. The Sonal energy becomes manifest in the melody.* In the version of Mr. Nanda Lal Bose, in his conception of Śiva and Śakti reproduced in the drawing, a very skilful presentation has been given of the process how from the circular firma-

ment of Space, the cosmic Energy is bringing into life, into rhythmic form the primordial inert Matter. The sleeping substance has not yet fully achieved consciousness, though its body, its molecules, have begun to acquire a dancing pose. His dance is not a conscious movement for which He Himself is responsible but He is the automaton of the Cosmic Energy—the moving spirit, the motivating power (*śakti*) of the rhythmic activity (*śiva*)—which manifests itself in the happy activities of life. In the nebulous stage depicted in the picture, we notice how the substance is going through the evolution of queer forms. Some parts are evolving into a lotus-form, a throne for the goddess,—for which a queer moving frame is providing a “lotus-stem.” Other forms of the matter are passing through the nascent stage of lightning-forms which will presently develop into the moving forms of the long matted locks of the Dancing Śiva. Except the portrait of the Śakti—the four-handed Goddess—nothing is definitive or crystallised in form. It is chaos blossoming into Cosmos by the magic inspiration of Energy.

If we follow the dreams of the Indian myth-makers we find the music texts justifying the graphic delineation of the artist. Narada, the great musical theorist, recites that at the beginning of the cosmic Dance of Śiva (*nartārambhe*), out of the five different faces of Śiva came out the five *rāgas* : the *Śrī-rāga* from the face known as *Sadyo-vaktra* ; the

* Similarly, in the *sagas* of the Wars of the Titans and the Angels (*asuras* and *suras*) the touch of the martial Energy (*Kālī*) turns a corpse (*śava*) into *Siva*—the source of Life, Bliss, and Happiness.



SIVA AND SAKTI

*After a water colour miniature
by Nanda Lal Bose.*

Vasanta-rāga from the face known as *Vāma-deva* ; the *Bhairava-rāga* from the face known as *Aghora* ; the *Pancama-rāga* from the face known as *Tat-puruṣa* ; and the *Megha-rāga* from the face known as *Īśāna*. The five faces of Śiva exhaust the five of the principal *rāgas*—but another has still to be accounted for, and the myth-maker is compelled to seek the grace of *Giri-jāyā* (Pārvatī, the Śakti of Śiva) for explaining the origin of the sixth *rāga*—*Naṭṭa-nārāyaṇa* ; the melody of *Naṭṭa-nārāyaṇa* (asserts our text), emanated from the voice of Pārvatī, in the graceful ecstasy of a *lāsya* dance.

But whether this theory of the origin of these six melodies is the product of the fertile imagination of a myth-maker, or not, the basic myth of the origin of melodies from the union of Śiva and Pārvatī (*Śakti*)—the fusion of Matter and Energy, and their transformation into musical forms—is a fundamental scientific datum picturesquely presented in the formula of a Saivaitic Myth. For no musical sound can be produced except through the application of energy through the medium of matter.

On the other hand, the distinction of matter and energy is vanishing before the light of new discoveries.

With the demolition of the old atomic theory and the discovery of subtler forms of ingredients of matter (electrons, etc.) all that was left of the whole structure of nineteenth-century materialism has crumbled away. The subtle and indivisible ingredients of matter, are, after all, not very substantial “materials”—are nothing but rotating electrical forces ; we are not standing or sitting on firm earth, but on these moving forces—*śakti* in Indian terminology. It is her “will to live” which is keeping the universe going and helping Nature to function. This a spiritual force, this “will to live,” this moving spirit can perhaps be best suggested by the word love, and in terms of Indian myth-makers this energy, this will to live, this principle of Love, is visualized in the feminine form *Śakti*. It is said that all Art is the imagination of Love, and it follows that Music is imagination of Love in *sound*. And it is through the imagination of Love or the ecstasy of the composer, the builder of musical sounds, that a melody is born, an exciting and ecstatic music pattern which casts its spell on all normal human beings and moves them into like manner and types of ecstasy.

O. C. GANGOLY

PRISON REFORM

THROUGH A CRIMINAL'S EYES

[Mr. H. E. Degras writes to us of himself thus : " Born in 1910, criminal, environment. Both parents served sentences of imprisonment for theft. My first appearance in Police Court, 1919. Subsequent convictions, 1920, '21, '24, '27, '30, '31, '33. Educated, Industrial School, Borstal, Chelmsford Convict Prison. First book, an analysis of my criminal career, to be published by Peter Davies, under the title of 'Low Company' and the pseudonym 'Mark Benny.' "

Very likely Mr. Degras is not familiar with Asiatic psychology, and therefore has not suggested that which we regard as the most practical and vital way in which the criminal can be helped. Asiatic Psychology recognizes that the greatest of all sinners can cross over his sins in the bark of right knowledge. Further, it looks upon even the criminal as an unfolding soul who is fettered with self-forged karma, yet who is potentially divine and therefore possesses the inner strength to face and overcome his limitations. Reform must fail when it is imposed from outside ; it cannot but succeed when the prisoner is taught that none but himself can fight his way out to normal human life.—Eps.]

Quite early in my criminal career—which began officially at the age of six and ended unofficially with my release from penal servitude six months ago—I noticed a strange discrepancy between the actual consequences of my felonies and the consequences I had hoped for. Crime has always been for me a means of resolving the difficulties I found in adjusting myself to people. As a child, seizing upon the most obvious aspect of social relationships in a slum community, I was impressed by the cash-nexus and stole to acquire money. In adolescence, when sex became important, I stole to facilitate passion. Later still, when I perceived the social advantages of culture, I stole to obtain leisure for educational development. Always, behind the crude fact of the theft, was a warm, vague impulsion to get on more mutually satisfying terms with my fellows. Now that seemed to me a perfectly good motive. And when I found that my felonies only served

to estrange me further from society, I was hurt and deeply perplexed. The central fact of my life was a sense of loneliness, of alienation. There were barriers between me and the rest of men, not of my making. I had committed crimes in order to break down these barriers, and the laws of my being could not allow me to comprehend how an effort to achieve closer relationships with men may be wrong. But that lack of comprehension itself constituted a further barrier, and by rendering fellowship less realisable made it all the more precious. So I was driven to the underworld to find intimacies, where the barriers are not so strong. That again alienated me further from general society.

In my periodical appearances before the courts, I came into contact with several very sincere social workers. But from the first I found that, sincere as they were and I was, such contacts were almost wholly useless. I felt fundamentally that, whatever

excuses there were for society, I was right in my crimes ; they felt fundamentally that, whatever excuses there were for me, I was wrong. Their judgment was based, articulately, on my crime. My judgment was based, inarticulately, on my motives. They expected repentance of me, expected me to consider imprisonment in the light of an atonement. But I felt strongly, deeply, inexpressibly, that I had nothing to atone. It was a deadlock ; and I passed through an Industrial School, a Borstal Institution and three prisons without the deadlock being resolved. It is only by the most fortuitous of accidents that I am not a burglar still.

I preface my article with autobiography in order to emphasise what I consider to be the central verity concerning criminals. *Subjectively crime is essentially a straining towards social communion.* The criminal is, while he remains a criminal, never conscious of this ; but for all that it is his root-motive. Once this is realised, it becomes clear that the task of reform lies not in changing the criminal's motives, but making him conscious of his motives, and helping him to find a more satisfying mode of expressing them.

My experiences in penal institutions, and my readings in criminology, have shewn me that the failure to realise this fundamental axiom is at the root of the failure to deal successfully with criminals. Officials approach the prisoner with legal preconceptions ; reformers approach him with socio-ethical preconceptions. Both attitudes prevent an understanding of the prisoner, whose

modes of thought and feeling are quite foreign to these. Before an effective reform system can be established, there must be readiness to see the prisoner, not as an *object* of reform, but as a *subject*.

Because the attitude of the authorities goes wrong from the start, faults show themselves from the moment one begins to enquire into the workings of the present penal system. The primary practical measure of reform is the classification of criminals for treatment. Without adequate classification there can be no adequate system, or rather systems. For different types of criminals require different types of systems if their reform is to be facilitated and not retarded. This is to some extent recognised by the Prison Commission in this country, and in recent years an effort has been made to classify prisoners and to segregate them in institutions adapted to their types.

But let us examine the bases of the classifications used. First, a necessary distinction is made between the sexes : women are completely segregated from male prisoners, and no communication or contacts are permitted. Again, convicted and unconvicted prisoners are kept in distinct categories. So much is inevitable, although not entirely satisfactory. It is when we come to the classifying of convicted prisoners that we see how really inadequate is the present system. Criminal antecedents are made the prime distinguishing factor. In the words of the present head of the Prison Commission :—

It is obviously desirable to separate

the first offender from the habitual offender—the man who comes for the first time to prison from the man who comes for the fifth or the fiftieth time. (Mr. A. Paterson, *Annals of the American Academy of Social Science*, 1931.)

It is obvious, in the sense that the earth is obviously flat. It is the first impression one would gain from a superficial survey of the problem. But a knowledge of prison-psychology soon disproves it. Anyone who has experienced both institutions will know that crime is more enthusiastically discussed and planned in a first-offenders' prison than in recidivist institutions. Macartney, in his book *Walls Have Mouths* has testified that old lags have a positive reluctance to discuss crime; and readers of Dostoevski will recall that he confirms this as being true of the Siberian convict-settlements. It is true that under the prevailing regime recidivist criminals tend to adopt a fatalistic attitude about crime, *but that is only because the authorities adopted it first*. In the convict prisons, where recidivism is accepted and no efforts are made to reform, fatalism is *imposed* on the prisoners. In short, the authorities have manufactured a characteristic and then used it as a basis for classification.

Age gives another basis for classification under the present system. If the classification were according to *mental age* it would be well. But this is not the method applied. Only the physical age of the prisoner is taken into account, and institutions are set aside for lads under twenty-one, men under thirty, and so on.

Enough has been said to show that the bases for classification adopted under the prevailing system are largely arbitrary. And they are arbitrary because they take little account of the subjective aspects of the prisoner. What the prisoner feels and thinks about himself is at least as important as what the jurists and penologists think about him; and a classification based on such subjective characters will prove vastly more fruitful. Let us explore the possibilities of such a classification.

Most psychologists will agree with me, I think, in saying that Jung's analysis of psychological types is, for our present purposes at least, the best available. Jung has the advantage over Adler, Gross or Spearman in that his presentation is based upon the "subjective conscious psychology of the individual." He makes his classifications according to the self-presentation of his subjects, and does not seek to rely wholly on his own judgment.* By this method he has distinguished four primary function-types,* which he calls respectively the thinking-, feeling-, intuitive-, and sensation-types. These types are rarely found pure, and Jung subclassifies further into what he calls "mixed function-types." But for each individual, life is more integrated and satisfying if his dominant function is well differentiated. Hence a system of penal reform based upon Jung's classification would have two objectives: to segregate prisoners according to their dominant func-

* For the purposes of this article I have ignored Jung's primary distinction between intravert and extravert types, since the overwhelming majority of criminals are extraverts.

tions in order to further the differentiation of the functions, and to provide new, more satisfying orientations for these functions.

How would this apply practically? First, it is evident that the dominant function in the individual determines largely the class of crime he commits. The intuitive-type takes naturally to confidence tricking; the feeling-type—rare in males—is disposed to seek attractive atmosphere for its crimes, shop-lifting in high-class stores, pick-pocketing in fashionable restaurants and dance-halls, or, failing the provenance of such an atmosphere, to create one with the use of stimulants. Car-bandits, on the other hand, are largely of the sensation-type, as are burglars, card-sharpers, sexual offenders, petty thieves; while the thinking-type is given up to methodical safe-breaking, financial jugglery, ingenious “rackets,” etc. In most cases, that is, the dominant function seeks satisfaction not only in the ends of the crime but in the means as well. But this satisfaction can be obtained equally well by other means. In institutions adapted to each type the functions would be reorientated through vocational and educational training, the set situation would allow less scope to the repressed functions, and so the prior functions would be better differentiated, making the individual life more integral.

Such a reform system could not be carried through in our present prisons. Their very architecture would frustrate every effort. The existing prison buildings embody the idea of punishment purely and

simply. They are aggregations of separate cells (or, to use Byron's phrase, separate hells); where educational facilities have been introduced, the classrooms are stuck away in odd corners, in cellars and converted condemned-cells, so that the prisoner can only receive the impression that his education is an after-thought. Even the workshops seldom form an integral part of the prison, but have been built round the central edifice in a casual and makeshift way. In a rationally planned prison the position would be reversed. The central building would be devoted to workshops, vocational guidance rooms, lecture halls and classrooms, with outlying blocks of cells or dormitories. Thus the prisoner would receive the impression that the main purpose of the prison is not to punish him for his past but to fit him for his future.

If the Jungian classification be accepted, the prisons would fall into four categories, adapted to deal exclusively with one or other of the four function-types. The vocations taught would be real *vocations*, selected for their suitability for the types. Thus the feeling-type is most suited to *services* of one sort or another, while the intuitive-type make good showmen or salesmen. The thinking-type is manifestly adapted to engineering or occupations calling for similar qualities of mind. The sensation-type, vocationally the most difficult to approach, generally favours outdoor work, cooking, motor driving and fancy craft-work.

The range of educational and recreational facilities would also be accommodated to the different types.

For instance, amateur dramatic work would be exceptionally suitable for the intuitive- and feeling-types, but disregarded by the others. Among the sensation-types, sports, music, artistic work and gardening would prove formative. Macartney's account of the popularity of chess among the thinking-types at Parkhurst shows what can be done in this way.

Many people will hold up their hands in horror at the mere idea of so much pains being taken with mere criminals. But an appeal to figures may help them to see the necessity for it. Nearly a million pounds worth of unrecovered property is stolen by the criminals of this country each year; and another million pounds is spent by the

country to punish these thieves. And the only effect so far is a steady annual growth in the criminal population of Great Britain. If the country can afford to spend a million pounds a year without any returns, it can surely afford to spend another million to reduce the criminal population instead of adding to it. Whether the system of reform I have advocated in this article is the best for that purpose is a matter for discussion. But with the authority of an intimate knowledge of thieves and the effects of imprisonment upon thieves, I am convinced that there can be no efficient reform system in this country until the classification of thieves is made upon a psychological basis.

H. E. DEGRAS

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)
Cry:—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames!

—FRANCIS THOMPSON : *The Kingdom of God*

ACHIEVEMENTS OF PSYCHICAL RESEARCH

[Dr. G. H. Estabrooks, a Canadian by birth, has had a varied educational career, since he was "discharged—gassed" from the army after having served for the first two years of the War. He graduated from Acadia University in 1920, was a Rhodes Scholar at Oxford from 1921-1924, and received his Ph.D. in Psychology from Harvard. He is now Professor of Psychology at Colgate University where he also acts as Director of Placement. His first interest in Hypnotism was aroused by watching fake shows in the army, and eventually he studied under Professor McDougall, whom he considers to be one of the greatest authorities on the subject.—EDS.]

Psychical research has had serious scientific aspirations for roughly half a century, or since the founding of the British and of the American societies. To be sure, much suggestive work preceded these events, and much has been prosecuted outside their ranks. This we would in no way discount, but for fifty years the work has been more systematic and under more critical supervision, whether within or without the groups in question, allowing us to use the half century mark as a legitimate point at which to take stock.

Just what claims of solid accomplishment can we advance as judged by the sober rules of science? Perhaps far more than most of us would suspect, if our view be broad. Probably much less than most of us had hoped, if we hold to more narrow, preconceived goals. Science welcomes truth, and truth has little regard for personal bias. Many of our greatest discoveries have been purely incidental to some other line of research, many have even resulted in bitter personal disappointment, but posterity cares little for human emotions. Columbus was a failure—to himself. He sought the wealth of China—he found only malarial islands inhabited

by savages. His reward was prison and disgrace—but Columbus was a glorious success. So let us not be too short-sighted in evaluating the scientific results of psychical research. The incidental, even the disappointing, may yield a cue for future accomplishment.

Many are the pitfalls into which we, as individuals interested in these problems, have fallen in times past. Science demands repetition, and will only accept those facts which can be repeated on demand. Also, needless to say, any suspicion of fraud is absolutely alien to the real investigator. I stress these two points at the very beginning, because on these counts most men of science would rule out practically every achievement in psychical research up to the present day. I think they are mistaken in this wholesale condemnation and will return to these points later, but we must always appreciate their fundamental importance.

I would like to stress one or two other points of criticism which we should always bear in mind. One flagrant, and pardonable sin, which we all commit against the scientific method, is our invocation of prestige. All too frequently we find the name of Lord or Lady X quoted as conclu-

sive evidence of fact. This is very unfair to all concerned, because respectability can easily be mistaken. More dangerous is a tendency to transfer scientific or literary acumen. *The world's greatest physicist might be very easily fooled by a clever magician while even the ability to write great detective stories may not of necessity prove the author a practical detective.* I say this with a full knowledge of the excellent work by Sir Oliver Lodge, using him as an example because, in my opinion, he of all people has done extremely valuable work in this field. But we must bear in mind that genius in one line of research does not, of necessity, guarantee such a satisfactory transfer.

Finally let us bear in mind an objection which has peculiar force against much of the evidence for psychical research. Based as it is on isolated experiences, often accompanied with considerable emotion, what guarantee have we that the experience in question is not an hallucination induced by the wish of the subject? I can, by post-hypnotic suggestion, make any good hypnotic subject hear spiritistic rappings at any time of day or night. I can produce these phenomena in myself. We know that intense desire can do the same with many people, producing all the gamut of hallucinations, delusions, anæsthesias, paralyses, and organic upsets which we can exhibit in hypnotism. Such being the case, the fact that you undergo a certain experience by no means guarantees its objective reality. I have seen a group of half a dozen persons bow in awe before a priest who didn't exist,

a beautiful case of mass hallucination—hypnosis, if you wish. That indignant statement we so often hear that you "saw it with your own eyes" may be quite correct yet prove nothing at all.

After these preliminary words of caution let us consider our present position. First, what can we report of real accomplishment in the field of the physical medium, the individual in whose presence voices are heard, lights appear, "ectoplasm" is formed, or objects float around the room. I fear that this has been the most sterile of fields. Oh for another D. D. Home who produced his phenomena in good light and scorned the subterfuges of the present day medium! It may be that these later day performers are more highly sensitive than their rugged predecessors, but when we find that their nervous systems cannot even stand the infra-red camera, using light invisible to the naked eye, we may be pardoned a little scepticism.

At any rate, the usual séance here takes place under such conditions that no man of science can give serious credence to the results. Given darkness and controls dictated by the medium, the suspicion of fraud is just too strong. I have some excellent "magicians" among my friends. Their performance in broad daylight without apparatus is so convincing that I simply refuse to attend any dark séances. Granted that results are perfectly genuine, I should still be unconvinced and no other psychologist would pay the slightest attention to my findings. We should help our cause immensely in the eyes of the scientific world if, as

a group, we frowned on these dark séances of the physical medium, permitting them only in the most exceptional cases.

The mental medium, on the other hand, can claim definite accomplishment. To be sure, he or she has not proven the case for survival. On the other hand, *a mass of evidence has been produced which no truly scientific mind can ignore. Whatever the explanation, it is still unexplained.* Fraud is not so easy in this realm of mental mediumship and the séances of Piper, Chenoweth, and Leonard were very well controlled. In my opinion, the best evidence for the supernatural comes from this field and we must be eternally thankful for the painstaking work of such men as Myers, Lodge, and Prince. Scientifically we can only regret that it has partly yielded place to the more spectacular but less important manifestations of the physical medium.

While the Piper technique has given our best results, there are two other lines of attack which come to us from the mental medium and which seem well worthy of future careful investigation. First we would refer to those studies in psychometry exemplified by the work of Pagenstecher in Mexico. As we read through these reports edited by Prince we are again struck by the fact that the phenomena are still unexplained. Similarly the very striking case of Patience Worth offers an angle which should be followed wherever such individuals can be located. One psychologist has described this particular case as the best individual piece of evidence for survival which we possess. It certainly

seems very difficult to offer an explanation from the limits of our present knowledge.

Then, of course, we have a great deal of material which is of interest to psychical research but which is quite independent of the medium. I have always regarded the work of Podmore on phantasms as being of the greatest importance. To be sure, such work can be subjected to severe criticism as to sources and methods of collection, but we have so much evidence along these lines that it would seem to offer promise for more concentrated attention. Of almost incalculable importance are those few cases of phantasms experimentally produced. Could this but be reduced to a laboratory technique—and certain cases seem to indicate the possibility—we would have scored a tremendous advance.

Experiments on telepathy have been legion and in some cases highly suggestive. Probably the best investigation is that still being prosecuted at Duke University, Durham, North Carolina, under the direction of Rhine. Results have been positive and in some respects totally unexpected. For instance, he finds, working with the "Zener" cards, that clairvoyance gives just as positive results as does telepathy, that only certain people appear to have this power of "extra-sensory perception," and that certain drugs have characteristic and constant effects on the subjects. Some investigators in other centres have not been able to duplicate these results while others have apparently been more successful. Rhine has instigated an extremely suggestive line of investigation which

we will all follow through the next few years.

What have we accomplished at the half century mark? Much, but we must keep our perspective. Fifty years is just—fifty years. Half a century after the time of Mesmer found our knowledge of hypnotism but little advanced, fifty years after Galileo saw but little progress in astronomy and that same period from the death of Vesalius, not to mention Hippocrates, found medicine still in the very dark ages.

We have prepared our foundations. We have removed masses of rubbish and drilled through to solid rock. We are learning where to concentrate our efforts and also the areas which we should frankly desert as impractical. No doubt many an early investigator visualized rapid progress and startling discoveries. Science seldom works that way. Progress comes very slowly, with much waste effort and many silly mistakes. In certain sections the works of Lombroso or Charcot are positively funny while any schoolboy can tell just why Napoleon lost Waterloo. This takes nothing from the glory of the name.

Much of the material accumulated in the name of psychical research is of great value to abnormal psychology. Many of those séances by the mental medium yield excellent material on multiple personality, if nothing else. Perhaps W. F. Prince did unconsciously model the Doris Fischer case to fit the picture already supplied by Miss Beauchamp, and perhaps he used hypnotism to accomplish this result. Such a possibility is of tremendous importance quite apart from the intentions or conten-

tions of the investigator. Patience Worth may not prove survival. It does illustrate in beautiful fashion the astounding versatility of the unconscious mind. Let us not overlook the importance of these side issues. •

In the direct line of our endeavour we may claim to have established at least presumptive evidence of the super-normal. We must not be unreasonable for, according to the tenets of science, we have not yet proven our case. We have accumulated a respectable mass of data. We are learning to avoid those avenues where fraud is most easily perpetrated, to discount reports which may be due to hallucination and above all to respect that scientific dogma which demands repetition.

The basis of past accomplishment would lead us to concentrate our efforts on certain phases of research. The very careful and painstaking technique developed with Mrs. Piper has yielded much and promises more. It is time-consuming, expensive, and at times discouraging, but this applies to almost any line of scientific investigation. Psychometry has given us valuable data, as has the Patience Worth technique. Automatic writing, crystal gazing, and other methods of tapping the unconscious have been fruitful, generally, with the mental medium. Possibly the most significant piece of work since the war is that on extra-sensory perception by Rhine. The results can be measured accurately, concise records kept and the ability in question seems to have a wide range of distribution throughout the population.

We must especially be on the alert for new techniques. Perhaps the ac-

tion of certain drugs will yield significant results, possibly the technique for measuring "brain-waves" now so popular in research circles may be of assistance. Hypnotism is always a possibility, furnishing as it does a key to the unconscious. In theory at least, identical twins should have a *rapport* which would be of assistance.

In closing we may be permitted a word of warning. It is best not to play with these abnormal forces, especially in those cases where any form of trance is involved. The unconscious has a disconcerting habit of misbehaving. Hysteria in its various forms furnishes us with examples of this outcropping of the unconscious, which has a tendency to take control

of the body when given the opportunity, yet is absolutely unfitted for such a position because of its high suggestibility and emotional unbalance.

At the half century mark, or in nineteen hundred and thirty six, if you prefer, we can report substantial progress. Nothing spectacular to be sure but the ground has been cleared. In some cases we may find the foundations have been placed. Disappointment, even failure, but also success are ahead. Slowly and in the course of time we will solve our problems. As long as the answers are truthful we need never fear to present them before the altar of science, whatever the implications may be.

G. H. ESTABROOKS

At *Brás-s-Pungs*, the Mongolian college where over three hundred magicians (*sorciers*, as the French missionaries call them) teach about twice as many pupils from twelve to twenty, the latter have many years to wait for their final initiation. Not one in a hundred reaches the highest goal; and out of the many thousand lamas occupying nearly an entire city of detached buildings clustering around it, not more than two per cent. become wonder-workers. One may learn by heart every line of the 108 volumes of *Kadjur*, and still make but a poor practical magician. There is but one thing which leads surely to it, and this particular study is hinted at by more than one Hermetic writer. One, the Arabian alchemist Abipili, speaks thus: "I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee*, thou wilt *never find it without thee*. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES."

—*Isis Unveiled*, II. 617-618.

CONDUCT AND ENTHUSIASM

[C. Delisle Burns, M.A. (Cantab.), D.LITT. (London), is the author of numerous volumes, the latest of which is *Challenge to Democracy*. He worked at the Ministry of Reconstruction from 1917 to 1919 and was Assistant Secretary, Joint Research Department of Trade Union Congress and the British Labour Party. He is a lecturer in Logic and Philosophy at Birkbeck College of the University of London.

Knowledge and experience form the background of the clear thinking epitomized in this article which refers to the failures and limitations of the politician and the scientist. Professor Burns advocates "the creation and canalizing of enthusiasm" in the life of the populace as a means for "the improvement of citizenship" in a "world without poverty and war." It is self-evident that conviction breeds enthusiasm and "enthusiasm" says Bulwer Lytton "is the genius of sincerity and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." But where can we obtain the conviction necessary for enthusiasm? The Dictator and the Pope have ever raised it as the black magician raises the "devil." Sectarian religion is as bad as sectarian nationalism. Right enthusiasm can be born only of right philosophy—grand and all-embracing, consistent and logical, above all creeds and nationalities.—Eds.]

Great men need no rules. Small men need nothing else. But the majority of men and women are not altogether either great or small. They need rules for normal times, when it is not difficult to keep rules: and at crises, they need what great men have. They must themselves become in some way, at some moments, great. They must therefore have both good conduct and great enthusiasm, if their lives are to be worth living. And indeed no prophets, but quite ordinary folk have proved the truth of that doctrine. For example, when the Great War broke out in Europe, ordinary men and women in every country showed that they had in them some greatness. It is indeed tragic that the enthusiasm and self-devotion, which is shown in war, is inevitably wasted: for all war is futile. But it is like any other disease. Although war is evil, it provides opportunity for virtue, in the

same way as an epidemic will arouse kindness in those who help the victims and endurance among the victims themselves. We forget in normal times the great stores of enthusiasm that are hidden in common folk whose daily good conduct keeps the world alive. But there is another lesson to be learnt from the four years of world war. The Great War was followed by "the Small Peace." The enthusiasm for high ideals among the ordinary men and women of all countries in the conflict, is not to be denied. Politicians were cynical in their "War Aims"; and Generals never understood the moral qualities of the men they sacrificed by their primitive strategy. But it was in hope of a better world to follow the war, that most men and women endured it. And when the war ended, the enthusiasm which had buoyed them up was exhausted. They fell back upon the old ways. The effort

had been too great or too utterly misused; and instead of "ending war," the Great War has left the peoples of the world desperately preparing for another. Evidently, therefore, the problem is the relation between the good conduct of normal times and the enthusiasm which is necessary in a crisis. It is a problem of psychology and moral training—a problem, at once, of public policy and personal action; for *it is ridiculous to concentrate attention upon making natural forces available, without any attention to the forces that move men from within themselves.*

Our economists and practical politicians know all about the oil-resources of different countries; and science is now everywhere applied to improving the growth of plants and animals, as well as to perfecting the use of internal combustion engines and electricity. But there is another kind of "internal combustion engine" in any ordinary man or woman: and its use is hardly understood by the reckless amateurs who play with massed audiences. In the first place, the normal forces which make any life in community possible may be underestimated. They are the impulses of conduct from day to day. They run in the control of habit, which saves energy for use by directing it. And a system of government or of education, perhaps even a stable religion, should develop and use these quite ordinary impulses to get food, to find clothing and shelter, to enjoy converse with friends. There is nothing degraded or mean in what is simple and common; and superior persons who have cut themselves off from ordinary life in order to reach

some heaven of their own, have usually perished uselessly in deserts. The Dictatorships of to-day, which spend so much energy upon exciting enthusiasm, are less stable and less likely to endure than systems of government which rely upon the mutual friendliness of ordinary men and women. *But we do not know enough yet of the art of government, because we do not know enough about the shared experience of normal life.* More time has been spent by the psychologists upon the vagaries of lunatics and upon abnormal obsessions than upon the conversation of ordinary people. No doubt abnormalities reveal factors to be found in the normal; but most men and women do not suffer from obsessions. Common folk may be gullible and cunning rascals may take advantage of them; but even credulity is only an exaggeration of the quite admirable tendency of the ordinary man to believe what he is told because he himself is inclined to tell the truth. The rule of normal conduct, therefore, is as important as the skeleton of a man, for keeping him upright.

But it is not enough to be always quite reasonable and prudent; for life is not always at one level. Even an ordinary day has its ups and downs. The dawn may be bright; and a storm may come at noon or in the evening. A person's own moods may change from acquiescence in what happens to excitement at an accident: or the changes may be more extreme, from violent fear to great joy at some chance meeting or at some suddenly perceived beauty. *The art of living well and fully*

should provide for the use of these exceptional moments throughout the rest of experience. The poet, for example, who is inspired to write a great poem at one moment of vision, may not be always a poet. But the poem is of use to many men and women who are not poets at all : and because their appreciation of the poem may transform their normal understanding of life, they may be said to have some poetry in them, without being poets.

Enthusiasm is the additional inner force which drives men and women to efforts for greater ends than their own advantage. Such enthusiasm may arise, without any known cause, in exceptional men ; but it can obviously be aroused in most men and women by unusual experiences, and it can be created and maintained by skill in education, government or religious practice. In primitive societies, the crises through which we pass in adolescence, for example, are made easier to surmount and are used for lifting the mind to a higher level, by *rites de passage*, as they have been called, —the rituals and ceremonies of tradition. That is the use of all ceremonies at changes of the seasons or on occasions of political importance. The Dictatorships have taken advantage of such methods. But in a free society of equals, as well as in a slave-society of infallible Authorities, the creation and canalising of enthusiasm is necessary ; and in the more civilised kind of society the methods would be less crude and the results more lasting. There is all the difference, for example, between “revivalism” in religion and that

more permanent elevation of spirit which comes from appreciation of the Fine Arts. But the Fine Arts are not merely instruments of something else—religion or politics or what not. They and the Pure Sciences provide for vision or enthusiasm which is its own justification.

Traditional rituals and ceremonies are not to be despised ; and it is difficult if not impossible to invent a new ritual which will not be ridiculous before it becomes habitual. But in fact new rituals are always unconsciously coming into existence : for example, there is already a sort of unconscious habit of action and thought coming into existence on Armistice Day. Such “Days” maintain enthusiasm for some cause, even when, as in the case of Independence Day in America, they also provide an outlet for quite meaningless but not wasted excitement. The “play” of the unconscious tendencies of men rejoicing together will always be useful ; but it is possible also to develop some more conscious technique in the creation of enthusiasm. It is assumed, in suggesting that possibility, that the needs of a modern community in the present world cannot all be met by traditional or accidental rituals. They cannot be met by the repetition of platitudes in speeches by leaders, at stated intervals. But just as the teaching of arithmetic or history can be improved by the use of new methods, so can training in the art of living. Similarly, the improvement of citizenship does not depend only upon giving information about “facts” ; it depends as much upon the creation of a certain emotional “set” in the minds of a

community or a certain "tone" in the relationships between its members. The technique for the creation of such a "tone" involves a use of modern instruments, cinema and radio, as well as a more subtle appreciation of the functions of the Sciences and the Fine Arts in the life of a community. And the social conditions of a modern community must be clearly envisaged. To take its simplest features, variety of food depends upon transport between very distant places ; security from epidemic disease depends upon communication between scientists in widely separated countries : in any modern community the relations of adults to children and women to men cannot be the same as they were in days before books were common and before clothing was manufactured on a large scale. The "place of women" may have been "in the home" when all the family clothes and food had to be produced there ; but "the home" has changed.

The more distant contacts of any community and the more intimate

relationships of its members define the "area" of enthusiasm. The new vision of a possible world, without poverty and war, defines the aim of a civilized enthusiasm. Oppression and regimentation are still excused by the need for "defence" of Law and Order or "defence" against foreign peoples. But *enthusiasm skilfully directed could get rid of the need for any such "defence"*; for indeed to base public policy upon "dangers" increases those dangers by producing the obsessions of fear and suspicion. Enthusiasm, however, is not a force merely to be produced by public policy or to be used by it. In the personal life of each man and woman there is the need and opportunity for enthusiasm. No human life is worth living unless something worth living for is discovered. Such ends must be sought with intelligence and energy by each one of us ; and even the search will make life worth living. For in that search, as well as in the attainment of any vision, the light shines in upon the commonplace, of whatever in the world is divine.

C. DELISLE BURNS

THE SPIRAL OF HINDU THOUGHT

VEDAS—UPANISHADS—GITA

[Mr. C. Rajagopalachariar, the well-known Indian leader, like his illustrious elder, Gandhiji, has retired from active political work and is devoting himself to the service of the Motherland in other spheres of activity. At the village of Tiruchengode (South India) he has established a "Gandhi Ashram" which is rendering excellent aid to the poor while offering a healthy playground for the training of new labourers in the field of human service.—EDS.]

Reverence for the past and the spirit of conservatism that characterises Hindu thought should not be mistaken for unprogressive rigidity. In spite of its undoubted conservatism it has always displayed the boldest varieties of conception. In no other religion is there greater elasticity, freedom of thought or respect for the truth as it can be reached without emotional bias.

No bigger revolution was ever achieved in the history of human thought than that which we see recorded in the Upanishads. The transition in thought from the many Gods to whom the most elaborate forms of worship and sacrifice were ordained in the Vedas to the One Absolute of the Upanishads, is bridged by a single span that transcends in grandeur all other known revolutions of belief. This great deposition of the Gods to the position of subordinate intelligences was accomplished quietly and philosophically, and all the rituals and sacrifices became symbols and texts for the deepest Vedantic speculation, by a mere process of interpretation. Such a revolution among other peoples would have demanded a not inconsiderable amount of strife, physical

violence and bloodshed as the price for the establishment of truth.

It is a fact that no evolution is possible unless the germ is there in the original. In this sense, the later philosophical synthesis was contained in the original worship, as the tree is in the seed. The evolution of the Upanishadic doctrine was truly a drawing-out; it was a life-giving new emphasis. It inevitably meant a definite and great change in the way of life, though, with characteristic conservatism, the forms and the rituals of the old worship were maintained even as the British democracy still maintains the royal office and dignities. The liberalisation of thought having been achieved, the shell that remained did not matter; and it was felt that it had better remain until it disappeared of itself. Until the new tissue is well-grown and becomes weather-proof, the slough remains as a protective plaster. So does ritual remain in the religions of philosophic peoples, until philosophy becomes an organic part of life and ritual disappears of itself. This is the way of all peaceful revolutions.

That attempts, prematurely, to remove the slough were firmly opposed by the exponents of philo-

sophical truth can be seen in the following among other verses :—

- अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
- अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमनुते ॥

Īśāvāsyaopaniṣad 9, 10, 11.

All who worship what is not real knowledge (good works), enter into blind darkness : those who delight in real knowledge, enter, as it were, into greater darkness.

One thing, they say, is obtained from real knowledge ; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this.

He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.

The location of the Supreme in the secret recess of one's own heart was almost simultaneous with the synthesis of the Gods into one Ultimate Reality. The Aryan seekers after Truth appear to have lost no time over this translation of Heaven from beyond the skies into the "cave" of man's own heart. Not conscience and soul only, function within, but God and His very Mansion become intimate and one with oneself. It is impossible to conceive of a more courageous revolution, and yet we see it accomplished as if without the slightest effort.

Great as these revolutions were, the progress of Hindu thought did not stop here. A further revolution is recorded in the *Bhagavad-Gita*.

The consolidation and merger of the Gods was over with the Upanishads and they also completely record the Vedantic conception of the Supreme. The life-giving rays of free thought were now directed to the idea of sacrifice and the concept of renunciation or Sanyas. Ceremonial gradually became Karma, work in the true and comprehensive sense ; and Renunciation was released from the forms of Sanyasa and became selflessness of purpose in all activities. Detachment became the watchword of Hinduism. This at once transformed Vedanta from being a cult of isolation and asceticism into a living and social doctrine of duty and human co-operation. This revolution is recorded as an accomplished fact in the *Bhagavad-Gita*. Here, too, it is true the germ was there in the old Upanishads themselves, but we should not ignore the vast difference between the seed and the full-grown tree. We see in the *Gita* the full-grown, wide-branching banyan, yielding protective shade to all pilgrims.

It bears repetition to note that neither the *Gita* nor the Upanishads were instruments of revolution. The respective revolutions had already taken place and they are but recorded in these works. The interval of the transitional thought not being covered by the written document, some may even mistake the Upanishads and the *Gita* as having been conceived for the revolution.

Hinduism has unfolding power ; it convinces us that it is a living tree and not dead timber.

. LINCOLN IN MODERN EUROPE

[Arising out of his article on p. 9, Mr. James Truslow Adams sends us an answer to our question as to "what Lincoln would do, were he a living European statesman of to-day"—which we append here.—Eds.]

In answer to a question which has been raised as to what Lincoln would do were he a living European statesman of to-day, it is impossible, of course, to be specific, but some suggestion may be made. The circumstances of the armed camps of democracies versus dictatorships of our day are different from those of the sections of the American Union seventy years ago, but there is something which transcends circumstance, and that is character. When we speak of Lincoln we mean a certain human being who had, among other things, a certain character. If "Lincoln" were alive to-day we should have to predicate that he would have the same character. The troubles of the world of 1936 come not only largely from the war but also from the terms of peace. Had Lincoln been at the Peace Conference of 1918-1919, or had the statesmen there been at all like Lincoln we may certainly affirm that he or they would have made every effort to bring about a healing peace and not a terrified and vindictive one. The statesmen of 1918 talked of hanging the Kaiser. In 1866 Americans talked of hanging

Jeff Davis, and Lincoln instead of playing to the mob spirit answered merely, "Judge not that ye be not judged." He envisaged the warring sections as having after peace to form again one Union, and he would have seen that after the World War the closely connected nations of Europe would again have to form one comity of nations. To those in America who called for vengeance on the South he replied that there was too much talk of "persecution" and "bloody work." By making the simplest possible terms with the conquered and treating them with generosity and kindness he hoped to bring about a new Union of Co-operation in the work of civilization. After his assassination American statesmen of the post-war European type seized power, and for a generation the South suffered largely as Europe has suffered. The line Lincoln would have taken at Versailles is clear as daylight. In determining in general the line he would have followed since then we can determine it in the same way by following the accurate compass of his character alone.

JAMES TRUSLOW ADAMS

NEW BOOKS AND OLD

FORGO SECURITY*

[John Middleton Murry offers a timely suggestion for renovating European civilization which, as it is, is not worth saving. His remedy is to forgo security in politics, in religion, in the whole of life, and for nations to practise love.—Eds.]

It was without any sense of shock, without any rubbing of my eyes to reassure myself that what I read was really there, that in the final chapter of Count Sforza's absorbing book I came upon this astonishing paragraph :—

The broader the outlook of France, the safer will she be. Safe, let me explain, in the only sense one should desire to be safe. Absolute safety, if it existed, would probably be a cause of decadence, as in the China of the Ching, behind a supposedly impassable wall. The safety of nations is like happiness in love—a miracle that must be performed anew every day. No philtre or ramparts exist that will guarantee either for ever.

Those words, coming from a diplomat of what is sometimes called "the old school," are truly astonishing : yet still more astonishing is the fact that they arouse no astonishment in the reader of Count Sforza's book. They are the natural and unforced flowering of the attitude that underlies his treatment of political happenings in Europe since the beginning of the twentieth century.

It may have been my misfortune ; but I have never read a book dealing with those events—which culminated in the world-war and its aftermath—by anyone who played a part of

authority in them (as Count Sforza did) in which the author displays so deep a conviction of the supremacy of the moral idea. That is not a fashionable conviction in the world to-day. It is alien to the modern *Zeitgeist*. Whether men are revolutionary or reactionary to-day, they are at one in their complete disregard of the ethical factor. For Communist and Fascist alike, it is non-existent, save as an obsolete element, a kind of rudimentary organ, in the psychology of a few groups of unenlightened individuals. The Communist or the Fascist will admit, for instance, that there are various religious bodies whose fantastic convictions have, in fact, to be considered, solely as a matter of practical politics. They can be used, as the Communist now seeks to use them in his effort at alliance with the forces of revolutionary religion ; or, they must be reluctantly admitted to exist, as Herr Hitler has found in his efforts to de-spiritualize the German Protestant Church. In this sense, and in this sense alone, is the reality of the ethical factor allowed in European politics to-day. But essentially for the contemporary mind it is illusion. *Realpolitik*—of

* *Europe and Europeans : A Study in Historical Psychology and International Politics.* By COUNT CARLO SFORZA. (George G. Harrap and Co., Ltd., London. 10s. 6d.)

interests and armaments—alone is real. What violence, or the threat of violence, can compel is alone worth having. It is, indeed, the only solid thing ; for nothing will be yielded except to violence or the threat of violence.

It is not that Europe is so far gone on the road to perdition that it *believes* that this is true. The infinite moral distress of Europe to-day is that it cannot believe this. But neither can it believe anything else. *It is for lack of any positive belief that it falls back on this belief in which it cannot believe.* For this belief is utterly negative ; it is based on the complete elimination from the process of history of all that is felt to be human and ideal. And on that basis no belief—in the sense of an active and dynamic faith—is possible. A faith which does not satisfy our total being is no faith at all ; still less is that a faith which is based on the deliberate negation of our deep and ineradicable human desires.

I have myself no doubt at all what is the deepest and most ineradicable human desire. I used to think that it was simply to live. Nor was I wrong, if we make a distinction (as I did) between living and merely existing. If to live means to live more abundantly, to realise the individual's potentiality of complete and harmonious being, then indeed it is true that man's deepest desire is to live. But I have come to acknowledge that we can and must go further than this, and press our self-knowledge and our definition still more intimately home. We must say, then, that the deepest and most ineradicable desire of the human being is to love, simply

because in love alone does life find fulfilment. And this is the simple law of life. The man, the nation, the continent which denies love, ends by killing itself. The refusal to surrender to the life that obscurely clamours to be born—and this surrender is love—turns the nascent life into decay and corruption.

From this simple point of view, the malady of Europe is simple. The nations of Europe cannot bring themselves to love. They are afraid ; the risk is too great ; they demand security. It is human, all too human, to demand security. No one in his senses dares to deny that the desire for security is also a natural and deep human desire. The question is whether it is an ineradicable desire. I do not believe it is. Not that I believe that it can be easily eradicated ; nor am I blind to the possibility (or even the probability) that a terrible price may have to be paid by the nations of Europe before they learn to forgo their demand for security. Nevertheless, I have come to believe that the lesson will be learned, simply because unless this lesson is learned, life will cease. Most men who have a spark of imagination to-day are aware of the deadly peril in which Europe now stands. The danger is, they say, that "civilization will perish." And that is true, so far as it goes. But it might not be easy to reply to one who looked round upon European "civilization" at this moment and asked : "Is such a civilization worth saving?" Intrinsically, *I do not believe that what we call "European civilization" at the moment is worth saving.* It will only be proved to be worth saving if it

makes the effort to save itself. And that effort demands the abandonment of the idea of security.

Only a Europe which can abandon the demand for security will be worth saving ; and only such a Europe can be saved. That means, quite simply, that the nations of Europe must learn to love, or they will perish, crushed under the weight of their own piled and pitiful security. The necessity of learning to love is simple and plain ; for that is what love means—to forgo security. Of course, it seems childish to ask of a modern European nation that it should forgo security. And, in a sense, it is childish. Precisely because it is childish the demand may succeed. Indeed, *I believe that we have reached the point at which the simple cry of "No security," raised by men and women who really believe in it, would sweep through Europe by the virtue of its own sheer simplicity. The time for such simplicity, I feel, is come.* We are made tired and hopeless by the complexity of our own thinking in terms of what we call reality. This is only the demand for security in another form ; we want to be sure of our results. And the great allurements, and the great illusion, of the most prevalent modern doctrine of history—namely, the Marxist—is that it enables one scientifically to prophesy the invisible event. But no power in earth or heaven can make us sure of the future. The mere possibility of such security would mean that life had ceased.

"No security," then, in our thinking, or our politics, must be the wild-fire word that lifts men's hearts again. "No security" in our religion

or in our lives. For all these things—our thought, our politics, our religion, our lives—are one thing. We cannot believe in "No security" in our politics, while we continue to demand security in our lives or our religion. There must be a total and joyful acceptance of the experience of "No security." No piecemeal admission of the idea will avail us. Still less can there be any security that the cry of "No security" will prevail. It cannot be organised into victory. The completeness of the certainty must depend on the completeness of the risk.

I cannot conceive that any one of the European nations will take this childish and impossible road, as a nation. That is not how things happen in life. Life, new life, can burst through only in individual men and women. That is the great and forgotten truth that D. H. Lawrence preached. It is only when some individuals are completely pervaded by the conviction that life in them *can* have no security, and that only in so far as they cease to demand security can life move free in them, that the process of change will have really begun. Therefore, the idea of "No security" is one which must involve the total activities of the individual. It cannot be segregated and set apart ; it cannot be confined to the "political" man. It must be embodied and living in the whole man. And that, it seems to me, is inevitable. There is no middle ground between life and decay, no place of compromise or stable equilibrium. Either we must live more and more, or we must die more and more. Either more and more of us

must yield to the knowledge that there is no security, or more and more of us will seek security. We must either go forward to complete love, or we shall be driven backward to complete hatred. Either I must love my neighbour, or I will kill him.

Because I have come to believe all this, I would change one single word in Count Sforza's profound saying that "the safety of nations is like happiness in love—a miracle that must be performed anew every day"; and I would say that "the safety of nations is happiness in love." It rests ultimately on those individuals who have achieved happiness in love,

who have learned to know what happiness in love really is—namely, the knowledge and acceptance of complete insecurity. That alone is love which loves without expectation of return. It loves because it must, because the experience of love is the only thing that matters, because without love it cannot breathe. And the miracle is this : that love of this kind creates love. It calls love forth of the same kind as itself. "No security" is the only security. But we cannot be secure of that. We can only believe it. But this belief is real belief—the knowledge that is more than knowledge, because it is insecure.

JOHN MIDDLETON MURRY

The Birth of China. By HERRLEE GLESSNER CREEL. (Jonathan Cape, London. 15s.)

This book is something in the nature of a revelation. The advance of scientific method has swept away the old traditional chronology of China, and the heroic figures of the past—the Yellow Emperor, Yao and Shun, even the Great Yü—have been unceremoniously cast down from the pedestals they have occupied so long. Some reactionary scholars have even gone the length of declaring that the authentic history of China does not begin before the Eastern Chou dynasty, when the capital was moved to Loyang in 770 B.C. With the new material at his command, however, Dr. Creel is able to take us back much further than this : "From the archæological and scientific point of view," he says, "the curtain rises on Chinese history with the Shang people living at Anyang in the fourteenth century B.C." Prior to that date, we have only vague and unreliable traditions ; but many relics of the Shang exist which enable us to reconstruct their daily mode of life in considerable detail.

It all began with the discovery of the oracle-bones. Quantities of these were being turned up by farmers in North Honan over forty years ago, and because they were mysterious products of the soil they were generally reduced to powder and used as medicine. In 1899, Chinese antiquaries first recognized the markings which some of them bore as an archaic form of Chinese script. After years of constant effort, many of the characters still remain undeciphered ; but it is established beyond question that these inscribed bones form part of the royal archives of the Shang dynasty, and preserve the record of questions which were put to the gods or ancestor-spirits on a great variety of matters. It is estimated that more than a hundred thousand pieces are now in the hands of collectors, and facsimiles of fifteen thousand pieces have already been published. It may be imagined what light is thrown on the lives and habits of thought of the Shang people by these contemporary documents, brief though most of them are.

The discovery of the oracle-bones was due to a lucky accident. The second

great source of our new knowledge is the systematic excavation of sites in the Anyang region, which was begun as recently as the autumn of 1934. In spite of serious difficulties arising from the climate, constant dust storms, the opposition of the local peasantry, and the activities of bandits and grave-robbers, the results to date are nothing less than astounding. Before June, 1935, more than eleven hundred skeletons of the Shang period had been recovered, and more than three hundred Shang tombs, four of them undoubtedly royal, had yielded up scores of bronze ritual vessels and pieces of marble statuary of the first quality.

From the interpretation of these remains Dr. Creel has been able to draw a fairly detailed picture of the life of the people in that remote age—their political and social conditions, their religion, arts and crafts, and methods and material of warfare. All the evidence so far available goes to disprove the old theory of a huge migration of Western tribes into the basin of the Yellow River. Foreign archaeologists used to suppose that the invaders settled down as overlords of an enslaved Neolithic population, upon whom they proceeded to impose an entirely new culture of their own. But if there is one thing that now stands out clearly, it is that Chinese civilization originated and developed on Chinese soil, though certain elements may have been borrowed from other cultural centres.

In the chapter devoted to the subject of Chinese writing, Dr. Creel calls in question the statement (for which I am personally responsible, and to which I still adhere) that at least ninety per cent of all Chinese characters are formed on the phonetic principle; he tells us that, after analysing a number of specimen passages of Chinese, both ancient and modern, he finds that "in Chinese as it is actually written decidedly less than one-half of the characters employed contain any phonetic element whatever." But surely the fallacy here is obvious. In any piece of composition, the simplest characters will naturally

tend to recur with great frequency, and the relative number of phonetic compounds will be much lower than in a dictionary (the only real test of my assertion) where each character occurs only once.

The second half of the book deals with the Chou conquest, and the "formative period" which lasted roughly until 300 B.C. As the Romans borrowed their culture for the most part from the Greeks, so the Chous, who were comparatively barbarous, adopted the arts of civilization which they found among the people they had conquered. This does not agree, certainly, with the account given in the classical Book of History; but it must be remembered that this was a purely Chou compilation, those books which are supposed to date from Shang times being really forgeries of a later age. For all that, the Chous were the makers of China in a very real sense:—

They were a young people, . . . a crude people if you like. But they were an immensely vital people, and they succeeded in disseminating widely a culture, and laying the foundations of a political state, which have persisted longer, with less of fundamental change, than any others ever created by man.

The little group of men to whom the honour of these achievements is mainly due are Wên Wang, the "Accomplished King," who planned the conquest; his son, Wu Wang, the "Martial King," who carried it out; and, above all, Wu Wang's younger brother, the Duke of Chou, who as regent for his nephew consolidated the Chou power, established the dynasty, and with it the essential China as we think of it to-day. Confucius, it is well known, had the deepest respect for his character, and modern researches only tend to confirm the view that he was one of the greatest men in the whole of Chinese history.

Dr. Creel is to be congratulated on having produced not only a very readable, but a truly valuable book. For the first time we see solid facts looming out of the mist of legend, where previously all has been shadowy and uncertain. The plates illustrate bronzes of the Shang

period and other art objects. The inscribed bone trophy (pl. viii) is for no apparent reason shown upside down. There is a rather inadequate index and a number of "notes" at the end which,

being merely references to the volumes of Legge's Classics and a few other works, might with advantage have appeared as footnotes.

LIONEL GILES

The Psychology of Punishment. By ARTHUR B. ALLEN and EVAN H. WILLIAMS. (Allman and Son., Ltd.)

This is a book that is primarily intended for those who have entrusted to them the care of children. But, since the child of to-day is the adult of to-morrow, it can also be read and studied with profit by those who have the care and training of the latter.

The express purport of the authors is to advance a plea for a "new discipline," this plea being founded on the assumption that the "old discipline" has been tried and found very much wanting. Nobody but a hardened sadist would contest this or require to be furnished with examples. But there are still too many hardened sadists and believers in the virtues (alleged) of Solomon's precept. What is apt to be forgotten is that discipline should come from within, and not, as martinets demand, from without. Nor does "discipline" necessarily mean punishment. After all, any fool can punish. No particular skill is wanted in terrorizing. Punishment, of course, is a problem, but its avoidance is a still greater one. Further, undue severity inevitably defeats its ends, for the victim becomes a martyr among his fellows.

Members of the teaching profession are dealt out some hard knocks. Some of them are merited; some of them might have been modified, for nothing is gained by overemphasis. Attention is directed to the commonly accepted

theory that the average pedagogue is a psychologist. As a matter of fact, he is much more often either a sceptic or a cynic. Perhaps his work makes him so. To fulfil its ordered purpose a school must function as a constructive laboratory. Keate plied a birch rod at Eton; Arnold trusted his charges at Rugby. That he secured better results is beyond question. A good deal of ground is covered in this survey. There are chapters on the "Problem of the Adolescent," the "Problem of Corporal Punishment," the "Teacher as Psychologist," and the "Child as a Social Unit." On each of these subjects the authors have something to say that is worth saying. It would perhaps be too much to expect that everybody will be in complete agreement with all their conclusions. One such is that a "spirit of rebellion should be recognised as a sign of the worth of a child." Parents and guardians of Little Lord Fauntleroy and his young friends are apt to regard this sort of thing as a nuisance to be suppressed. They are seldom far wrong. Young hooligans develop into adult hooligans. Hence, gangsters and racketeers.

Another point on which the authors insist is that "the criminal must be treated as a mental case." If so, the question arises, how are lunatics to be treated? Logically, as criminals. Fortunately, this theory has long been exploded.

HORACE WYNDHAM

Hindu Civilization. By RADHAKUMUD MOOKERJI, M.A., Ph.D. (Longmans, Green and Co., London. 15s.)

In this long and carefully documented work, Dr. Mookerji has sought to present as fully as possible the political, social and cultural development of India from earliest times up to the invasion of Alexander in the fourth century B.C. To that end he has made a special study of Sanscrit literature less for its religious and philosophical implications, than for its social-economic background. As no historical records were kept during this period, beyond what can be deduced from the ruins of the ancient Indus civilization and from Vedic and post-Vedic sources, his task has been an onerous one, though, as he admits, considerably lightened by the publication of *The Cambridge History of India*. The present work should prove extremely useful as a text-book for specialized study of a period that is necessarily somewhat nebulous and indefinite. The general reader, however, is likely to be put off by the dry and severe manner in which it is written.

Setting himself the ideal of scientific objectivity, Dr. Mookerji's aim throughout has been to show the organic unity of Hindu culture throughout India, despite the vastness of the area covered and the various foreign invasions that, from time to time, have interrupted her inner history and the almost constant civil war of feudal chiefs and princes.

The history of India is generally taken to be the history of the Aryans in India. It thus begins with the advent of the Aryans to India.

What, then, of the original Dravidians of Mohenjo-daro, of whom we read that they were "perhaps the givers of culture to India," and that by the end of the fourth millennium they had achieved "a high standard of comfort, art, and sanitation in city life"? The *Rigveda* speaks of them as a "noseless" people, strongly fortified in castles and cities, their women bathing in milk. The nomadic Aryan hordes came as destroyers of this civilization, driving the dark-

skinned non-Aryans into the forests and mountains, enslaving them and despising them as black men. Thus we read: "The Aryan had to face a three-fold mission in India, to conquer, to colonize and to civilize"—a mission in which the Aryan race has specialised ever since and for which the present peoples of India are, apparently, now working out their karma. From references in the Vedas it appears that the Dravidians were a good deal more sophisticated and certainly far more materially advanced than their invaders, just as the Romans were in comparison to the barbarian hordes that swept down upon the empire also from central Europe and the steppes. The Vedas as well as the epics tell us much of this Aryan conquest of India. When we reach the period of the *Sutras* the caste-system, elaborated in the *Bramanas*, has already become set and rigid.

On this subject, on the principal foundations of Hinduism, Dr. Mookerji is inclined to quibble. Caste, he says, "chiefly concerns one's private, domestic and religious life, and not public life"—a strange assertion from one claiming complete objectivity. Again, after tracing the growth and development of Hinduism, Dr. Mookerji seems to regard this system as now permanently established and not subject to further historical change, and looks forward to the future federation of British and Native India—"which should mark the next stage in . . . political evolution." He does not seem to be fully aware of the implications of this federation between two alien views of life and its effect upon the Hindu scheme, which is already breaking up under the influence of modern industrial conditions. Dr. Mookerji is not, however, concerned with this aspect and is content to concentrate upon the course of "an all-Indian history which is from the nature of the case not political, but cultural in its character; the history of thought which transcends local limits and administrative boundaries."

The Quest Eternal. By BRAJENDRANATH SEAL. (Oxford University Press.)

If a man needs courage, in these days, when he writes a long poem, he needs fortitude also, for very few persons now read any poetry, and the number of those who will patiently explore a difficult and elaborate poem must be microscopic. Sir Brajendranath Seal has accomplished a brave and ambitious task. *The Quest Eternal* comprises, he says, "three separate parts, the 'Ancient,' the 'Medieval' and the 'Modern,' and seeks to transcribe basic philosophical ideals in forms of pure poetry." "These verses," he writes, a little further on, "in depicting the ideal of any particular age adopt the method of visualisation, freely using long trains and processional rolls of concrete visual embodiments; but what is aimed at is not historicity, but the imaginative apprehension of the soul of an age, its humanism, its universe-idea and its God-consciousness, viewed from the standpoint of the living problems of to-day."

Thus, in Section One—"The Passing of the Ancient Ideal"—we are transported to an age when

...spreading to the windy glare
Their floating skiey hair,
The Muses danced, and swept the chords
In lyric pageantry!

The following passage from the same section will give a just impression of the author's manner:—

O come as trains of bright Bacchantes!
Laughing golden Loves and Fancies,
In reel and rout, in linked bout,
Breast to breast, and waist to waist,
Whirl away in wavy dances,
Swaying, swerving, curling, curving,
Break in spray, glide away,
A myriad Mænades,
A myriad Gopis, Vallabhis,
In clasps ecstatic, tranced postures,
Waist to waist, and breast to breast,
Linked as magic shapes of cloudland's fiery
flight in Heaven's array!
Fall ye into Maya's dance,
Threading Creation's maze, the Cycle of the
Suns!

In writing of the Ancient World, Sir Brajendranath Seal imagines a background which "is half Greek, half Oriental, such as the *milieu* in which Gnosticism and Neo-Platonism grew up; and the hymn" he says "is supposed to be uttered by a Greek priest returned from Bactria to his island-home, after

many years sojourn, say at Taxila or Mathura, where he had familiarized himself with Indian speculation, Indian mythology and Indian art."

This portion of the poem, though at times a little vague, conveys a sense of speed and rapture and a feeling of those far-off ages when man had not mentally separated himself from wild nature or from the primitive instincts of the crude life-force.

In the second section we are taken into the early Middle Ages. The protagonist is now a "Wizard Knight" who is "represented to have been a disciple, not of the Catholic hierarchy, but of the Platonic, Syrian and Magian Mystical Brotherhoods." The poet has chosen such a figure to stand for the soul-tendency of the period because there was, he tells us, "a type of medieval culture in the Eurasian borderlands which was as distinctly opposed to the medieval Catholic type as Gnosticism and Mithraism had, a thousand years before, been opposed to primitive Christianity" The change of tone from Section One to Section Two is bold and effective. Sir Brajendranath Seal has, in fact, written his medieval poem in the metre of the border-ballads, and it is at first surprising to find ourselves thinking to the tune of

The braes were sheen, the shaws were green,
Each merry leaf would dance;
On russet brown, the Sun came down
In showers of golden glance!

And it is in this or a kindred metre that he has written the whole of his second section. An alert reader will already have noticed that the author has so large an English vocabulary that, extraordinary in a "foreigner," it might well be envied by many persons who can speak only English. The reader may also have observed that Sir Brajendranath is overpartial to capital letters and admiration-marks. He has force of mind and of language, and these aids to emphasis are not necessary.

The first two parts of his ambitious poem were written, it seems, in 1893. The third and final part, which is called "The Modern Ideal," may have been written much later, and is, as it should be, the

best. For the most part it is written in blank-verse which, while sometimes recalling Milton and sometimes Shelley, now and again communicates the particular mental energy of the poet himself; and anyone who has studied poetry with care will realise how unusual it is for any modern poet to be able to write blank-verse with an accent of his own. Few passages in the book are finer than the following :—

Must then

The Spirit burn like chaff this fresh green life,
This sap and these carnation tints that clothe
With veined flesh this bald anatomy ?
And what is Spirit but the breath of Life ?
'Tis Passion-incense that the Spirit breathes,
But Passion-flowers on earthy stalk take root !
In blood-soaked soil encharneling the brute !
And what is life but rhythm of Heart and
Brain ?
A Picture framed with the star-veined dome !
How can this life break its own image fair,
How Spirit crucify its double, flesh !
This is thy Passion, O Humanity !
That this brute Image, thy sworn enemy,
Is body of thy body, sense of sense,
Soul of thy soul, locked in a deadly embrace !
Brute ! What's this brute but man's own
emblem, Man

Obiler Scripta : Lectures, Essays and Reviews. By GEORGE SANTAYANA. Edited by JUSTUS BUCHLER and BENJAMIN SCHWARTZ. (Constable and Co., Ltd., London, 10s.)

The scattered lectures, essays and reviews by Mr. Santayana which the Editors of this volume have brought together have a concentrated quality seldom to be found in fugitive pieces. Their author laments in a short Preface that "that pure philosophy to which I was wedded by nature from the beginning, the orthodox human philosophy spoken of in one of these papers, has never had time to break through and show all its native force, pathos and simplicity." Yet if he has not achieved this pure philosophy of which he dreamed there is hardly a paper in this volume which does not show him labouring to clear a way for it. In the paper to which he refers he conceives of two methods by which a man might become a philosopher without being a heretic. The one is that of a completely true and comprehensive synthesis of known things—a feat, he admits, which has never yet been accomplished or is likely to be.

In the making, yea, man's maker, origin,
Whom he must crucify ! O riddle dark
As fate, as pitiless, implacable.

The author has, perhaps unfortunately, provided the poem with a rubric. On nearly every page we are directed, in the margin, to compare the passage which we are reading with some passage of contrast or similarity in another part of the poem, and the effect is exceedingly disturbing to the reader. He will, however, soon apprehend how intricate was the philosophic pattern which the poet set himself to weave, the cross-references clearly proving that throughout a long work Sir Brajendranath maintained, as Dante did, his original design. The author is, indeed, to be congratulated upon the composition of a poem which reveals high mental energy, a noble aspiration and a remarkable facility in the manipulation of the English language.

CLIFFORD BAX

The other "lies in confessing that a system of philosophy is a personal work of art which gives a specious unity to some chance vista in the cosmic labyrinth," and thereby to "substitute the pursuit of sincerity for the pursuit of omniscience."

This is the method which Mr. Santayana has himself tried to follow and the distinctive literary quality of all his writing reveals how nearly he has come to making an art of philosophy—and this not as a mere stylist intent on giving grace and a personal flavour to the pronouncements of the mind, but as one who has always distrusted the tendency of the mind to lose itself in lofty or subtle abstractions and who has sought by cultivating a humble and sceptical temperament to keep the mind in touch with concrete reality. Despite, indeed, the delicate relief of his scepticism he is at heart a dogmatic naturalist for whom man's "essence, at best, is animality qualified by reason" and who, although he pays his tribute to the spirit in us that worships eternal beauty, insists that "the very life of spirit springs from animal predicaments" and that "it

moves by imposing on events a perspective and a moral urgency proper to some particular creature or some particular interest."

To bring speculation home to the actual world and to root it there in fertile collaboration with men and things has been in fact his constant endeavour and characteristically we find him confessing in his lecture on "The Unknowable" :—

When I rub my eyes and look at things candidly, it seems evident to me that this world is the sort of world described by Herbert Spencer, not the sort of world described by Hegel or Bergson. At heart these finer philosophers, like Plato, are not seeking to describe the world of our daily plodding and commerce, but to supply a visionary interpretation of it, a refuge from it in some contrasted spiritual assurance, where the sharp facts vanish into a clarified drama or a pleasant trance.

The same dislike of subjective idealism is expressed in the first of these essays in which the shade of Socrates discoursing with Mr. Santayana in Limbo confirms his opinion of the speculative excesses of Schopenhauer, Fichte and Hegel. Similarly in a later essay he finds in Hamlet an image of spiritual incoherence, of romantic potentiality and romantic failure, while his careful and cogent criticism of Dewey's philosophy is an exposure of a naturalism which despite its denial of self-consciousness is too romantic to be true to the facts of Nature. It is, indeed, as a critic of all subjective systems of thought which are not in intimate touch with the material world, of all ecstasies which are not in "substantial harmony with the substance of things and with its movement," that Mr. Santayana excels. He is the enemy of ideas which intervene between us and things and keep the things from being known. Cherishing as he does "the knowledge of existence" he deplores the absolutist who would impose his own intuitive conception of reality on the workaday thoughts of men. Yet valuable as is his fidelity to substance as a corrective to romantic egoism and the idealism which merely dissolves instead of revealing the truth of the actual world, he himself is almost equally biased in

his naturalism. He views subject and object as opposite partners in the dance of life, but in his determination to maintain the independent status of object, he would arrest the growth of subject whenever he sees signs of it striving to transcend the dualism of self and not-self. We may agree that "to set up in the place of substance any spontaneous ideas or pert exigencies of our own is contrary to religion." But we can only know the truth of substance and complete our identity with it in the degree that we become true in ourselves. And to do this necessitates a radical inner transformation for which Mr. Santayana makes no allowance in his philosophy. He admits in one place that in the direct possession of being which constitutes the mystical experience there is no division of subject and object. But for him this rapt identification far from illuminating the object merely casts a "luminous fog" over it, while speaking through the shade of Socrates he can discuss the religion of the mystics as consisting of "distaste for the world and of childish dreams with which to sweeten a Titantic egotism."

Such blind prejudice towards visionary truth cannot be reconciled with that "reverence for the nature of things" which he professes and commends. It betrays only the limited view of reality to which a cultivated Latin mind jealously holds. But within the limits of a materialism which claims the sanctions of common sense he does admirably maintain a central position and vindicate, particularly in his essays on art in which he exposes the sickness of an exclusive æstheticism, human values against all kinds of subjective heresies. And although his hatred of romantic egoism prevents him from recognising that the true mystic achieves at a deeper level that adjustment of inner to outer relations and of subject to object which is the key-note of his own endeavour, such passages as the following from his essay on "Ultimate Religion" prove how finely perceptive his naturalism can be :—

To love things spiritually, that is to say, intelligently and disinterestedly, means to

love the love in them, to worship the Good which they pursue, and to see them all prophetically in their possible beauty. To love things as they are would be a mockery of things : a true lover must love them as they

would wish to be. For nothing is quite happy as it is, and the first act of true sympathy must be to move with the object of love towards its happiness.

HUGH I'A. FAUSSET

The Nature of Religion. By E. C. MOORE. (The Macmillan Co., New York. 10s. 6d.)

The author does not treat of the subject of religion in the abstract. He does not give us exact definitions. His interest in religion is not philosophical. He takes religion as he finds it. He finds its highest expression in Christianity. He takes that as his model. Not that he finds other religions necessarily inferior to Christianity, but he is not concerned with any comparative study of religions. He writes for Christians, as a Christian. There are occasional references to other religions with which he shows some acquaintance. But it is the acquaintance of an outsider who looks at every other religion through the glasses of his own religion.

Religion for him is a reality, but not a reality which imposes itself upon our attention from the outside. Religion is a venture of faith. Those who do not make this venture will never know whether the things of which religion speaks do really exist or even that they do not.

In this connection, the author gives the instance of beauty. Music, art and poetry are shy. We must surrender ourselves to them, if they are to be real for us. "Those whom music leaves untouched are probably of those who leave music untouched." But with this reservation, the reality of religion cannot fail to be recognised as older, more universal in its appeal and nearer to the ultimate well-being of man than any other form of truth. It appeals to the intellectual as well as to the most humble and ignorant and, generally speaking, it appeals to the latter more than to the former. It is not a reality which may be known

through the intellect. It has an intuitive self-evidence about it. That no one can afford to ignore this reality, is borne out by history.

The certainty enforced by all of human history is that in the measure in which the inner life is given up, the other life will take its vengeance on mankind.

We shall naturally ask : "But what is religion?" Without attempting any definition, the author tells us :—

Religion is impulse to worthier living.... It is belief in that which is ever beyond us. It makes us forget ourselves. It sustains us in the sense that we are not alone and do not live to ourselves.

This something beyond us is what we call God. There is no need to define God ; for definition is one thing and experience another.

Our ideas concerning God may change, but not the inward experience of God. The most learned definition of God does not necessarily contain, or even necessarily imply, any deeper experience of God. One may have the experience of God and very little definition or a constantly changing definition and vice versa.

The thing that is alive is religion, not theology. The dogmas of theology are no more than certain formulations in terms of thought. These must necessarily change with the times if religion is not to lose its appeal to the intellectual. They are an interpretation of the fact of religion, not the fact itself.

The author tackles many dogmas of Christianity in a liberal spirit. He gives quite a new * and unorthodox interpretation of the doctrine of atonement. He rejects the feudal conception of an offended God, the humanistic-justice conception, and the devil ransom conception. He argues that Jesus was not a sacrifice made on behalf of humanity to

* Not quite new. As far back as 1887 Mme. H. P. Blavatsky expounded this view. Cf. her "The Esoteric Character of the Gospels."—Eds.

save humanity. There can be no third-party atonement :—

It is rather that the spirit and example of one is intended to inspire all...It is a sacrifice of what is selfish in every man to that which is selfless in every man who would follow Christ and be at one with God.

Similarly the author does not believe in the devil :—

A man is in bondage to the evil only through his own acts. And he can be rescued from that bondage only through his own free acts.

He is inclined to reject the physical miracles supposed to have been wrought by Jesus, as improbable ; but he is very emphatic in rejecting the so-called miracle of grace. There can be no moral miracle.

The view that God would, or could, suspend the orderly working of nature, in the interests of purposes of grace, has had deplorable consequences for men's view of the inexorable working of facts in the area of their moral lives.

Scriptures have no miraculous origin, and have not been miraculously preserved, transmitted or translated. They are not oracles, but literature by men. "Divine inspiration can never have been found in books except as it has found its way into the books from a devout heart."

The author raises the pertinent question : Was the divine manifested through the human once and for all—once only—in Jesus ? Was Jesus as a personality an unresolved, an irresolvable miracle, "two natures in one person for ever" ? He accepts the view that Jesus was an incarnation of God. But in what sense ? Jesus was an historical magnitude, God is not. Jesus was *very* man, God is conceived as very unlike man, almost an abstraction, a metaphysical magnitude. Still in him, God as the secret of character and power lived in a fullness in which he has lived in none other. Jesus realised an ideal of man, demonstrated the unity of the spirit of man with God as no one else has done.

Into the mystery of the transcendent God as he is in himself, Jesus of Nazareth gives

us, or rather, Jesus of Nazareth is, the farthest reach of which we know. There is much, very much, concerning God, which we should like to know which Jesus does not tell us. But his life and word and work are enough for our entrance upon a different life.

In accordance with this view of Jesus, the author rejects the medieval church view, of salvation as a conferment, a benefit, almost externally bestowed in consideration of the merit and satisfaction of our Redeemer. Salvation is what every one has to win for himself ; and Jesus shows the way.

It is almost common ground between religions that there is a reality named Deity. Religion concerns our relation to this reality. But, in our opinion, it would be taking a rather narrow view of religion to confine this relation to feeling and in a measure to will, as is done by our author. The consequence is that God is necessarily thought of as a *person*. But "we distinguish persons largely by their limitations." This is admitted by the author. If that is so, can we rest satisfied with the approach to Deity through feeling ? May there not be a way of knowledge and of realisation through knowledge ? Hindu thought recognises this to be the highest form of religious quest.

The way of feeling or of love may look simple to most men. We all have natural affections. Religion simply changes the direction of this life of affection. Love is in our nature. We can give of our love to the highest person we know. Belief in the incarnation of God is a natural aid to this reorientation of affection. God must be man before our love can go out freely towards him. The theory of incarnation, taken literally, may be untenable. But abstract truth has little value for religion. The theory of incarnation has the backing of religious spirit and religious experience. It makes love of God easy. For the same reason the Hindu religion recognises the value of idols in the worship of God.

But there is the way of knowledge. Those who are brought up in the theistic tradition cannot appreciate this seem-

ingly cold and austere method of realising the highest goal of man. Hindu thought has sought to know Deity as our inmost soul, the *Pratyag Atman*. It is known in another way, namely, through negation. "Those who think they know, they do not know. They alone know who know it as the Unknowable."

It is doubtful whether the author would recognise this form of religion which makes the realisation of the Self through knowledge the highest religion.

It does away with the whole imagery of the Father and the Son, the Redeemer and the redeemed, sin and salvation. It does away with dogma of every sort, and undertakes a quest of Deity as the Self which should end in Self-realisation.

The book is written with understanding and a full appreciation of the needs of religious life in an age of great intellectual and social advancement. We commend it to those who like to know the essentials of religion as distinguished from its non-essentials.

G. R. MALKANI

A. K. Orage : A Memoir. By PHILIP MAIRET, with an introduction by G. K. CHESTERTON. (J. M. Dent and Sons, Ltd., London. 8s. 6d.)

Orage was an odd bird who winged a lonely flight to nowhere in particular. He was, and remains, a Figure—one whose reputation stood higher than its concrete justification, his creativity lying in what he was, as much as in what he wrote. This makes him hard to assess, and Mr. Mairet's biography, with all its merits as a portrait of an individual and the outline of a life, does not cope with the difficulty. Orage remains, with all his gifts and labours, a queerly unsatisfactory, unsatisfying being. Surveying his life, one finds him looking this way and that way, and the two outlooks are not perceptibly united even in the being of the looker himself.

As a young man, an elementary school teacher in Leeds, he was an ardent Platonist. Then he became a Theosophist and also a Socialist, seeking, one might suppose, a Platonic justice, a harmony, on the one hand in the metaphysical universe, the abiding realm of the mystical and occult, and on the other in temporal society. But the two pursuits were totally divorced. For some years he was an active Theosophist, if unorthodox by the limiting criteria of Mrs. Besant's

subservient organization, then turned completely away to become, as editor of *The New Age*, a "cultural politician" advocating in turn Fabian Socialism, Guild Socialism, and Douglas Social Credit. This period lasted from 1907 to 1922. He reverted to become the disciple of Gurdjieff at Fontainebleau and in America, and then again turned back to England and Social Credit propaganda and launched *The New English Weekly* in 1932. According to Mr. Mairet he was once more displaying signs of discontent with his purely economic advocacy and of a desire to return publicly to his "quest for the Absolute"—when death took him suddenly in November 1934.

This is a good biography as far as it goes, but definitely it does not go far enough. Orage is sketched well from the outside; he is presented, but he is not illuminated. His views on Socialism, Nietzsche, Theosophy, Social Credit, etc., are mentioned but never entered into. The book is in fact little more than pictorial frontispiece to that which might have been written and which might have revealed effective causes for the failure not only of Orage but of many other comparable modern minds, aware of the two worlds yet unable to bridge the gulf between them.

GEOFFREY WEST

ENDS AND SAYINGS

Numerous correspondents, some of them friends, others unknown to us, but still friends, we hope, have offered a criticism that in the excellent reading matter we provide every month, our own views and ideas are not given a proportionate amount of space. These readers are aware that the Editors are students of a particular mystical philosophy, namely, the Theosophy of the Ancients suitably recorded for the modern world by H. P. Blavatsky. We have purposely refrained from injecting our own views and convictions so as to provoke thought, by enabling readers to evaluate contrasting views on many vital problems affecting humanity, and thus to point to the truths underlying conflicting beliefs of religious creeds, conflicting facts of scientific theories, conflicting speculations of modern philosophy, conflicting data tabled by the psychical researcher, the spiritist or spiritualist.

For seven years we have consistently pointed to the source where the truth can be found, though we have not expounded the philosophy of the rational explanation of things in any detail. This latter we now propose to do, in response to numerous requests received, to which a reference has been made above. We shall therefore devote the Editorial to a consideration of different topics of value and interest, and from next month we shall consider the subject of the Invisible, a subject in which the man of religion, of philos-

ophy or of science is equally interested and which will benefit him provided always he possesses a forward-looking mind.' While each Editorial will be an independent contribution, naturally there will be a unifying thread running through them. All that we ask of our readers is not to expect anything sensational, nor to confuse the profound philosophy we sponsor with the bizarre phenomenism of pseudo-theosophy, and, finally, in the words of Shakespeare—

Gently to hear, kindly to judge.

Lovers of freedom and advocates of Liberalism have been eagerly watching for some signs which might reveal that the soul of Europe is not altogether obscured by the clouds of autocracy. One such sign is the award of the Nobel Peace Prize to Herr Karl von Ossietzky who had been enduring untold suffering at the hands of the Nazi authorities—so much so that these authorities recently had to release him for they “did not wish to be held responsible by foreign countries for his death in prison.” Not only for his brave declaration of principles, but also in view of the fact that he made them while subjected to cruel, ignoble treatment, von Ossietzky deserves this recognition. The gift to him of the Nobel Prize shines like a star of good omen, and let us hope that more such stars will soon show themselves in the Western sky.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

FEBRUARY 1937

No. 2

BEYOND HUMAN HORIZONS

A new spirit of inquiry is discernible amidst the prevalent unrest in the East as in the West. It might be likened scientifically to racial metabolism of an unknown nature. Those influenced still by their religious instinct as coloured by the twenty centuries of Christian heredity may see in the troubled waters of the pool of circumstance the invisible presence of the healing angel of Bethesda and Siloam. Orthodox science is fast losing its materialism, orthodox religion its dogmatism. The laymen of both are looking for new miracles by which they can regain the faith they have lost in the old.

Everywhere one can perceive a disposition to seek for what the lawyers call evidence *aliunde*—that is, for information and guidance outside the record, for testimony from sources hitherto either ignored or discredited. When so great a philosopher as Professor Alfred North Whitehead, so great a scientist as Doctor Alexis Carrel, publicly acknowledge the grave

shortcoming in the spirit and results of their respective schools and advocate a change of attitude in all research, one may justly find fresh hope. When leading theologians themselves are foremost in criticism of their own creeds and religious conduct, one may justly renew one's faith. The longed-for miracles are being performed before our eyes in every field of human need and interest—would we but look to see. From an assured complacency and proud satisfaction with our "glorious civilization," thinking minds are recognizing themselves to be enveloped in the territory of doubt. Old dogmas, accepted formulas, are no longer worshipped as fetishes, regarded as chart and compass not to be questioned. Orientation is lost, and the loss is everywhere freely admitted even among those who have hitherto been most certain of their respective rights of eminent domain. The questioning of to-day is among our captains and our kings, not just the vain cries of the serf, the

demagogue, the rebellious-minded.

History is the keeper of the archives of the past, but current literature is the maker of the records of the future. The multitude of books, magazines and other periodical publications devoted to arcane, magical, and mystical subjects is already very large and daily increases. The students of those erstwhile pursuits of the charlatan are now to be found among the higher brackets of social and intellectual life along with the pretenders and the profiteers. The moral as well as the immoral impulses of mankind are reasserting their underlying power through the veneer of purely conventional standards. That part of our nature which may well be called the unknown mind of the race is coming to life—astonishingly as disconcertingly. It is at once a renaissance of the transcendental, a recrudescence of the sub-normal and sub-conscious.

Spiritualism is once more an active element in the air we breathe—spiritualism whether defined as the very oxygen of metaphysical existence, or recognized as some allotrope of that oxygen which may as easily kill as cure when deeply inhaled. Originally spiritualism meant that unadulterated Truth which lies beyond the range of direct human cognizance, and, in a secondary sense, such portions of that unchanging knowledge of the realities as is attainable through either of two means. All this as contrasted with such relative truth as is open to acquisition by normal methods and through the normal channels of mankind, even when these are pursued with lifelong devo-

tion and the maximum of favouring conditions. Otherwise, spiritualism is but a name for the many spectral colours into which the white rays of Truth are scattered as they pass through the prism of human consciousness. Or, finally, the term may be limited to the long series of strange manifestations beginning about the middle of the last century, but which actually in their totality comprise but a tithe, a sporadic exhibition, of what in itself covers an immensely wider field, now as in all the past.

Synthetic observation and study have for centuries been absent from the *élite*, even, of our civilization. No Gradgrind of fiction was ever so avid for "facts" as our science-pioneered, science-worshipping, science-ridden modern world. We have been surfeited with facts, starved on facts, are drowning in an ocean of facts which no one knows how to navigate either for his own or for the general welfare --and are waking up to this fact as the supreme one among the numberless many.

The two means of super- or preter-human knowledge implicit in the term spiritualism are self-evident when one regards the subject with synthetic insight. Either there must be a descent to our world by a being of higher realms, or an ascent from our level of consciousness to another stratum of existence. The records of mankind embody in tradition and in sacred literature cases numerous in number although rare in proportion of such Divine descents. Each of the many past and present religions traces back to such an Appearance—some being in human form and thus regarded as an Incarnation of the

Supreme Spirit or Intelligence. No people has ever been heard of without a religion of some kind. Among Christians of all degrees that Incarnation or Appearance has been uniformly considered as unique. Among the followers of other religions their Saviour is also believed to be distinct, though but one among many. Still other systems are founded on the idea that the same great Identity reincarnates periodically at long intervals.

The possibility of the actual Presence of a being or beings from higher worlds, whether through natural, or by what mankind would consider abnormal, processes of descent, has scarcely been investigated in any impartial or scientific spirit. The subject has been almost entirely dealt with in the naïve or preconceived fashion of belief or disbelief, affirmation or denial. Yet an immense amount of testimony is available and should be considered and appraised in a judicial frame of mind for its credibility and possible value. To accept such testimony merely on authority or by heredity, or from the instillation of ideas by those who have no more knowledge than ourselves, is certainly highly imprudent. To reject it off-hand for the same reason or lack of reason, or merely because it relates to something presently unknown to ourselves or our acquaintance, therefore transcendental, is as injudicious as it is unjust. Human consciousness, even in the wisest and best of the race, is admittedly incomplete, inconclusive, hence exclusive in tendency and all too often in practice. If it is self-evident that no man is to be blamed for his igno-

rance, is it not equally self-evident that any man is blamable for being proud of his ignorance, and that every man is foolish for being content with his ignorance so long as any means of knowledge remain unexplored? They are equally in "contempt of court," judicially speaking, who are satisfied either with scepticism or belief on the most important of all imaginable subjects affecting human life.

Perhaps the greatest underlying weakness of dependence on instinct, revelation and authority is to be found in the very satisfactions they afford. Discontent, sentient, moral or intellectual, is the sure evidence that some part of our being demands its natural aliment and exercise. Neither instinct nor revelation has, any more than has authority *per se*, any use for reason, justice, volition, save as obedient servants. Like carriage horses the eye of discrimination is forced to wear blinkers—to see only what is in line with the driver's intention. Hence, humanity at large everywhere and in all times makes a beaten track out of the trail planned by the astute, to whom all roads are paths of self-interest. Desire, whether as energy or end in view, is always the sense of something lacking which both lures and impels, the motivating principle of human as well as animal action. After the satisfaction of desire comes the lethargy of repletion.

Spiritualism in its pure sense takes account of all principles and elements of being, their co-ordination, harmonious development and final unification—in other words, the whole course of the evolution of the divine individual from the primal germ to the perfected resultant of its ceaseless

pilgrimage through every form of existence. The cycle of that existence, however viewed, can be succinctly stated : the germinal, the instinctual, the impulsive, the intellectual stages. As each reaches its reproductive age it gives birth to the next higher in which it becomes henceforth a factor only. The seminal essence throughout is desire for growth, for expansion, whether that desire be automatic, semi-conscious, or informed volition as in the human being. If regarded as vital, not merely mechanical or chemical, the process can be plainly formulated in the scientific terms of contact, adsorption, osmosis, absorption, variation. This goes on *mutually* all the time, in the forces of nature, in the chemical elements, in all organisms, and in every kingdom known to us. Its mathematical equations have never yet been discovered by human consciousness, but its analogies and correspondences become equally evident metaphysically as physically when looked for. In the same way, each such cycle of existence is easily seen to be, in the round, but a wheel revolving within and upon an unmeasured—but not necessarily immeasurable—greater cycle.

What is the case with the mass is the case with the individual units of which the mass consists. Each minutest thing or being is but a replica of the vast inclusive whole, which it mirrors, represents, embodies in one or another of the *unbroken* series from the universal to the particular, from the particular to the universal—plus what has been gained during such round of manifestation. After relative action comes compar-

ative rest. After comparative repose must come renewal of manifestation, based upon what has been gained before. What we call the “laws of nature” are but the acquired habits of Life itself in its several phases and aspects. Life itself, whether in the whole or in its constituent units, is *both* infinite and finite, both mortal and immortal, both what we call indifferently spirit, intelligence, energy, and what as indifferently we call matter, mind, and form. Our modern scientists as well as theologians could learn much, perhaps regain some instinctive memory of their own Ancient of Days, by conning this verse (x, 129) from the oldest extant scripture, the *Rig-Veda* :—

Desire first arose in That, which was the primal germ of mind. Sages, searching with their intelligence, have discovered it to be the connecting link between being and Being.

The great ideas implicit in such terms as transmigration, metempsychosis, reincarnation, the “second birth,” immortality, and many others—all these have too long been clothed with dogmatic religious and sectarian garments or made into phylacteries and shibboleths. And when the immense accumulation of scientific knowledge and its demonstrated generalizations are studied for their underlying verities one can easily detect within the nomenclature of materialism the same great Truth and truths muffled within the sanctimonious phraseology of the various religions.

The synthetic method of approach consists simply in looking without preconception for truth wherever it may be found. No one need be misled

into rejecting any fact merely because it is clothed in someone's opinion of its meaning. No one searching for the inclusive meaning of all the incidence and accident of Life is thereby constrained to accept and adopt any arbitrary classifications by whomsoever made or by what authority sanctioned. The fruit of such methods of procedure is everywhere evilly evidenced by the defects and defectives they have produced, by their insufficiency and breakdown, even in the hands of the intelligent and well-disposed who have relied upon them as too well attested to be questioned. If Horace Greeley had left no other benefaction to his fellow-men he would be entitled to the gratitude of all for his assertion of individual free-will and responsibility in the phrase : "I accept unreservedly the views of no man, living or dead." To take that attitude without pride is to become a genuine spiritualist, is to recognize that "the Truth shall make you free," is to become oneself a striver for perfection, however distant or invisible the goal may be. Equally it is to recognize that there is no half-way house of the interpreter where one may say, in any final sense, "Here I rest."

Religion, in any guise, is more conformable to the mass-mind than Science alone can ever be. For the mass-mind, not having yet reached saturation point, tends ever to seek "satisfaction," thence to lethargy, thence to retrogression. Established religion, essentially preservative and conservative, tends as inevitably to crystallization and dogmatism in satisfying this tendency to inertia. Every sect in every religion, however

absurd and bizarre its conceptions, springs from rebellion against static theology. Orthodox religion everywhere presents the strange phenomenon of regarding as sin the free questioning of its dogmas and fresh efforts at obtaining new revelations.

Over against the theological spirit stands that of true Science—the spirit of inquiry into all the phenomena of nature and of man. Even in modern materialistic science one can readily detect the heretical nature that inspires the founders of the many sects in every religion. Thus as the faults of theology augment, rebels become more numerous, and the study of science begins within the bosom of the Church itself. In time the results of free inquiry permeate the mass, ever labouring more heavily under ecclesiastical burdens, and science becomes the hoped-for Messiah of this life. When both the superstition of religion and the materialism of science become an intolerable pack-saddle on the back of mankind, the insubordination which began at the top ferments in the mass, and a kind of mental and moral yeastiness affects the whole body politic of humanity. Delusions of every kind afflict the multitude and its leaders. Those who remain sober and attentive to the preservation of the good, the destruction of the evils in our civilization—begin to search anew the Scriptures of nature and of man, to question in every direction, concerning themselves not so much with the messenger as with the Message he may bring.

Such an epoch is the present—a development, not a precipitation, for it has been accumulating unperceived

in the midst of that progress upon which our desires have been for so long fixed. So, more men are endeavouring to rise to higher levels of insight and of experience by various introspective means. Others, still more numerous, seek retrospectively in history, prospectively in imagination, externally in the survey of prevailing conditions—but all with one object, the amelioration of the status of humanity by the regeneration of our civilization.

A fraternity of quest thus becomes possible wherein all these forward-looking minds may achieve what is impossible to segregated efforts. Such a community of search is necessarily one of the spirit, not of the form, and so includes all men of good will wherever and however situated. Perhaps its real basis of union would lie in the recognition that impersonal truth possesses its own hall-marks, and can, therefore, be identified apart from the patterns in which it may be stamped. To distinguish the genuine from its alloys and counterfeits is no easy task, but surely one that must be undertaken by him who would find the way.

Perhaps the second practicable and immediately practical step is the sur-

vey of the coinage descended to us from the vast and unknown past, stamped with the mintage marks of the great religions. In such an essay each seeker for "the truth, the whole truth, and nothing but the truth," has perforce to constitute himself his own pyx-jury. If there is to be fraternity in the search for truth, there should be mutual recognition of the unity of Truth itself, and of the existence, even if only in germ, of a universal criterion in every man. That must be nearest to truth which is common to all. Who could question the instinctive sanity of the remark attributed to Disraeli?—"Sensible men are all of one religion."

In such a quest for the one Wisdom-Religion, there might well be taken as point of departure the consideration of the vital essence of all religions—Gods, Heroes, and Men. Are they, or are they not, of one common origin and stock? Instead of listening to the priest, the historian and the interpreter, it is in our power to attend to what the Gods and Demi-gods themselves have placed on record among men. Testimony is abundant. One should proceed to weigh it for its credibility and bearing before entering No-Man's-Land.

Modern civilization finds itself in a difficult position because it does not suit us. It has been erected without any knowledge of our real nature. It was born from the whims of scientific discoveries, from the appetites of men, their illusions, their theories, and their desires....

It would be far better to pay more attention to ourselves than to construct faster steamers, more comfortable automobiles, cheaper radios.... There is not the shadow of a doubt that mechanical, physical, and chemical sciences are incapable of giving us intelligence, moral discipline, health, nervous equilibrium, security, and peace.

—ALEXIS CARREL

SCIENCE YIELDS TO MYSTICISM .

[Waldemar Kaempffert is the author of several scientific books and is very well known for his service in popularizing science. In this thought-provoking article our esteemed contributor pleads that men of science should cultivate mysticism, and his description of the method of the mystic approximates truth, though he does not go deep enough in his examination of the mystic way. But that is not his fault. In the Occident mysticism has been looked upon as a branch of theology rather than of science. The teaching in the Orient takes cognizance of the scientific aspect of mysticism or occultism, which should not be mistaken for occult arts such as palmistry, astrology, etc. Alexis Carrel in his important volume *Man the Unknown* comes closer to the Eastern view. He writes : "Mysticism, in its highest state, comprises a very elaborate technique, a strict discipline. First, the practice of asceticism. It is as impossible to enter the realm of mysticity without ascetic preparation as to become an athlete without submitting to physical training." "The life of all great mystics consists of the same steps. We must accept their experiences as described by them." Consider an extension of this idea in the statement of H. P. Blavatsky who, writing of how the body of knowledge she named Wisdom-Religion or Theosophy was put together, said : "By checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts ; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences."—EDS.]

There are physicists who predict the exact hour, minute and second when it will be high and low tide on any day in any year in any large port of the world. There are astronomers who foretell with the same inevitability the occurrence of an eclipse of the sun or moon and the next appearance of Halley's comet. This same power of prediction lies at the base of all engineering. Steam engines, electric generators, hoisting machinery operate as they do in accordance with natural laws. There are even psychologists who still believe that if man seems to ignore these laws and to stand apart and to exercise free will it is only because he is a much more complicated machine than a solar system or a steam windlass. In the end he, too, will prove to be amenable to natural laws.

Even in the last century this machinery began to creak. The German physicist, Boltzmann, had shown that it was possible to predict what a gas would do under a certain pressure and at a certain temperature merely by statistically averaging the effects of its billions of hurtling, colliding molecules. In other words it was unnecessary to invoke the "natural laws" that governed gases. Brooding over this startling work of Boltzmann's the more philosophic scientists reached the conclusion that the natural laws are not laws at all but statements of probabilities. In other words nature knows nothing of law and order, nothing of cause and effect, nothing of mechanism. The odds are multibillions to one that the sun will rise to-morrow and that I will burn my hand if I hold it in the

fire. No natural law is involved, as physicists now agree.

Despite the questioning to which it was subjected even fifty years ago the mechanistic outlook dominated science until recently—still dominates every science but that of physics. It was an outlook that made no allowance for mysticism in art, religion or life. Nature or God was simply turning over the pages of a story written æons ago or cranking a mechanism to make stars and planets move in pre-determined ways and human puppets to dance on the earth.

Then came the new revelations about the atom. It turned out to be not the invisible, ultimate thing that the Victorian physicists had postulated but a very complex system of outer electrons revolving and leaping around a still more complex nucleus supposedly composed of protons and neutrons. This complexity in itself is not so disturbing. The trouble is that the behaviour of the electrons, protons, neutrons and other particles is utterly unpredictable. Electrons leap from one orbit to another as if they have a will of their own. No one can tell what an individual electron may be doing at any given moment. It has to be treated statistically, just as life-insurance actuaries treat thousands of human beings statistically in order to compile their life tables. The actuaries cannot tell when any particular man of a group will die, but they can talk about the average life of the group. The physicist can tell nothing about the individual electron in an atom, but he can tell what the average electron is doing. Unfortunately, there is no such thing in all nature as the

"average man," and there is no such thing as an average electron.

This does not mean that atoms do not exist. It does mean that *the* atom does not exist. Like the universe of the relativists it is a mere hypothesis—an abstraction. There is nothing inherently objectionable about abstractions. A straight line (which has no width) is an abstraction that exists only in the mathematician's mind. So with a cube. Yet there are yardsticks with so-called straight edges and there are cubical houses.

No physicist has ever seen an atom, much less the still smaller electron. He infers that they exist from lines and bands in a spectrum, deflections of glowing streams by electromagnets, radioactive effects, splashes of light on screens, meteor-like streaks of light on photographs. There can be little question that his inferences have some degree of accuracy. But do they bring him face to face with reality? He deals with these ultimate electrons, positrons and neutrons in highly ingenious mathematical ways, invents new forms of mathematical logic to understand their strange behaviour, even conceives new kinds of time and space to account for gyrations and leapings that cannot be mechanically explained by any natural "laws" and in the end finds himself staring at a few equations in which Greek letters symbolize occurrences. Somehow reality has slipped through the equations. All his instruments, all his intellectual ingenuity have failed to answer his most searching question: "But what is it that I behold in these stars, this world? I have torn

iron, wood, bits of ninety-two different kinds of matter apart and reached the absolute building stones of the universe. And still reality escapes me. And still I have only an hypothesis, an abstraction of something of which I know nothing."

It is possible that physics finds itself in a transition stage—that in the end mechanism will be restored to its old eminence, that cause and effect will be found to rule in the atom as they apparently rule in the grosser world of the senses. But the leaders in physics—Eddington, Jeans, Schrödinger, Heisenberg—think not. Even if mechanism were restored we would not be helped. What we behold, what we measure with precise instruments is not the real cosmos but a projection of the mind. Reality itself can never be apprehended by science. What we actually see, feel and hear are Eddington's "pointer readings"—mere indications of something that lies behind the trees, houses, stars and human beings of the sensible world, mere symbols or shadows.

Since we cannot "get at" reality either by relying on the senses (for they furnish simply material for the mind to project) or on science (which gives us a skeleton of abstractions) we ask ourselves: Is there any method at all? *The more enlightened physicists turn to mysticism.*

These thinkers have been driven to mysticism by the fact that the cosmos is a whole and that man—always carefully excluded in any scientific interpretation of the universe—is part of it. On the other hand, science is analytic. It is incapable of grasping wholes. What

we want, then, is some way of apprehending the Whole of which we are part. Mysticism seems to be the only hope of grasping the sum total of existing things.

A mystic is a person who is aware of reality just as many of us are aware of somebody's being in the same dark room with us, though we see, feel or hear nothing. This experience of reality is probably imperfect. It is under some control. It has no counterpart in scientific investigation.

What guarantee have we that what the mystic apprehends is an awareness of reality? None whatever. A profound belief must take the place of argument or explanation. We cannot explain what it is that stirs us when we contemplate a sunset. We know merely that we are stirred. Our very inarticulateness must be the proof that we are in contact with something beyond the world of appearance. It is enough that the great scientists of our time—Jeans, Eddington, Planck, Einstein—agree that there is a world of appearance and a world of reality, that the world of reality can not be apprehended by the reasoning intellect; all support the traditional mystic point of view, so far as it can be expressed in words. The convictions of the mystic spring from a satisfaction of his wishes and his hopes. So do those of the scientist. There is no other test.

What is it that inspires a Beethoven to compose his last quartets and piano sonatas or an El Greco to paint eerie Nativities or a Goethe to sum the aspirations of man in his Faust? Something is experienced, something that tells its fortunate subject that

for a brief moment or two he has transcended materiality and felt himself part of the cosmic stream. Martyrs who died at the stake, saints who believed they had received messages from on high, poets who rhapsodized about clouds and fair women have been carried away by this feeling of oneness with the cosmos, this contact with reality. But even the music of a Beethoven, the moving lines of a Goethe, the pale, gaunt figures of El Greco are no adequate expression of what was experienced. Like the spectrographs of the physicist they are but crude representations—not reality itself. Yet in these interpretations enough has been conveyed of what was experienced to thrill the lover of music, poetry or painting, which means merely that one mystic has succeeded in conveying to another mystic a second-hand impression of what was apprehended. *Probably we are all mystics more or less. If we would only cultivate the gift of apprehending there would be no need of science, no need of art.* As it is we must regard both as crude, indirect, pathetic, inadequate and incorrect approaches of man to reality through intellect and sense impression. So true is this that Whitehead is convinced that a poet like Wordsworth, deeply moved by nature, is a better descriptive scientist than any physicist.

A mystic "experiences." There is no other way of describing his process of apprehension. It is one of the characteristics of the mystic that he seems to talk gibberish, that he cannot express himself in the precise terms of science. This in itself leads me to think that the mystic is actu-

ally aware of the Whole, that he is *en rapport* with reality. To express himself precisely he would have to be analytic, and if he is analytic he is scientific but not mystical. Wholes are wholes and not collections of parts. As soon as mysticism succeeds in making itself clear it ceases to be mystic. A mystic who is intelligible should be distrusted. When an Oriental mystic says that the purpose of all effort to apprehend reality is a total absorption in God his words are utterly lacking in scientific sense. Yet another who is likewise able to extract real value from the cosmos by similar contemplation understands this language. It is like the rhapsodical union of two lovers moved by the symphony that they hear together. They cannot express their ecstasy in words; they can only feel, only know that for a moment they are stirred as one being.

It is to the great credit of the latter-day physicists that they no longer treat the mystic with contempt and that some of them have become mystics themselves or at least admit that mysticism is a valid method of apprehending the cosmos. They realize now that they have never been as objective as they imagined they had been. Sense impression they assumed to be reality itself, despite all the protests and arguments of the idealistic philosophers. Now they know that the mind feeds on sense impressions, evolves from them a concept of the universe, projects this and then deceives itself into believing that the projection actually exists. No experiment that the physicist can perform is free from this subjectivity. In fact men like Heisenberg have shown

that all experimenting of the most "objective" kind is merely a process of wish-fulfilment. It turns out that the scientist always 'sets up the very kind of experiment that will prove what he has in mind and that he can never, therefore, penetrate to reality by mere objectivity.

To a physicist man is a nuisance. He treats the stars, the geological structure of the earth, the constitution of the sea as if man did not exist. He even goes so far as to deny all purpose in the universe. All this he does to achieve that perfect objectivity which is the very essence of the scientific method. But, as he now admits, the method is a failure in reaching fundamentals.

The mystic approaches this same problem not by trying to exclude himself from the universe but by trying to become part of it. To him there is purpose in the cosmos. His is the purely subjective method of approach. The one object of all his self-denial, his asceticism, is to achieve more subjectivity. The reward comes in that sense of oneness with the cosmos, which, however imperfect it may still be, is nevertheless of deeper significance in answering such questions as "who am I?" and "why

am I here?" than all the theorizing of the mathematical physicists.

The scientific method of tearing things apart to see of what they are made, the method of analysis, the method of objectivity is a few thousand years old. It has been most highly developed in the last two centuries. It is an easy method. It will never be abandoned because it has its practical uses. Possibly it may be the first step in truly apprehending the cosmos, just as learning the alphabet is the first step in learning how to write. It is certainly significant that two such eminent scientists as Newton and Pascal should have become mystics in the end. *What if we were to cultivate mysticism as we have cultivated science all these centuries?* Can there be any doubt that we would be keenly aware of our oneness with the nebulae in outer space and the gases that have combined to form the atmosphere and the sea, the animals in the forest and the men about us? Can there be any doubt that there would be an end to all strife and a common desire of men to sink themselves in the Infinite?

WALDEMAR KAEMPFERT

It is the divergence among men of Science, their mutual, and often their self-contradictions, that give the writer of the present volumes courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines.

—H. P. BLAVATSKY, *The Secret Doctrine*, II, 649

THE PALESTINIAN REVIVAL

[Mr. Cecil Roth has won distinction as an historian and is a specialist on various aspects of Hebraic tradition and culture. In this short article he shows how a religious renaissance is taking place among the Jews to-day in Palestine. He makes no reference, however, to the recent religious warfare between Jews and Arabs, but may not this outbreak have some bearing on the nature of the renaissance? If so, it cannot then surely be a spiritual force which has been flowing forth in Palestine. If what our learned contributor states is true, and we doubt not that it is so, then once again the world is having a demonstration of the much forgotten truth that a religious renaissance is not a spiritual phenomenon; sectarianism and spirituality never go together. If a Voice should thunder forth in Jerusalem, it must surely protest and say of the synagogue and the mosque—even as Jesus said to the Scribes and Pharisees—"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The Prophet Isaiah glimpsed the Kingdom of the true spiritual man when he wrote: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Eds.]

A generation ago, the outlook for the spiritual life of the Jew was far from favourable. There were indeed vast reservoirs of traditional piety in Eastern Europe. In the West, however, there was an unrelieved picture of decadence. The old values were lost: culture was progressively diminishing; and the Old Guard of orthodoxy which supported the synagogues were conscious themselves, in many cases, that they were fighting a losing battle. True, a so-called "Reformed" Judaism had established itself in Germany and in America (barely, as yet, in England), in the course of the past few decades: but unfriendly critics asserted, not without reason, that it aped the religious conceptions of the environment to such an extent that it was no other than a half-way house to assimilation.

In recent years, pessimistic critics have found ample justification for the most mournful of their prognostications. In certain respects, indeed, the progress of disintegration has gone

far beyond what the most pessimistic might have imagined. The *tempo* of secularism has quickened, and has not been without its parallel in the Jewish community. Assimilation has continued to proceed apace. Even the traditional centres in Eastern Europe have not been immune; while some three million Jews in Russia have rapidly become dereligionised in consequence of the combined effect of a phenomenally rapid emancipation, coupled with a state persecution, or at least discouragement, of religion in general.

Together with this—a quantitative loss to Judaism, almost without parallel in history—there has been in the course of the past few years a remarkable qualitative gain. The appeal is not only, at present, to the unquestioning conservative, as in the past. It is rather to the adventurous spirits of the younger generation: and it is to be seen in every part of the world. Anti-Semitism, indeed, has strengthened it. Whereas the per-

secution of past generations was on strictly religious grounds, and could be averted by the simple expedient of accepting baptism; that of to-day is on so-called "racial" grounds, and cannot be escaped by any degree of protective camouflage. Hence there has been a tendency, on the part of those who were formerly indifferent, to return to Judaism : and it is said, for example, that the synagogues in Germany have never been so crowded as during the past three years, since the Nazi persecution began. Moreover, if the Jews are excluded from ordinary social life, they are thrown back upon their own traditional values : and the social significance of Jewish practice is realised as it has never been since the Ghetto walls fell before the trumpet-blasts of the French Revolution.

Not that German Jewry as a whole had awaited this external pressure. Some years ago, already, there had begun a reaction from the formalised religion, as well as the formalised irreligion, of the nineteenth century. The movement is associated especially with the name of Martin Buber, who rediscovered for Western Europe the *Hassidim*, the ecstatics of Eastern European Jewry, who had sacrificed much in order that they might serve God with joy. His exquisite re-creation of Hassidism in his *Tales of the Baalshem* and other works has had a profound significance, no less in the religious than in the literary sphere : for it has re-introduced the mystical element into modern Judaism, has made a further bridge between West and East, and has immensely strengthened the appeal to the ardent young souls for

whom occidentalised observance had lost its appeal.

But the most astonishing recent development in Jewish spiritual life has been closely associated with the Palestinian revival. The reformers of the past generation attempted to regenerate Judaism by modulating its forms to suit the environment. Zionism has precisely reversed this process. In Palestine, a new Jewish life has grown up : and, in the framework of this, it has been discovered (to the surprise of some of the pioneers themselves) that the environment coincides once more with the traditional forms. For centuries, the Jew had worshipped in what was to all intents and purposes a dead language : and the Reformers of the nineteenth century had endeavoured to replace this with half a dozen temporary vernaculars, imperilling thereby incidentally the unity of Israel. But, to-day, Hebrew is once more a spoken language in Palestine, and the traditional language of prayer is generally understood. The Bible may not be read so much as hitherto for guidance and inspiration : but it is universally studied as the great national classic. Traditional observances had seemed irksome when the forms of social life had altered : but a social life has now been reconstructed round the traditional forms, which are once again as natural as when they were first evolved. Rites closely bound up with the occurrences of an agricultural community appeared strange in an urban Ghetto : but now that the heart and longings of the Jewish people are turned towards the Palestinian soil, they have been trium-

phantly vindicated once more.... And so the list can be continued. It is a religious reformation unique in history, with the reservation that, instead of the forms being altered to coincide with the life, the life has changed and now coincides, once again, with the original forms. What matter, after all, that the synagogues are not in every case crowded to capacity on the Sabbath, when the day of rest is once more a social reality throughout the land ?

But all this pales in significance beside a more fundamental consideration—not the material achievement of the Palestinian settlement, but the spirit which inspires it. Never, perhaps, in recent history has there been any movement of such proportions inspired by an essentially spiritual motive. Refugees have indeed poured into the country, driven from their original homes by persecution : but the vast majority are impelled by the force of the ideal. And they are not interested simply in building up a nation like other nations. They may

in some cases bluster, sneer and parade their utter indifference to spiritual values. But in point of fact they are all at one in desiring that this new nation which they are building up shall not be as other nations : that there shall be in it a reign of social justice ; that the defects of the Old World shall be purged away, and a new order of things built up. They may in some instances neglect the ceremonial regulations of the Law ; but they cherish, one and all, the idealism of the Prophets, which they alone in the world are endeavouring to put into practice. The *Kibbutzim* and co-operative settlements of the Plain of Sharon and Valley of Jezreel have been built up with an almost Messianic fervour which has no parallel in the world to-day. It is not too much to hope that, in God's good time, something of more than local significance may blossom on this soil, so lovingly and so painstakingly prepared, so that a message for all mankind may come forth, once more, from Jerusalem.

CECIL ROTH

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature—which is mine—I am born but through my own *maya*, the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world ; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so doth not upon quitting his mortal frame enter into another, for he entereth into me. Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them ; but whatever the path taken by mankind, that path is mine, O son of Pritha.

—THE BHAGAVAD-GITA

THE SONG OF THE HIGHER LIFE ·

THE YOGA OF THE COSMIC FORM

[Below we publish the twelfth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the eleventh chapter, Vishwarupa Darshana Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

With the opening of the eleventh chapter we find the disciple on the brink of a tremendous experience, one so great that many have thought it to be the final Goal beyond which naught remains. If that were so the *Gita* would have ended with this chapter ; nevertheless, he who has seen this Vision has attained to the third stage called by the Buddhists *Anāgāmin*,* whence but one last stage remains to tread.

The three great Secrets have been learnt so far, at least as far as *buddhi*-aided mind can grasp them. First the great Secret of the transcendental *Ātman*, the source of all that is and yet Itself unmoved for ever. Under the gaze of that unchanging One streams forth the universe of finite beings, coming and going in never-ending change ; while between both, the link between the two, stands the Imperishable

Greatness, the Spiritual Cosmos, changeless in change, changing in changelessness.

The dawn has come, the shades of night have vanished ; in a short while the Sun will rise. Eager for yet more Light, the disciple stands straining his eyes towards the East, aspiring to that Teacher in his heart who is Himself the Soul of all the world. Not knowing of the terror that the Vision holds for all that yet remains of self in him, he longs to look upon that Face which nothing that is mortal may behold.

If Thou thinkest that by me it can be seen, Lord of the Cosmic *Yoga*, then show me Thine imperishable Self. (Verse 4).

No fleshly eye can see that Sovereign Form. Only the *Ātman*'s never closing Eye can see the *Ātman*'s self. But, for the disciple "who has made the thought in him a stranger

* *Anāgāmin* literally means one who does not come again (to birth). The common view is that the *Anāgāmin* attains *Nirvāna* direct from some higher world after death. Actually the meaning is that having attained to the *Alaya Vijñāna* (the Mahat Ātman) he is one with all and thinks no more "I die or I am born."

to the world-illusion" (verse 8),* who can pass through himself into the Life beyond, that Divine Eye is now available and flashes into dazzling, all-revealing vision.

A splendour bursts upon his gaze (verse 12), "as though ten thousand suns were blazing in the sky," and in that spiritual Light, which, though so brilliant, dazzles not the Eye, he sees the myriad Powers of the *Great Atman*. There, in the body of that boundless Being, are all the living Powers that men have symbolised as Gods, not as if standing side by side in space, but each a facet mirroring the Whole, so inter-fused in being, each with each, that he who sees knows not indeed whether it is one Being that he sees or many Powers.

All who have seen the Vision, for to this day, as in times past, it dawns upon the gaze of all who tread the Path, know the astonishment, the rapture mixed with terror, that fills the soul as the *Great Atman* flashes into view.

Dead to all worldly things, standing outside himself, the disciple sees the great Expanse, all blue with quivering supernal Light, like lightnings massed in some world-ending cataclysm; the storm-tossed Ocean, glittering with souls dizzily spinning in the dread Vortex Whirl; the terror of the Sound, throbbing in awful power through the vast Space like some great engine pulsing forth the Cosmic tides to break upon the

beaches of the worlds; and yet, beyond the storm, the changeless Peace, massively shining in a bliss beyond all words.

All this he sees and more that none can tell, sees with a vividness past all mere human seeing; yet all are symbols cast on the background of the Fathomless, wherein is neither Sound, nor Space, nor Sea, nor Vortex Whirl, nor any form at all.†

Filled with great wonder the disciple sees, and in his soul wells up the mystic Knowledge which bursts forth from his lips in an ecstatic hymn.

Within that boundless Form he sees the Gods, *Brahmā*, the great creative Power, and archetypes of all things here on earth. He sees the upward Path, the contemplative *Rishis*, also the Serpent's Way spiralling downwards in divinely-urged desire. Mouths, all-consuming, eyes of the infinite, all-seeing vision, arms wielding all things, bellies containing all; the Mace of Time's all-dominating power, the shining Discus of its ever circling flight, the Crown of sovereignty, all these are seen in a great blaze of boundless, world-consuming Light.

Perishing not throughout creation's ages, this Being stands forever as the Treasure House in which are stored the jewels of the Cosmos. As Cosmic Order, It maintains eternal *Dharma*, the Principle by which all things are linked to all in faultless harmony.

* Hermes 13. 1.

† This is true not only of these visions but of our ordinary experience as well. All perception is symbolic through and through. When we see a wooden door we see a symbol of a moment of the *Brahman*.

It seeth everywhere and marketh all :
Do right—it recompenseth ! Do one
wrong—

The equal retribution must be made,
Though Dharma tarry, long.

This is the immemorial Heavenly Man, the *Adam Kadmon* of the Kabalistic wisdom ; His eyes, the Sun and Moon, are life and form ; * His mouth, a burning Fire, consumes the worlds, life feeding on itself in ceaseless sacrifice.

The consciousness that streams through three great Halls, the waking, "dreaming" and the "deep-sleep" states,† is agitated in its ceaseless ebb and flow by the immortal "Fourth," the Flame which all may see but none can touch.

The *Maharshis* and the *Siddhas*, mighty Teachers of the past, exist inscrutably within that radiant Being. Christ, Krishna, Buddha, all are there, and he who worships one draws near to them all.

Spanning the void, leaping from earth to heaven, gleams the great Rainbow Bridge whose substance is composed of all the Gods. Upwards and downwards flash the waves of Light, weaving the many-coloured garment of the One. Here are the calm *Adityas*, shining in their golden Light, and there the stormy *Maruts*, thrusting downwards with their flame-tipped spears.

But there is terror in the Vision

too, for in that Light all forms are seen to pass. Only the Divine can live in the Divine ; all that is human dies upon the threshold. All that in us which fears the so-called cruelty of nature, which trembles at the ruthless ocean waves, all that which clings to form and personality, sees Doom approaching it on flaming wings.

As in an earthquake men are filled with panic terror, not so much by the actual physical dangers, as by the feeling that the solid earth, unconscious symbol of stability, is rocking shudderingly beneath their feet, so in this Vision, self is seized by terror, seeing its old familiar landmarks vanish in the Void. Nowhere can self find any standing-place ; all is dissolved into an ever-changing fiery flux.

The hundred sons of Dhritarāshtra who are the facets of the lower self, Bhishma and Drona, faith and old tradition, Karna, the mighty warrior, nobly clinging to ideals but finding them in matter, all these are swallowed up in the great teeth of never resting Time. These selves of ours, to which we cling so fiercely, are streams of psychic states linked each to each by changeless causal law ; and all these streams wind through the fields of Time like rivers

* See *Prashna Upanishad* 1.5.

† These three states of consciousness, referred to in *Mandukya Upanishad* and in *The Voice of the Silence*, are the frame which underlies so much of Hindu Philosophy and symbolism. To many the scheme appears to be simply a naïve and childish attempt at classification of psychological states ; to those who have more vision, it is a key to unlock many locks. The "dreaming" and "deep-sleep" states, though connected with, are not to be identified with the states commonly known as such. Rather the latter are species of those genera. The *jāgrat* (waking) state is that of ordinary consciousness. The *swapna* (dreaming) state is that of phantasy, the world of inner, often hidden, desire and that of psychic forms. *Sushupti* (deep sleep) is by no means a dark unconsciousness but a bright Light, too bright for normal vision, a Light of knowledge leading to the "Fourth" (*Turiya*), the boundless Light of the Imperishable One.

flowing swiftly to the sea.*

No forms are permanent ; all come and go according to their *karma*. Even the worlds, circling around the sun, are but as moths which flutter round the lamp ; their age-old rocks and "everlasting hills" melt into nothing like the down on the moth's wings. Nothing remains but *Karma's* subtle streams, flowing invisible to men, yet stronger than fine steel, linking each pattern of the universe to all that went before.

Terror unutterable fills all self in man as he beholds this world-devouring Fire. The image of a man-like, extra-cosmic God, Creator of the worlds, is seen to be a dream of men's weak hearts, a dream that serves to hide from human eyes the awful depths of Being's shoreless sea.

This world order, the same for all beings, neither any of the Gods hath made, nor any man ; but it was always, is and ever shall be ever-living Fire, kindled in measure and quenched in measure.†

If one of uniform heart should see this Vision he would recoil within the self of use and wont, not daring further question of the Infinite ; but the strong soul of the well-tried disciple, not rooted in the self but in the *buddhi* goes out in aspiration for yet deeper knowledge, seeking the

One beyond these flaming ramparts. What is this ever-flowing Emanation, this Cosmic Fire that beats in flaming waves upon his heart ?

And with the aspiration comes the answer ; a Voice is heard where there is none to speak ; letters of Light float on the waves of Fire. A sudden insight comes and the disciple knows that what he sees is the great flux of Time,‡ Time that is death to all things save the Soul.

Thus at the roaring loom of Time I ply,
And weave for God the garment that thou seest
Him by.

All forms are seen to come and go, overmastered by the cyclic waves of Time, but this insight brings no tragic sense of loss such as inspired Villon's "Where are the snows of yester year ?" Rather, there comes a sense of great deliverance, a sense of standing on the Eternal Rock round which the surging waves for ever beat in vain. As from a mountain height the traveller sees the road winding on towards his destination, so, from this vantage point of insight, the disciple sees his Path and knows for certain that the obstacles will pass.

From the Goal issues forth the Path ; to It the Path returns ; both are within the Soul. Coming and going, bondage and liberation, all are illusions which the light of *jñāna*

* Compare the experiences of the Buddha on the night of attaining the *Sambodhi*. "With the Divine eye which far surpasses human vision I saw beings in the act of passing, hence of reappearing elsewhere--beings high and low, fair or foul to view, in bliss or woe ; I saw them all faring according to their pasts." *Majjhima Nikāya*, 4th Sutta.

† Heracleitus, Fragment D 30.

‡ The Time here spoken of is not the same as the abstract time of mathematical physics. The latter is a mere mode of measurement of certain relations between phenomena, and no very clear reason seems to be given for the fundamental character of real time, namely, its irreversibility. The Time here referred to is the great prime mover of the universe. It has its root in: Consciousness of which, indeed, it is the active aspect. The mental construct of a four dimensional Space-Time continuum seems to have little relevance here. To gain an understanding of real Time the best starting point is the power of selective attention found in consciousness.

dispels. Forever shines the Goal, shining in golden glory ; seen from another angle It itself becomes the Path. The Goal, the Path and he who treads that Path are all the same ; naught is there anywhere save the One Being which, breathless, breathes eternally within Itself.

It is impossible to state in words this wondrous insight. All things remain the same yet all are changed. Time flashes bodily into Eternity ; the streaming Flux itself is the Eternal, which, though It moves unceasingly, moves not at all.

This is the insight which makes the disciple what the Buddhists termed an *Anāgāmin*, one who comes to birth no more. Life and death have vanished in the Light of the Eternal, and though yet a portion of the Path remains to tread, it will be trodden with the knowledge that by Krishna Himself "already are the foes all overcome" and that no separate treader of the Path remains.

Crowned with the diadem of insight,* the initiated disciple gazes into the awful Mystery of Light in rapt adoration of the Eternal, clothed in Its flaming Robes, and the mystic Knowledge that now floods his soul pours forth in yet a further hymn of ecstasy. These Hymns, parallels to which may be seen in the *Poemandres* and *Secret Sermon on the Mount* of the Hermetic books, are not to be

confused with those of ordinary exoteric religion. They are the natural outflow of the mind seeking to give expression in mental terms to the great Knowledge that now streams upon it, the ferment that takes place as all the lower undergoes alchemical transmutation at the touch of the Higher. The difference between the two Hymns should be carefully noted. The first expresses chiefly awe-struck terror as the disciple sees his universe dissolve into the Cosmic Fire ; the second gives expression to the rapture with which he sees, within the waves of flame, the shining spiritual Cosmos.

Gazing within, he sees that all is ruled by living spiritual Law. Two mighty tidal urges rule the worlds and both of them are living spiritual Powers. One is the movement of the *Rākshasas*, fleeing as in fear to all the quarters of the Universe. This is the great outgoing Creative Breath by which, not only is the universe spread forth in space, but all the inner life of thought and feeling flows outwards seeking whom it may devour.† This is the urge of self-assertion, self-expansion, survival of the fittest, "nature red in tooth and claw." Here is the inner cause of war and all the selfish life of competition, each for himself and devil take the hindmost, but here, as well, the force behind man's mind, wheeling in

* Note that the disciple is now (verse 35) referred to as "the Crowned one." This is a reference to the Crown of Knowledge given to the Initiate. A parallel is to be seen in the *Atef* crown worn by *Osiris* in the Egyptian Mystic Ritual and, according to Marsham Adams, placed on the head of the Initiate after he has passed through the pylons and stands before the Throne.

† Compare the *Paurāṇik* accounts of creation in which *Brahmā* first created *Rākshasas* who promptly attempted to devour him. That is to say, the outgoing forces would, if left to themselves, dissipate the universe at once. The technical term for this outgoing is *Pravṛitti*.

ever widening circles to receding frontiers.

The second movement, symbolised by hosts of *Siddhas*, is the *nivritti*, Homeward-flowing Tide. By this all the rich treasures of experience, the Fruits of the World Tree, are gathered in once more to the One Life like mighty rivers flowing homewards to the sea.*

He sees the *Mighty Atman*, Source of both these Tides, the Primal Man of all the ancient Mysteries, the Cosmic Treasure House, the Realm of shining Light, Knower and Known both fused in unity. Glimpsed through the robes of Cosmic Ideation, stands the unmoved Eternal, poised aloof, Being, Non-being, *That* beyond them both, the Nameless One, worshipped alone by silence of the mind.

The seven great Cosmic planes (verse 39) are all within that One, and though the disciple seeks to pour forth all his soul in utter reverence, he knows not where to turn, for now he sees that even the very earth on which he stands is holy, and that, around, above, below, within, without, everywhere is the One and only One, containing all, from lowest

earthly clod to that unmanifest, transcendent Self whose Light forever shines beyond the worlds.†

No longer can he think that He whom he has worshipped, the Teacher in his heart, Friend of his nights and days, is any personal being, man or super-man or God. Rather, he sees that, be the Form what it may, it was the Light of the Eternal which, shining through loved but yet symbolic eyes, has led him on the Path and is both Path and Goal.

But yet, while he is human, there must still be Forms for him. He cannot bear long the blaze of Light that floods upon him, shattering all his being. No human mind and body can for long endure upon the summits of eternal snow-clad peaks. He must return once more to lower levels, the dazzling Light be veiled in the familiar forms of Father, Lover, Friend; for still the fourth stage of the Path remains to tread and, while he needs a body, he must see the Light in human form.‡

Therefore he sees once more the Form of his loved Teacher in his own heart and in the hearts of all, though,

* For further discussion of these two movements see chapter xvi of the *Gita*.

† Compare the magnificent hymn of Hermes Trismegistus :

"Whither, again, am I to turn my eyes to sing Thy praise : above, below, within, without ?

There is no way, no place is there about Thee, nor any other thing of things that are.

All are in Thee ; all are from Thee, O Thou who givest all and takest naught, For Thou art all and there is nothing else which Thou art not."

(Hermetic Corpus 5.10 ; Mead's transl.)

‡ The *chaturbhuja* form of verse 46 should be translated "*four-limbed*" (i.e., two arms and two legs) and not, as usually done, "*four-armed*." The word *bhuja* means limb as well as arm, and verses 49 and 51 clearly show that the form in question was a *human* one, four limbed in contrast to the thousand arms and legs of the symbolic vision. The *Vishnu* form, no doubt, has four arms ; but in the earliest texts, such as the *Mahābhārata*, Krishna has always the normal human two.

For this interpretation I am indebted to my friend Pandit Jagadish Chandra Chatterji, Vidyā Vāridhi.

as reminder of the glorious Vision, the Form is Crowned and bears the Mace and Discus, symbols of the Lord of Time. He knows that He who sits within his heart is throned beyond all Time and that, however thick the fight may press upon him, his final victory is sure, since He who rules his heart rules all the worlds.

Thus ends the Vision seen by union with the Self (*ātma yogāt*), ends as a vision though its Knowledge will remain forever in the heart of the disciple. Henceforth that inner Knowledge must be the master-light of all his seeing, must make "the noisy years seem moments in the being of the eternal Silence." Never may he forget what he has seen; always must he realise "the voidness of the seeming full, the fulness of the seeming void."* For him, not as a poet's intuition, but in sheer fact will it be true that

....in a season of calm weather
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither—
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.†

Not Gods, the great impersonal waves of Light, nor men, the separate selves of mind and body, "none but thyself," the immortal soul of man, has ever seen or will ever see this Cosmic Form. No mystic rites, no study of philosophy, no harsh austerities, no alms or offerings can show It, for all these are of the mind. Only the power of love, the Soul's own power, love that forever seeks to give itself, straining towards Eternity, can bring about the union of the self with the One Self by which alone the Cosmic Form is seen and ultimately entered.

Therefore the chapter ends with a reiteration of the Path, a purely spiritual Path, one quite distinct from all the mystic rites and outer pieties that most men term religion.

Giving the self in love to Me, with Me as Goal, doing all actions for Me, (the One Life in all), devoid of all attachment to the forms, free from hostility to any being, man comes to Me, O Arjuna.‡

SRI KRISHNA PREM

* *The Voice of the Silence.*

† Wordsworth's "Ode on the Intimations of Immortality."

‡ This verse (55) has been described by *Shankarāchārya* as giving the quintessence of the whole *Gita*.

A GARDEN FROM A JUNGLE

[Miss Phyllis Kelway comes of a family well known as growers of gladioli and other flowers, and she herself has reared *Hedge Folk in Twilight*. In this article she compares the jungle and the garden with their reflections in human consciousness and character, and shows how, learning from Nature, man can mould his own being—tilling the mental soil, uprooting the weeds of vice, sowing the seeds of right attitude and reaping the harvest of right behaviour.—EDS.]

The herded pines commune and have deep thoughts.—PARACELSUS

In the ceaseless rhythm and the exquisite unrest of nature is quietude ; I may have wealth or fame, property and the beautiful things of Man's making, but without the companionship of Nature I exist no longer as myself. Partnership with the life of the wild is a possession beyond the value of fine jewels ; a possession more lasting than the walls of a home, or the boundaries of an estate ; yet house I must have, food, clothing and work ; the comradeship of Nature must necessarily be an addition.

IN THE CITY

From the stone pavements of the city, from the shrill screech of trams and the violent hurry of motor cars, I turn at the end of day to the feel of grass beneath my feet, the poignant lilting call of the curlew across the moor, and the swift stoop of the kestrel from sky to earth. The city, a hubbub of bustle and noise, is rife with the clamour of persons seeking forgetfulness and diversion in picture houses and dance halls. Outside the city—too far outside for workers to reach in the few hours of their leisure—is another peace and another forgetfulness, but the majority of these people are fast growing to prefer the frantic pleasures made especially for them ; while those who would be

with that other, cannot. There is still a gardener in our midst, and with the rapidly increasing growth of the town, he has been forced to learn a hundred tricks to bring contact with Nature into his home. He may not have with him the grandeur of tree trunks in forests, the soothing murmur of unresting waters, the constant motion of leafy tree-tops, or the swift shadow passing in sunlight across yellowing fields of corn ; but he has a seedling in a pot, the bulb of a hyacinth, the space of a park, or the actual possession of a square yard of soil in which to sow and till and reap. Whichever he chooses, he lays at his door three securities direct from nature : anticipation, fulfilment and retrospect.

In coming home tired from business he turns to his plot of soil, digging, raking to a fine tilth, sowing seed broadcast, or in drills of his own dividing ; and with the earth and smell of earth upon his fingers he is strangely refreshed, although his labour has been continuous. In the anticipation of germination, in green shoots and the final reaping, he is content. Later there is before him in his harvest the fulfilment of his sowing, not only because with his hands he gathers what he has sown, but in the profound satis-

faction of seeing the consummation of an object watched by him from birth—an object over which he has never had complete control though he watered, weeded and tended it with all the cultural knowledge at his command. Dead flowers lie daily at his feet, but gradually there comes to the gardener, be he unlettered or man of education, the unshakable surety of continuity in life, the imperishability of plant, animal and insect. To him there creeps unheralded the suggestion of immortality.

And here I believe that even the cutting of a scarlet geranium grown in a single pot in a miserable slum, or one bulb of narcissus, tulip or hyacinth bought for two pennies from a cheap stores, is of infinite and incomprehensible value to the owner, who watches and waits for the fruit of its growth. A mask is withdrawn from the eyes of the watchman, if it be only during the period of yearly rebirth of his bulb. In the unfolding of petals, in the systematic protrusion of stamens from the throat of the flower, lies the immensity of a creation beyond the power of Man ; and this is the pulse of life. He who lives dispossessed of a leaf and a flower is poorest of men.

IN THE GARDEN

Promise pervades the garden in spring ; confident hopes are budding from shrub and tree, and the songs of birds are the songs of expectation and gladness. The tides of sap have begun to flow in every stem ; the motion of spring stirs again in the surge of the human heart. The long-billed snipe rises to a height above the marsh, and drops with

sloping wings and tail outspread, drumming upon the air as he falls. Some hear him as a goat bleating softly from its tethering rope in the field ; others hear him as the joyful snipe of the open spaces, lift their heads to the speck gliding from the blue, and gently smile at " thoughts that do often lie too deep for tears." Evidence of germination and rebirth is everywhere, whether it be in the upspringing seedlings, the clutch of a robin's creamy eggs in the ivy bank, or in the newly-born family of weasels at the end of a rabbit burrow. The nakedness of tree and shrub, plant and insect, and the nakedness of new generations of bird and animal, will be covered ; of that fact there is perfect assurance. Nature is pledged to renew her clothing as surely as in autumn she is bound to cast it off. The promise comes without reservation, moving the heart of the most worldly of men. The worldly ones are uplifted during particles of time to a philosophy beyond their daily reckoning ; the sober ones are granted unexpected insight during the period of their perception and later in their recollection ; the poets may be made drunk by the intensity of their initiation, but their drunkenness will do them no harm.

After the anticipation of spring in the garden comes the fulfilment of harvest ; and later the death of autumn when the gossamer webs of spiders are slung from stems of decaying vegetation in hedge-bottom and field. The sadness of the fall is as cleansing as the joy of spring. Sap is withdrawn ; flowers wither ; browning shoots are lowered to the dank

soil, but life is dying in order that it may be resurrected and live again. Of this fact too, there is every assurance, and until the renewal of spring the gardener breathes the air of his recollection. Night has fallen, but day succeeds night.

The influence of the garden is endless. Anger, meanness, cowardice, vanish before the sight of the first pale primrose or the tightly furred bud of a rose ; before the sound of the thrush's song from the yew, or the passionate outburst from the throat of the tiny wren ; before the touch of matted grasses wet against the ankles in early morning, or the moist feel of a cupped yellow water-lily upon the palm of the hand. Far-off music is in the leafy webbing of the trees ; purification of space is in the white blossom of a rose ; new thought is in the variation of petal in a double crimson pæony.

Even scent prompts fresh beginnings, and instigates untarnished thought and action. As I write, our garden is full of evening primroses. Their pale yellow goblets open as the sun sinks ; their petals are scarcely unloosened before dusk has fallen silently upon them. The shadowy twilight throws across the garden its thin veil of darkness, and through the gloaming shine the pale moons of the evening primroses, so full of ethereal beauty, so full of faint elusive scent that they impregnate the night with the mystery of another fragrance, another irradiance. Baffled, in weariness of mind and body, the gardener turns to his evening primroses, stands before the sulphur-yellow circles shining luminously through the dusk . . . stands alone in

the solitude of his evening primroses and is not lonely ; stands with sight in his eyes ; scent in his nostrils ; and in his ears the sound of clear low breathing from a wondrous presence, and a scarcely audible movement beneath the leaves of flowers. His refreshment is incalculable. The magic influence of night in scent and loveliness and quietude has stripped him of his irritation and fear. Therefore the wise gardener who would touch his flowers not only with his hands but also with his spirit, plants the sweet violet in the shade of a bank that he may know the delight of scent upon the air ; honeysuckle across his fence ; pinks as edgings to his borders ; wallflowers beneath his windows ; thyme upon his pavements for its scent to be crushed forth beneath his feet, and a lime tree for the music of summer wind in its branches.

As many herbs and flowers with their fragrant sweet smells do comfort and as it were revive the spirits and perfume a whole house ; even so such men as live virtuously, labouring to do good . . . do as it were send forth a pleasing savour of sweet instructions, not only to that time wherein they live and are fresh, but being dry, withered and dead, cease not in all after ages to do as much and more.

IN THE JUNGLE

The beasts prowl unhindered about their everyday affairs, and the birds build their nests uninterrupted save by those who live as they, striving above everything to reproduce themselves in further generations. The free life of the jungle will not satisfy all our hunger, but in the variation and beauty of the wild, is the *hope* of completion, if the promise may not

be fulfilled. The unkempt tangle of the jungle, the disorder, the disarray, and the uncontrolled freedom, are upsetting to Man's calculations of what should be orderly and trim, so that he shoulders his axe to cut away the overgrowth of weed and strangling ivy. He chooses valuable landmarks of the jungle—fine and stalwart trees, straight of trunk, and reaching to the sky, or clumps of beautifully berried shrubs—and he cuts out all hindering overgrowth, giving light and air to those objects he considers worth saving. Gradually he makes of the jungle a garden from which he has uprooted the rampageous weeds of greed, and the overbearing weeds that sought to smother the finer plants of flower and fruit. The garden is recovered from the jungle, and although it may at times, when it is not consistently tended, revert in part to the jungle, yet there is still evident the framework of order and tidiness saved from the mass of twisted unguided growth. Unconsciously, Man studies this sep-

aration of the wheat from the chaff ; daily he is weeding out bad seedlings in order that he may sow good seeds, and when he has tilled and tended he reaps from the best and not from the worst. In his inner nature the effects of his work of cultivating the good and uprooting the bad are reflected as in a mirror.

Through a glade of the wood I walk downhill. The branches are interlaced above my head ; the leaves of the undergrowth are of loose, ever-changing design. The world is at my feet as I walk upon the mesh of the leaves' weaving. Toward the bottom of the hill a blue mist hangs above the foliage, shrouding the pattern of leaves in its cloud : although again I observe that Nature is shadowed with pain, I return to the toil of industry with her wealth of patience in my heart, knowing the fragility of her content, seeking no more than her miraculous intimation of immortality.

PHYLLIS KELWAY

MY GARDEN

A garden is a lovesome thing, God wot !

Rose plot,

Fringed pool,

Fern'd grot—

The veriest school

Of peace ; and yet the fool

Contends that God is not—

Not God ! in gardens ! when the eve is cool ?

Nay, but I have a sign ;

• 'Tis very sure God walks in mine.

THOMAS EDWARD BROWN

HINDUISM AND UNTOUCHABILITY

[Dr. Radhakumud Mookerji is an Indian historian, of outstanding merit. His *History of Indian Shipping* and his *Asoka* are deservedly famous ; his latest publication, *Hindu Civilization*, was reviewed in our pages only last month.

In this interesting essay he chronicles the labour of several generations of social and religious reformers in India who have fought the sin of Untouchability. As our esteemed contributor points out, this crime against humanity, rooted in caste prejudice, is not peculiar to India only ; it flourishes in different guises elsewhere. But this by no means lessens the enormity of the crime of high-caste Hindus towards one-sixth of India's population.

Dr. Radhakumud Mookerji does not dwell upon the Herculean efforts against Untouchability of India's living leader, Gandhiji. Since this article was written, Gandhiji's peculiar mode of fighting the sin by penance, prayer and purification has brought him a hearty compensation. In one of the most important Indian States, Travancore, the young Maharaja has bestowed on the Untouchables in his own Kingdom legal rights to enter the sacred temples which hitherto were totally closed to them. This was only a few months ago, and yet hundreds of Untouchables have already entered the sacred precincts of ancient and hallowed temples. Will there be a repercussion of this act—let us say in the U.S.A. where Negroes who are Christians are not permitted to enter certain churches which are reserved for the "white" Christians ?—EDS.]

The problem of Untouchability which has been the subject of so much public controversy can be best understood in its historic setting. The problem is a racial one and is not peculiar to India. It is very much in evidence in the U.S.A. and South Africa which, with all their democratic advance, have not been able to achieve a proper solution. Perhaps the earliest evidence of the problem in the West is given by Aristotle whose view that the differences between freemen and slaves were implanted by Nature, moulded Greek polity for a long time. In recent years the economic system of capitalistic exploitation introduced by the "Whites" has made race conflict an almost universal phenomenon. Indian migration to South and East Africa has been the fruitful source of conflicts of which the solution is still remote. Similarly, Japanese and

Chinese migration to the Pacific Coast of North America and to Australia has provoked restrictive immigration laws. The U.S.A. has also still to face its own domestic problem of untouchability, the Negro problem. All that it has done to solve the problem is by way of "keeping the Negro in his place." The Negroes, however, have partially solved their problem themselves by having their own churches, schools and colleges, welfare agencies and hospitals, and even a National Negro Business League of 70,000 Negro business undertakings, thus setting up an independent "Black" economy within the confines of a "White" society. The treatment of the same problem in South Africa is hardly creditable to the authorities concerned. Social or political equality of the Black with the White is out of the question there. The solution of the colour problem is

sought in segregation of the natives in inhospitable regions.

In India the problem is as old as its history, and in certain aspects it has come to Hinduism as a legacy from older cultures.

The Aryans in India were confronted from the beginning by the non-Aryans whom the *Rig Veda* called Dāsas, or Dasyus and described as *anāsa*, snub-nosed, *krishṇa garbha*, “of dusky brood” and *mridhra vāk*, speaking a strange tongue. Yet the Aryans were able to ignore these vital differences and the non-Aryans figure in the same *Rig Veda* as the allies and equals of the Aryans in the political sphere. In the famous *Rig Vedic* Battle of the Ten Kings against Sudas, non-Aryan kings were members of the coalition headed by Viśvāmitra Rishi. From the start, the Aryan in India followed a policy of social assimilation rather than one of extermination of the aboriginal inhabitants of India, proto-Australoids and Dravidians. These peoples were given a place in the Aryan social system and called Śūdras. The famous “Purusha-Sūkta” of the *Rig Veda* considers the Śūdras as much a limb of the Virāṭa-Purusha as the Brahmins or Kshatriyas. In the *Chhandogya Upanishad*, Rishi Gautama admits to Vedic study Satyakāma Jābāla in spite of his uncertain parentage. This Vedic tradition informs Hinduism throughout.

In the epics, we see Vidura, a non-Brahmin, attaining to *Brahma Jñāna* (Divine Wisdom) and Śrī Rāma treating Guhuka, a Chanḍāla (scavenger) as his brother and Śabari, a Chanḍāla woman, as his sister, in recognition of the height of

their spirituality. Indeed, the epic itself was the outcome of the essentially democratic or popular character of Hinduism. Veda Vyāsa is stated to have composed the *Mahābhārata* as the fifth Veda to render the lore of the four Vedas accessible to the masses in easier language and form. Thus was religion brought down from the clouds to the market place.

Normally castes were confined to prescribed occupations, but exceptions could be made for saints as Gurus and also in emergencies such as *Āpad-dharma*. This shows the elasticity of the Hindu system. Hindu Law Books and Buddhist texts testify to the problem of depressed classes, but the problem was then free from the excesses and abuses of modern times. Buddhist texts specify certain *Hīna-jātis* and *Hīna-śīlpas*, i.e., “low” or depressed castes and crafts. The low castes mentioned are few, such as Nishādas or Chanḍālas but the low crafts are many, determined by hygienic and ethical considerations. The butcher, for instance, was not respected, nor was a hireling who had lapsed from his peasant proprietorship. Similarly, Manu condemned paid servants, temple-priests, astrologers, weather-prophets, bards, actors, jugglers, dancers, singers and the like. But the social disabilities then attaching to these castes or crafts were very restricted. Persons belonging to them could not be entertained at *Śrāddhas* (funeral rites) nor could they receive presents or gifts (including food). In some cases, they were not approved as witnesses. There were no other social disabilities imposed upon the

so-called depressed classes.

Thus we find, in India's religious history, a not inconsiderable part played by the non-Brahmanas. In the days of the Upanishadas Kshatriyas were vying with Brahmanas as leaders of thought. Indeed, the essence of Hindu or Brahmanical thought, which consists in the quest of the Ātman, cannot admit of the conventional social differences that on the lower planes of thought and life divide man from man or one caste from another. This Brahmanical ideal received a fuller expression in later Buddhist thought, especially in Mahāyāna Buddhism, and also in the various medieval *Bhakti* or Vaishṇava cults.

The earliest of these Bhakti movements rose in the South where Untouchability is at its worst. The land of the Tamils is famous for the great Vaishṇava leaders called "Ālvārs" who flourished from the seventh to the tenth centuries, those poet-singers who wandered from shrine to shrine, composing hymns, singing them in ecstasy, and falling in trance on the floors of temples. They freely taught the outcastes, some of them being themselves outcastes. Twelve of these "Ālvārs" are regarded as teachers of the Śrī Vaishṇava sect which arose about this time. Of these the fifth Ālvār Śaṭhakopa was a *Dom* and the ninth, Andal, was a woman.

Indeed, medieval India is marked by many religious movements whose founders came from the lower castes and even Untouchables. The many Śakti cults responsible for the Tantra literature, which were in evidence as early as the time of Harsha (seventh century) embraced men and

women of all castes, together with outcastes. Indeed, this Śakti cult sprang mainly from the lower orders and won over to Hinduism numerous votaries who were all outcastes. But the problem of the depressed classes was tackled best by the many Bhakti movements which arose between 900 and 1350, in spite of the political revolutions which followed the Muslim conquests in India.

The earlier "Ālvārs" prepared the ground for the advent of the great religious leader, Rāmānuja (c. 1050-1137). Though he started as a strict conservative he defied tradition by permitting the outcastes the right of temple entry once a year. He also bestowed the sacred thread on the Śūdras and the outcaste adherents of his sect, though it was a special low-caste sacred thread. There was a regular group, all belonging to the Śūdra caste, who were his special disciples and were known as *Śātānis*. The Śrī-Vaishṇava sect of Rāmānuja ministered to all four castes and also to outcastes, several of whom figure in the list of Śrī-Vaishṇava Saints.

There were also in the North about this time some renowned Maratha *Bhaktas* among whom caste distinctions were swept away in the flood of religious emotion. One of them was Namdeva. A tailor by birth and occupation, he spent his life preaching Bhakti both in the Maratha country and in the Punjab, where his hymns were brought together in a *Grantha*.

The next is Eknath (died in 1600), a Brahmin, who did not believe in caste and suffered for his convictions.

The great Tūkaram (1608-1648) was a petty shopkeeper and a Śūdra

whose father was a corn-dealer.

Gujarat also was producing about this time its own great men and saints who tried to break through the tradition of the *Sāstras* and took their stand upon the central truth of religion being attainable by a life of asceticism and realization. The foremost of these was Narsi Mehta, (1413-1476) a Nagār Brahmin, who preached in Gujarat and Cutch. Along with him may be mentioned Akho of Ahmedabad, a goldsmith (1613-1663), Ranchhor Das (1764), and Santa Ram, who had many Muslim pupils, and Madhogarh (1824).

A greater outburst of the same religious movement was witnessed in Bengal under Chaitanya (1485-1533) whose preaching effected further relaxations in the rigidity of caste rules in the sphere of spirituality. A person of any caste could share his worship and become a member of his community, some of whose votaries would eat freely with others, irrespective of caste. A devoted pupil of Chaitanya was Yavana (Moslem) Haridas, son of Malai Kazi, who was converted to Vaishṇavism by the orthodox Brahmin scholar Advaitāchārya. His conversion was reported to the king of Gauda who had him tried by a court of twelve Kazis and publicly whipped. Chaitanya had a drama enacted at Nadiya to justify the conversion of Haridas, pointing out that "the way of love and faith is different from the one prescribed in the *Sāstras*," on the strength of his favourite motto taken from the *Bṛihat-Nāradya Puṛāṇa* :—"Even a Chāṇḍāla if he is a devotee of Hari

is to be preferred to a Brahmin." The *Chaitanya Charitāmṛita* refers to one Kālidāsa, a Kāyastha, who made it a practice to eat food left by low-caste people like *Doms* and *Hāḍīs*.

Another great agency in the social uplift of the depressed classes was the Ramaite religious movement founded by the great Rāmānanda, who probably lived between 1400 and 1470 and started as a follower of the sect of Rāmānuja. Rāmānanda is known for his early abolition of caste distinctions in accepting disciples, thereby emphasising the old Vaishṇavite position that Bhakti and not mere birth leads to salvation. Rāmānanda himself found his first religious teachers in two saints of the lowest castes, Śaṭhakopa and Vishṇuchitta. He had as his personal disciples quite a motley group which included a Śūdra, a Jāt, an outcaste, a Moslem and a woman. Twelve of these were themselves saints and religious leaders of the highest order, viz., Ravi Das (a Chāmār), Kabir, Dhannā (a Jāt), Senā (a barber), Pīpa (a Rajput), Bhavānanda, Sukhānanda, Āśānanda, Sursurānanda, Paramānanda, Mahānanda, and Śrī Ānanda.

Of these, the most striking is Ravi Das, the Chāmār of Kāśī, whose spirituality conquered the pride of higher castes. Jhālī, the Rāṇā of Chitor, became his disciple and there is a story that even Mirabai was also his disciple. He is the author of many hymns inspired by the highest spirituality. His characteristic utterance is :—"My thirst after God is not satisfied by uttering crores of *Veda* and *Vidhi*," an echo of the

statement of Rishi Nārada of Upanishadic fame that even the Vedas were useless (*aparā vidyā*) in the quest of the Ātman or Reality.

Senā was the barber of his king who was moved to become his disciple ! Dhannā (1415), a Jāt, had a Brahmin teacher who himself referred him to Rāmānanda for his higher instruction. Pipa (1445) was a Rajput chief who with his wife Sītā left his Kingdom under Rāmānanda's teachings. It is said of Sukhānanda that he lived day and night in *samādhi*, and fully justifying his name. Sursurānanda renounced the world with his wife. Among other noted disciples of Rāmānanda, were Anantānanda of Jaipur, Krishṇa Das, Agradāsa and Kilha. Kilha the son of a Subedar, belonged to Gujarat, and was himself the founder of the Khāṭī sect.

Like Rāmānanda's teachings, those of Kabir were equally fruitful in producing a bountiful crop of saints, founders of independent sects which did not believe in the distinction of caste in religious life. They were Kabīrpanthis (1470) in Benares ; Sikhs (1500) in the Punjab ; Dādūpanthis (1575 ?) in Rajputana ; Bāl Dāsīs (1600) in Alwar ; Sātnāmīs (1600) in Narnāl (Delhi) ; Bābā Lālīs (1625) in Dehanpur (Sirhind) ; Sādhs (1658) in Delhi ; Charan Dāsīs (1730) in Delhi ; Śiva Nārāyaṇīs (1734) in Chandrawar (Ghazipur) ; Garīb Dāsīs (1740) in Chudani (Rohtak) and Rām Sanetūs (1750) in Shahapur (Rajputana). Of these great religious leaders Dādū was outstanding like his teacher Kabir. According to some, his time was

1603-1660. He had a number of Moslem disciples, some of whom were themselves founders of sects. Most famous of these was Rajjab in whose sect the position of the Guru is given to a Hindu or a Moslem according to spiritual superiority.

Almost equally striking among the disciples of Dādū was Lāl Dās who hailed from the predatory tribe of Meos and won recognition as the chief spiritual leader in Alwar. Ghāzī-dāsa, a Chāmār of Chattisgarh, Central Provinces (1820), made himself the greatest moral force for the uplift of his community as followers of the sect of Satnāmīs. The Śiva-Nārāyaṇīs, again, are marked by their disciples being drawn from outcastes. It is stated that Mohammad Shah of Delhi (1719-1748) became a member of this sect and favoured its founder with the gift of the royal seal.

Mention may be made in this connection of the sect of Kabir led in Kathiawad by Bhān (1700-1775), a Lohānā by caste, some of whose pupils became famous teachers, such as Jivan Das, Trikam Das, both outcastes, and Rabi Saheb, a Baniya.

Chāmār Ghasī Das (1875) was the founder of an important sect which did not allow fish, meat or drink to its followers. Lāl Beg is another Chāmār saint who founded a sect that is flourishing in Bikaner.

These various examples of important religious movements and sects, whose founders were of lower castes and even outcastes and yet attracted to themselves disciples from the higher castes by the force of their personality, emphasise

the central principle of Hinduism which in all ages has given proper honour to religious life and spirituality, wherever found, without reference to birth or caste. No Hindu saint who has been a teacher has ever felt called upon to observe the restrictions of caste in his admission of pupils to Wisdom. The only test for such admission was the inner spiritual fitness. The example of Rishi Gautama in imparting highest knowledge to a pupil of uncertain parentage has been followed through the ages as a fundamental precept of spiritual life.

The future of a religion is assured that can abolish all social divisions and inequalities in the realm of the spirit where all are treated as free citizens irrespective of caste, and that can offer equal opportunities for self-fulfilment to all its votaries. The religious history of medieval India holds the record for the bountiful crop of real reformers it brought forth in the

lowly ranks of a so-called caste-ridden society which yet did not allow caste to govern its religious life but gave full scope to spirituality wherever it was found. Hinduism can find in its own glorious past ample material for building up a brighter future. It should draw upon its abundant resources of renovation accumulated through the long ages of its unique creative history. Those resources include the fruit of at least 6000 years of literature, art, philosophy, religion and skilled industry, and above all of synthetic social systems and constructions demonstrating the conquest of Spirit over Matter, of Soul over Sense. The history of Hinduism offers a wide range of choice in cults and concepts, in *motifs* and symbols, a variety of approaches to Truth, and of ways of progress, to accommodate all possible racial aptitudes and conditions within its comprehensive fold.

RADHAKUMUD MOOKERJI

A man is not a Brahmin by reason of his matted hair or his lineage or his caste : in whom are to be found Truth and Law, he is pure, he is a Brahmin.

O thou of evil understanding, what avails thy matted hair, what avails thy deer skin ? Outwardly thou cleanest thyself, but within all is darkness.

—*The Dhammapada*, 393, 394

NEW BOOKS AND OLD

THE TESTIMONY OF INDIAN PHILOSOPHY*

[C. E. M. Joad, himself a philosopher and a popularizer of modern philosophical thought, reviews an important volume in the "Library of Philosophy" series. In the reading of this review, as also of the volume herein reviewed, it must not be overlooked that the subject-matter is *contemporary* Indian philosophy, which more or less copies the model of Occidental philosophy and not the method of ancient recorders.—EDS.]

After a long winter of some centuries, we are to-day in one of the creative periods of Hinduism. We are beginning to look upon our ancient faith with fresh eyes. We feel that our society is in a condition of unstable equilibrium.

The remark which I have quoted from one of the works of the Indian editor of the present volume would, if justification were needed, amply justify the appearance of *Contemporary Indian Philosophy* at the present moment. Not that the justification of timeliness was needed. Both by virtue of the profundity of its thought and the scholarship of its expositors, this volume on contemporary Indian philosophy is fully entitled to inclusion in the "Library of Philosophy" on its own merits. It is fully able, if I may so put it, to stand on its own feet. The "Library of Philosophy" has recently been enriched by volumes dealing with *Contemporary British* and *Contemporary American Philosophy*. These volumes set a high level: this level, let it be said at once, the present volume amply maintains.

So far as concerns manner, there is not one of the thirteen contributors

whose contribution does not successfully challenge comparison with the best articles in the preceding volumes. Differences in mode of presentation there must inevitably be. The writings of Indian philosophers are less close in argument, less precise in utterance, less compelling, perhaps, in cogency of reasoning than those of Western thinkers. If I were disposed to criticism, it would be offered on the ground of a tendency to mistake eloquence for argument and to assume that, if a position is restated in a number of different ways with ever-increasing impressiveness and, it may be, with ever-increasing obscurity, it somehow by dint of restatement becomes true. It might, however, with justice be urged in reply that the general metaphysical position to which so many Indian philosophers subscribe, that reality is a spiritual unity and that the world of everyday things is an appearance of it which is in some sense illusory, is not one that can be enunciated in the precise formulations or supported by the closely reasoned arguments appropriate to the discussion of the theory of perception, or the nature

* *Contemporary Indian Philosophy*. Edited by SIR S. RADHAKRISHNAN and PROFESSOR J. H. MUIRHEAD. ("Library of Philosophy," George Allen and Unwin, Ltd., London. 16s.)

of propositions, topics which chiefly occupy contemporary English philosophers. It is certainly the case that those philosophers of the West whose general position has most closely approximated to the central affirmation of the majority of Indian thinkers—F. H. Bradley, for instance, in England, and Schopenhauer and Hegel in Germany—have developed their views in a manner not very different from the contributors to the present volume.

As for matter the western reader cannot but confess to a certain humility as, reading through these contributions, he deepens his acquaintance with the vast corpus of Hindu philosophy. Imperfectly versed in Indian philosophy as he normally is, he nevertheless cannot have avoided the suspicion that underlying the obscurity which hangs like a cloud over much of its exposition, there are to be found aspects of truth which the western mind has missed, either through inadvertence, or through congenital incapacity to see them. In this suspicion, if, indeed, he has been visited by it, the admirably brief and clear contributions to the present volume will confirm him. For now some of the obscurity at least is dissipated and, as the mists clear and the territory is revealed, the western philosopher cannot avoid being struck by the frequency with which what he has been taught to regard as the latest novelties of twentieth century thinking turn up casually, as it were, and as positions taken for granted in this great body of speculative thought, built up by the discipline of a tradition which has lasted continu-

ously for well over two thousand years.

In addition, however, to its intrinsic, there is a certain topical, interest in the appearance of this volume. In his Foreword Professor Muirhead, the General Editor of the "Library of Philosophy," claims that "apart from technical value in the field of philosophy, a certain political importance and timeliness may be claimed for" the present volume. Speaking of a proposal to include a volume on contemporary Indian philosophy in the "Library" he says :—

Coming as it did at a moment when, on the eve of the gigantic political experiment legislated for in the Indian act, the need of a fuller understanding of the minds of the leaders of thought in that country, some of whom are certain to be called to take a prominent part in the new administration, is above all things desirable, the proposal seemed to be one of more than theoretic interest.

The contributors to the present volume fall into two classes. The first expound the great Vedic tradition which runs like a continuous thread through the texture of Indian thought ; the second treat of those problems which more particularly agitate the minds of modern philosophers either in the light of that tradition, or, cutting adrift from it, with the same open-minded freedom from preconceived intellectual attachments which characterises the uncharted philosophers of the West who, unhampered by any tradition, pass judgments on the problems of metaphysics with nothing better than their own unaided intelligences to guide them.

While the writings of the second

group will, perhaps, be of the greater interest to many readers, it is the first that chiefly attract the present reviewer. What strikes me most forcibly about these modern exponents of the secular tradition of Indian philosophy is their unanimity. It is not merely that they all accept the same tradition : broadly speaking, they all subscribe to the same philosophical truth. What is this truth ? The clearest exposition of it is perhaps that contained in the contribution of Swami Abhedananda, the President of "The Ramakrishna Vedanta Society" in Calcutta. The universe is one single unity of all-embracing reality, the Absolute Brahman. He is both the efficient and material cause of all phenomena and in the monistic, which is also the most developed, phase of Vedanta philosophy, He is both immanent in and transcends them. He is, therefore, immanent in the soul of man, constituting his real, as opposed to his apparent, self.

The object of the Vedanta philosophy is to lead the mind of the philosopher away from the world of everyday phenomena and to focus it upon the "Eternal absolute Being," the Brahman, in whom is found the solution of all problems and the answer to all questions. Plato, it is interesting to note, describes the object of dialectic, the highest branch of education, in very similar terms. Its purpose is, he says, to wheel the soul "round from the perishing world" to the "contemplation of the real world and the brightest part thereof." Indeed, what he has to say of the Form of the Good, both on the score of its intrinsic characteristics

and on that of its relation to the everyday world, closely recalls the account given in the Vedanta philosophy, so closely that I acknowledge to a slight feeling of surprise that Abhedananda, who mentions in this connection Kant, Fichte, Hegel and other western philosophers as falling short of the full monistic "grandeur of spiritual oneness" of the Vedanta philosophy, should have omitted any reference to Plato.

But this exalted function is not the only one which true philosophy must perform: In addition to elevating our minds to a vision of reality, it must also seek to co-ordinate the results reached by the special sciences and to trace the source and examine the validity of all knowledge.

The Brahman is not an abstract principle, but a personal god "who starts the evolution of *Prakriti* which forms His Body." The world of phenomena which results has its being in Him, is loved by Him and He may be worshipped and loved by it in return. Thus philosophy is not a mere intellectual exercise consisting in the pursuit of abstract knowledge. In the last resort it is one with religion and one also with ethics. For if the purpose of philosophy is to elevate the soul to a knowledge of reality, the knowledge once achieved transforms the life of the knower, since the realization that reality is God entails the obligation to know Him more fully. Thus the Indian philosopher does not merely pursue a certain kind of truth ; he recognises an obligation to live a certain kind of life. A true philosopher, as Abhedananda points out, is not "a mere speculator, but a spiritual man

....The followers of Vedanta live spiritual lives and strive to attain God-consciousness. In India if anyone writes voluminous speculative philosophy and lives a worldly life, he is not considered a true philosopher."

As with religion, so with ethics. Reality, as we have seen, is a single unity. It is a unity which is, moreover, implanted in our true selves which are the expressions of it. By virtue of our true selves, therefore, we are one with reality and we are, therefore, also one with the true selves of all other human beings. Hence to injure others is to injure the self; to love the self, the true self, is to love others. Hence the duty enjoined upon Christians and Hindus alike that "we should love our neighbours as ourselves. Because"—for the Hindu, although not necessarily for the Christian—"love means the expression of oneness."

The end of life is the realization of the true self, which is "one with the universal spirit or God," and which is also, therefore, immortal. This realization is destined ultimately to be achieved by all living things.

Evolution attains to the highest fulfilment of its purpose when the Spirit manifests itself in its pristine purity and full glory. Each individual soul, according to Vedanta, is bound to become perfect in the end.

Meanwhile, it lies within the power of the soul to move more rapidly along the path of its own destined evolution. Certain ways of life are prescribed, certain disciplines enjoined. These are the four yogas: the path of work, the path of devotion, the path of concentration and

meditation and the path of right knowledge, each of which is appropriate to a different aspect of human nature.

This is not the place for a detailed criticism of the central thesis of Indian philosophy. There is, however, one matter which might be mentioned because of the light which it throws upon the reluctance of the ordinary western mind to accept the full "monistic grandeur" of the Vedanta conception, a reluctance which Indians often find puzzling. What, the western mind wants to know, is the nature of the relation between the Absolute One and the world of phenomena? The answer raises the vexed doctrine of *maya*. The world of phenomena is often referred to as *maya*, and *maya* is sometimes translated in English as "illusion." But to say that the world of phenomena is pure illusion is obviously nonsense, for I at least *think* that it is real. Now, if it is in fact an illusion, my view of it as real is an error. Now is this error itself illusion or real? Since it occurs in my mind, which is a member of the world of phenomena, it is presumably illusory. The error which I make, therefore, in thinking that the world of phenomena is real is not a real error, but an illusory one and the world of phenomena is, therefore, presumably, real. If, however, we adopt the other alternative and say that the error in my mind is itself real, then error belongs to the nature of reality, which is certainly not the view of any of the writers of the present volume.

The world of phenomena cannot, therefore, be purely illusory. What

then is it? Some apparently hold that *maya* should be translated as "mystery" and say that what is mystery, a mystery which can never be solved, is *the relation* of the world of phenomena to the Absolute One. But this is to give up in despair the basic problem which Indian philosophy raises. Abhedananda refers to *maya* as the "Divine Energy" of the Brahman, the energy in virtue of which the Brahman evolves from out of His own nature "time, space and causation, as also the phenomenal appearances which exist on the relative plane." Does, then, the Absolute Reality produce something which is less real than itself, or can that which is absolute truth be also the source of the being of that which is at least partially illusory? To these questions I cannot find anywhere in the present volume a satisfactory answer. Yet, unless and until they are answered, the absolute monism of the Vedanta philosophy must always prove a stumbling block to the western mind.

I have no space in which to comment upon the second group of contributions which deal more specifically with contemporary philosophical problems. I should like, however, particularly to mention the paper of the Editor, Sir S. Radhakrishnan, which, written with his customary eloquence, makes a powerful plea for the application of philosophy to the practical life of man. It is, he points out, characteristic of Indian philosophy that the philosopher should always have in mind the practical reference of his

enquiry. Philosophy is, in fact, for the Hindu mind essentially an "enquiry into the nature of man, his origin and destiny." The writer proceeds to describe how this practical bearing of philosophy has become his own central interest. He does not, however, mince his words in pointing out the "tragic divergence" between the exalted spiritual ideals of Indian philosophy and the practical impoverishment of Indian life. For this divergence the Hindu view of philosophy cannot escape censure. As he justly points out, in the anxiety of Indians "to have no temporal possessions and spend their days in communion with spirit, the essential duty of service to man has been neglected. Religion may start with the individual, but it must end in a fellowship."

Nevertheless, the predominant impression left by this intensely interesting volume is one of hope. The Indian temperament has long been known for its tolerance, a tolerance which is enjoined by the teaching of Indian philosophy, but it will be a surprise to the western mind to note that it is not only tolerant, but cheerful. Realising, as it does, that the ultimate nature of the Universe is spirit, seeing, as it does, the evolution of the human soul as a growing identification with and realization of spirit, it is not surprising to learn that, as one contributor puts it, "no Indian seer has allowed himself to be overpowered with a sense of evil." Of few western philosophies could as much be said.

C. E. M. JOAD

A LITERARY PIONEER

ALEXANDER SERGEYEVICH PUSHKIN

On the 6th of this month, the literary world will celebrate the centenary of a man who was by birth a boyar aristocrat with a strain of Ethiopian blood in his veins, by culture a Frenchman with a Russian soul, and by nature a rebel with an impulsive and passionate temperament; a man who was fond of women and wine, gambled freely, fought duels, wrote poetry, and lived always beyond his means; a man who was deported to the south of Russia as an agitator, and later expelled from the Civil Service as an incorrigible atheist and placed under the special supervision of the political police for good behaviour, and who finally met his tragic death in a fatal duel. Within the short span of a life covering a period of only thirty-seven years, this amazing record was achieved. The social forces of the age, which shaped the life of Alexander Sergeyevich Pushkin, have made his biography one of the most fascinating chapters in the history of men of letters.

The Pushkin stock is traced back to the boyar races which were in the thirteenth and fourteenth centuries an hereditary military and feudal aristocracy. Such aristocratic families were not numerous, and only some thirty of them, including the Pushkins, survived into the nineteenth century. Alexander Sergeyevich was born in Moscow on May 25th, 1799. His great-grandfather on the mother's side was Abram Petrovich. He was the son of a petty king of an Ethiopian tribe, and was brought to Constantinople as a hostage; and Peter the Great adopted him later as his godson. Thus it came to pass that young Pushkin through his great-grandfather inherited an Ethiopian strain,—a certain thickness of the lip and curliness of hair which gave him a somewhat exotic appearance. The class to which the Pushkins belonged, and of which they were fairly typical, was the middle *noblesse* of Moscow.

Among the many influences which shaped his life, that of Arina Rodion-

ovna, his nurse, is the earliest, she introducing him to the Russian folk-lore. But more important than her influence was the acquaintance of his father as well as his uncle, Vasili Lvovich, with many of the best and most important men of letters of the time. Vasili Lvovich was himself a minor poet, and the leaders of the new literary movements were frequent guests at the Pushkins'. Karamzin, the greatest figure in the literary world of the day, and Zhukovsky, the father of modern Russian poetry, noticed early the talents of young Pushkin, and took a keen interest in him.

When he was about twelve years of age, his parents sent him to the Lyceum which had just then been started by the Emperor Alexander I. Young Pushkin spent six years there, studying Latin, Natural Law, Russian and French Literature, Political Economy and Philosophy. Evidently he did not get in the Lyceum all he wanted; eight years after he left it, in describing the studies he was carrying on privately, he wrote that he was "filling up the gaps in his damned education." In spite of this, Pushkin cherished warm feelings for the school because it was there he formed his lasting friendships, and received a sound foundation of culture. Among the influences of his masters, that of Koshansky, Professor of Rhetoric and Russian Literature, was most profound and lasting. Kunitsyn, Professor of Public Law, was a man of liberal views on all matters relating to religion and public affairs; and Galich, Professor of Philosophy, was an important figure in Russian culture. For both of these men Pushkin seems to have entertained a deep affection. The Lyceum was throbbing with literary aspirations and activities, and naturally Pushkin's talents came to be recognized even before he left the school. In 1814, while still a school-boy, he made his first appearance in one of the most influential magazines of the day, and from 1815 onwards Pushkin began

to develop and display a standard of elegance and fluency easily equal to that of his masters.

At this time the political atmosphere was surcharged with constitutional aspirations. Ideas of Adam Smith, Bentham, and Benjamin Constant became most popular. A Charter had been granted to Poland, and in 1818 Alexander I, in his speech before the Polish Diet, expressed his intention of extending constitutional government to Russia. Unfortunately the growing influence of the extreme reactionaries prevented the fulfilment of this promise, and prepared the soil for the Revolt of 1825. Secret Societies for the overthrow of the Government were formed, and a large proportion of the officers of the Guards and younger men joined them. Even then with the smart set, women and wine were more the fashion than politics and political economy. Pushkin, with his sensual nature, was not slow in following the fashion. It is natural that in such a society religion should be held in small esteem. Besides, religion had been hopelessly compromised in the eyes of the younger generation by the eccentricities of the pietists who frequented the court. Their puritanic ways and the fanaticism of men like the Abbot Photius drove the intellectuals more and more towards atheism.

In this, as in other walks of life, Pushkin was thoroughly representative of the age. Kroff, one of his school-fellows, has given us a picture of the kind of life the poet lived at that time :—

Two elements dominated Pushkin : pandering to his sensual desires and poetry ; in both he excelled. He had neither the appearance nor the reality of religion ; he had no higher moral feelings, and even made a point of glorying in a sort of cynicism concerning these matters. Always without a penny, always in debt, often without even a decent evening suit, with constant scandals, frequent duels, intimately acquainted with all innkeepers, procuresses and harlots of Petersburg, Pushkin was the type of the dirtiest debauchee.

This certainly is exaggerated. Kroff had no special liking for the poet, who himself took delight in explaining his sensuality by his African blood. Never-

theless, he had higher interests than these mentioned by Kroff. He was well known to the flower of the literary and artistic society, and counted among his friends men of moral integrity and high purpose.

In 1817 young Pushkin left the Lyceum and entered the real world of letters. By 1818 he had reached the maturity of his style. Purity of diction, elegance, taste and lightness of touch were considered to be the outstanding qualities of his style. When Pushkin launched on his career, the Russian literary world was dominated by the struggle of two contending schools of thought ; in point of fact, it was the conflict of two generations, the old and the young. The old school, headed by Admiral Shishkov, stood for the close connection of literary Russian and Slavonic Classicism ; the young school, organized by Karamzin, stood for a new Frenchified and modernized language. The real issue was therefore one of linguistic ideals. But the members of the old school were conservative not only in their linguistic ideals but also in their political ideas. The followers of Karamzin, on the other hand, were anti-nationalistic in language and literature, and more liberal and cosmopolitan in their political outlook. In this new enterprise of modernizing Russian literature, Karamzin's successor was Zhukovsky (1783-1852), who since about 1808 was the most prominent of Russian poets. He had succeeded in creating a really acceptable canon which was to remain essentially that of Pushkin. But following Karamzin's lead in modernizing the language, Zhukovsky went further in the adaptation of new literary forms.

If we turn to Pushkin's contribution to the revival of literature in Russia, we find that his poems between 1817 and 1820 were mostly elegies, some of which could not be published for the freedom with which political topics were treated. He was a rebel himself, and took great pride in the fact that his ancestors had been rebels and followers of lost causes. Those of his political poems which were published were widely circulated. "The Village," for instance, was an attack on

serfdom ; "The Dagger" glorified political murder ; "Freedom" held up the murdered Emperor Paul as a lesson to tyrants. In 1820 the Duc de Berry was killed by Louvel, and Pushkin was seen parading the stalls of the Imperial Theatre with the portrait of Louvel in his hands, bearing the inscription "A Lesson to Kings." His poems in praise of tyrannicide appeared at a time when all Europe was ripe for the idea, and naturally, when Pushkin's writings and activities were reported, the Emperor Alexander I decided to deal drastically with him, but Karamzin, Zhukovsky and other influential men intervened and saved the poet from the worst consequences of royal displeasure. All the same, Pushkin was exiled to the south of Russia for four years in 1820, and in 1824 he was expelled from the Civil Service by an Imperial Order for his atheistic and revolutionary ideas and was ordered to live in Mikhaylovskoye, his mother's estate, under the supervision of the Secret Service.

This period of compulsory retirement provided Pushkin the necessary leisure to carry on his literary work. The poet's great ambition was to free Russian literature from the domination of Slavonic classicism ; this he tried to do by introducing new tastes and techniques, and creating novel forms of expression. In the literary works of Pushkin, *Evgeni Onegin* and *The Bronze Horseman*, occupy the central place. On the creation of the former, the poet spent eight years. It is a novel in verse, and its influence, the literary critics say, was so great that it became the real ancestor of the main line of Russian fiction. All the great novelists from Lermontov to Chekhov bear the impress of the provincial life of Russia pictured by Pushkin in this great work, and the subsequent destiny of Russian literature was influenced profoundly by it even to the twentieth century. No wonder, therefore, if some maintain that its influence on the later development of literature in Russia was greater than all the rest of Pushkin's work put together. *The Bronze Horseman*, whose tragic theme is the ir-

reconcilable rights of the individual and the Empire, is by some considered to be the greatest work ever penned in Russian verse. It became the starting-point of a whole Petersburg Mythology, and the source of the Symbolist movement in Russia.

The condition of Russian Drama at this time was also far from satisfactory, and the poet was much concerned about its destiny. Patriot that he was, he immediately assumed the colossal task of creating new forms of dramatic expression. His experiments led him to believe that Shakespearean technique was the best suited for the reform of the Russian stage. "I am deeply convinced," he declared, "that the laws suited to our theatre are the popular laws of the Shakespearean Drama." With such a deep-rooted conviction, he began to imitate, as he himself says, Shakespeare in his broad painting of character, and the result was *Boris Godunov*. Since it had predecessors in the use of blank verse but no predecessors in the Russian Shakespearean tragedy, the play produced a profound impression on the literary *élite*. Something new had come into Russian literature. The daring novelty of it and the new departure in Pushkin's genius was powerfully and immediately felt. Similarly, his Little Tragedies "The Covetous Knight," "Mozart and Salieri," "The Stone Guest" and "The Feast During the Plague" were marked successes. Russian critics tell us that some of the things Pushkin achieved in this "dramatic investigation" have never been attempted since his time. His sublime skill in character sketching, his careful construction of the plot, his extraordinary elegance and perfection of words, and the poetry of his play are said to be almost inimitable. In the field of drama Pushkin thus created a new world of Russian romance—another evidence of his literary genius !

Turning to his folk-tales, *King-Sultan*, *The Golden Cockerel*, and *The Dead Princess and the Seven Champions* deserve special mention. In these works, Pushkin strove to subordinate their composition to the inherent laws

discovered by him in the make-up of the Russian folk-lore itself. The creation of these stories was therefore the creation of a world obeying its immanent laws. The beautiful and logical consistency of these laws may be regarded as Pushkin's highest achievement and his greatest claim to poetical pre-eminence. As Russia was dominated by French culture and the French language was used in most of the homes, imaginative prose naturally suffered a set-back, and Pushkin was not wrong in maintaining that Russia possessed no instrument for literary expression other than verse. He therefore set to work at creating a literature in prose. From 1830 prose began to occupy a more prominent place in Pushkin's work, and in the last years of his life, he wrote much more prose than verse. Even in the art of prose writing, he proved himself a master, and authorities on Russian literature maintain that Pushkin's prose has not been equalled by any subsequent writer; for purity and flexibility, ease and elegance, we are told, there is nothing in Russian like Pushkin's works. *The Queen of Spades* and *The Captain's Daughter* are rated as important achievements in prose, and *The History of Pugachev Rebellion* as his masterpiece. Even letter-writing was to Pushkin an artistic activity. It is not a matter therefore for surprise if his letters are regarded as admirable literature. In such a masterly way did he avail himself of the particular expressive means of the Russian language that his letters to his literary friends such as Vyazemsky, Bestuzhev, Pletnev are said to be almost untranslatable. The age produced several famous letter-writers, among whom Griboyedov and Vyazemsky are outstanding. But Pushkin is first among them, even as he is first among poets.

Thus by initiating new literary movements in every direction, Pushkin brought about a revolution in the world of Russian letters. The year 1827 marked the zenith of his popularity and literary leadership. On Nov. 19th, 1825 Alexander I died. His death was

followed by a rebellion which was soon suppressed. Nicholas became Emperor, and his reign began in blood and tragedy. Pushkin was then still in confinement in Mikhaylovskoye by the order of the late Alexander I, and now the poet appealed to the new Emperor for release. Immediately Nicholas thought that it might be a good political stroke to reconcile himself with a poet who was immensely popular among the intelligentsia and who, after the collapse of the Rebellion, was the only independent intellectual force in the country to be reckoned with. So the Emperor released him, overlooking his intimacy with the conspirators and the great influence of his writings in the forming of their revolutionary ideas.

But this freedom was bought at a great price; for, by agreement, the Emperor became the special censor of all Pushkin's literary production. The Royal patronage soon tied him hand and foot, and the poet's leadership began to decline. Pushkin was greatly discouraged; most of his time was spent on the highways and in the public inns. He soon got tired of this homeless life and a feeling of uneasiness and weary restlessness grew in him. He longed to get married and settle down in life. After several love affairs, he married Nathalie Goucharova, thirteen years his junior, on February 18th, 1831. She was strikingly beautiful but quite uncultured. Out of this union a daughter was born, but in their married life there was no intellectual companionship. Then Baron d'Anthes appeared on the family horizon. His attentions to Nathalie aroused Pushkin's jealous nature. At a time when he was much depressed in spirit, he wrote an insulting letter which resulted in a challenge from d'Anthes. To defend his personal honour, Pushkin accepted the challenge. D'Anthes was the first to fire and Pushkin fell fatally wounded, dying within a few hours.

The news of his tragic death spread like wildfire and the people were greatly stirred. As the poet enjoyed immense popularity, the authorities feared that the funeral might give rise to an uprising

for their not having prevented the duel. The papers were commanded to be as brief as possible on the subject of Pushkin's death. To avoid demonstrations all sorts of crooked ways were adopted by the Government. After announcing that the funeral service would be held at St. Isaac's Cathedral, they had the body taken the previous day privately to the Royal Stables Church where the service was conducted without public announcement. Immedi-

ately afterwards, at the dead of night and before anybody knew, the body was taken to Svyatogorsky Monastery where it was interred with great secrecy on February 6th, 1837. And now a hundred years have passed since that tragic event took place but the Russian people still cherish his memory not only for his great achievements as a national poet but also for his inspiring hymns to the ever-living ideals of Liberty and Freedom.

J. M. KUMARAPPA

WHAT DO MEN WANT TO LEARN?*

This is a sort of Blue Book, but of an unusually interesting kind. It is the result of an Enquiry conducted by a Committee of the British Institute of Adult Education into the system which Dr. Mansbridge created thirty years ago when he founded the Workers' Educational Association. Either through this Association or by joining University Extension Classes or by going for a concentrated year of study to such residential Colleges as Ruskin College, Oxford, it was hoped that a few at least of the thousands of working folk compelled yearly to leave school at fourteen might make up in some degree at least the deficiencies of so curtailed an education. The movement has of course been frequently reviewed and appraised by administrators. But never before have the adult students themselves been asked to state with complete frankness what their experiences and difficulties have been, in the hope of bringing the difficulties into clearer light and opening up lines of future advance. To the questions addressed to them more than five hundred individual replies were received and so eager were students to offer their evidence that many of them submitted statements beyond what was asked for. This material was sifted and arranged by Professor Heath. There was so much of it and of so excellent and

relevant a quality that only a part of the available information appears in this volume but enough, as set out and commented on by Mr. Williams, to provide a most interesting "testimony got by education out of industrial life."

Its scope can be best suggested by quoting some of the chief questions the students were asked to answer. The first one was: "What do you consider to be the main aims or purposes of adult education?"—a question which invited generalisations but which received many precisely defined and penetrating replies. The hunger for knowledge is recognised as a natural need but it is encouraging to note how many desired to satisfy it not only for the enrichment of their own personality, but so that knowledge might be transmitted in some form of service to society. Some indeed lean more to its social purpose, but on the whole the balance of self and society, and of the vocational and non-vocational need is well preserved. And it is remarkable how clearly these students see that the primary aim of education is to emancipate the individual from ignorance and error and that given this, all the rest comes. Such a question as "Why I joined my first class" drew more personal replies. Indeed much of the interest of the book and its value too lie in the glimpses it gives of life-

* *Learn And Live. The Consumer's View of Adult Education.* By W. E. WILLIAMS and A. E. HEATH. (Methuen and Co., Ltd., London, 5s.)

histories, of the concrete and often crippling handicaps which had to be surmounted before the student could even attend a class, or the domestic alienations which had to be endured. This is particularly brought out in the chapters entitled "Difficulties" and "Family Repercussions." Another interesting question was : "Has education made you less happy, or more?" And here the student who wrote that "Adult education is its own reward—and its own revenge," spoke for many who realised that the price to be paid for a fuller understanding is a keener susceptibility to pain. But most of them paid the price gladly. There is far more appreciation, too, than criticism in the views they were asked to express on their tutors and here again the detachment and penetration are often remarkable.

The extent to which adult education has been responsible for the production by working-class students of creative work seems, however, to have been small. But the pressure of poverty and industrial life is enough to explain this and, Mr. Williams writes, if "it can make no contribution whatever to the birth of a genius, it can and does produce innumerable bits and pieces of useful creative work." And the chapter entitled "Our Second Chance" which contains answers to the question "How has your experience of adult education affected your ideas about the education of children?" shows beyond doubt the creative effect of knowledge gained by one generation upon the next. The student who wrote : "I visualise an educational system commencing in the cradle and ending only in the grave," expresses only more strongly than others the belief in the redemptive power of education held by those who have had to struggle to acquire it and their determination that their children at whatever sacrifice shall not be stinted. Even the

critic who writes that "modern education is not turning out thinking souls" reveals what a high conception he has of its function and value.

A long final chapter covers the answers received to the question asking for the students' views on the defects of adult teaching in method and organisation. The criticisms cover a wide field, but almost all are of practical and constructive value. A more general criticism is that adult study, though better than nothing, comes perilously late in the day in most people's lives, that it is at best a charitable attempt to reduce the injustice of a social system which deprives the majority of its citizens of anything but an elementary education ; that in consequence it has the taint of patronage and has failed to make general contact with the masses or to capture young people. Much of this is undeniable and will remain true until class-privileges in education have been wholly eradicated. But within the limits of an iniquitous social system the Workers' Educational Association has fought nobly and effectively for the principle of educational opportunity for all. And while the sacrifices, often heroic, which working folk have had to make cannot be justified socially and have proved in many cases crippling, this book is proof enough of the heightened value of anything that is won at a cost. Its Editors "doubt whether, in any other stratum of contemporary Society whatsoever, the essential purpose of education would be so clearly apprehended." Certainly the comments of these working-class students are the best testimony to the kind of education they have received. Their values are human and real, their judgments shrewd, yet generous. And in a world in which men are more and more inclined to worship mass force they proclaim the freedom that can only come of cultivating intelligence.

HUGH I'A. FAUSSET

SCIENTIFIC PROGRESS*

The Sir Halley Stewart Trust was founded in 1924, with the object of promoting research towards the Christian ideal in all social life. It is very significant of the changed relations between religion and science that part of the funds of the Trust was devoted last year to the provision of lectures by eminent men of science. The nineteenth century antagonism between advancing science and dogmatic Christianity—a struggle in which Prof. Julian Huxley's celebrated forebear proved himself a doughty but invariably chivalrous champion of agnosticism—has died away, not because of the rout of either opponent, but because the problems are now envisaged from a different standpoint. Men of science are no longer confident that science can provide the key to every mystery, while religion has come to be more clearly perceived as a thing of the spirit, not of the letter. In this friendly atmosphere of accommodation, science and religion can both hold fast to their guiding principles while extending a genuine welcome each to the other. Neither now claims exclusive allegiance, and in harmonious co-operation the former belligerents strive to solve the riddles which have perplexed man since first he reflected upon the strangeness of the universe and upon the still stranger fact that he is "here to discuss it." If science and religion are but different ways of attaining truth—and the hypothesis has at least a pragmatic value—an amicable rivalry is more likely than an embittered conflict to result in successful progress.

The present volume is noteworthy not solely for the great intrinsic merit of its various sections, but also, and perhaps more especially, for the tacit respect shown to religious opinion by the distinguished authors, whose number includes some of the most accomplished,

as well as some of the most outspoken, of contemporary men of science. There is no trace of the old bitterness, and though it would be wrong to convey the impression that the book contains any active support of Christianity, or of any other religion, the most unfavourable statement on religious belief is that there "is perhaps a certain conflict between science and Christian ideals."

The individual chapters, with their respective authors, are as follows: "Man and the Universe," by Sir James Jeans; "The Progress of Physical Science," by Sir William Bragg; "The Electricity in the Atmosphere," by Professor E. V. Appleton; "Progress in Medical Science," by Professor E. Mellanby; "Human Genetics and Human Ideals," by Professor J. B. S. Haldane and "Science in its Relation to Social Needs," by Professor Julian Huxley. It is rather to general, than to specific, ideas that the non-scientific reader will more readily turn, and he will find handsome fare provided for him by Sir James Jeans. In brief, Sir James encourages us to "think rather better of our position in the universe" than the science of the early twentieth century would allow. Recent advances in the theory of relativity and quanta indicate that perhaps, after all, "humanity may not have been mistaken in thinking itself free to choose between good and evil, to decide its direction of development, and within limits to carve out its own future." Sir William Bragg, at the end of his fascinating account of atoms and molecules, strikes a similar note, affirming that a "knowledge of Nature's constructions" cannot be used as an argument for a mechanistic theory of the universe, and bidding us not to be "oppressed by unnecessary fears that we are but helpless cogs in a machine." Professor Appleton and Professor

* *Scientific Progress*. "Sir Halley Stewart Lectures, 1935." By SIR JAMES JEANS, SIR WILLIAM BRAGG, PROFESSOR E. V. APPLETON, PROFESSOR E. MELLANBY, PROFESSOR J. B. S. HALDANE and PROFESSOR JULIAN HUXLEY. (George Allen and Unwin, Ltd., London, 7s. 6d.)

Mellanby confine themselves strictly to their themes, which, however, they expound 'so lucidly that the reader's interest is immediately arrested and continuously held. Professor Haldane deals hammer-blows at the two remarkable theories that "racial health necessitates the sterilization of the unfit," and that "some races are superior to others, whose members are incapable of rising to the highest levels possible to humanity." The second of these theories he stigmatizes as definitely anti-Christian, and suggests that the first might receive more opposition if the consequences to which it leads were

more generally appreciated. From irrefutable biological data, he shows that the extreme forms of both theories are based on a false analogy with domestic animals, though the data nevertheless afford support for certain milder eugenic measures. Professor Julian Huxley concludes an excellent and stimulating book with a well poised and persuasive chapter on science and the body politic. Science is a social function, he says, and as such is not yet doing its job as efficiently as it might. Were it properly used, it could do a very great deal for life, and life, in man "is bringing values to birth."

E. J. HOLMYARD

How Do You Sleep? By L. E. EEMAN. (Author-Partner Press, Ltd., London. 3s. 6d.)

It is quite possible that a stranger wandering about in a darkened factory might stumble against a switch the turning of which would set part of the machinery humming. But he could not direct to any useful purpose the power that he had liberated. Indeed, he would be fortunate if he escaped injury from the moving machinery which he could not see, and if he succeeded in finding the switch again to turn off the current.

This metaphor is forcibly suggested by Mr. Eeman's book, despite the author's evident earnestness and honesty; despite, too, the intense pre-occupation with the body which leads him apparently to view the mind's chief role as conscious or subconscious direction of the bodily functions. For all his materialistic approach he more than once stumbles over the line that divides the physical from the psychical and ventures to tamper blindly with forces which are none the less powerful and real for being superphysical.

For instance, Mr. Eeman has been experimenting with "a 'force,' mysterious in its nature and workings" which is alleged to have therapeutic value and which can be transferred from one part of the body to another and from one

body to another body. From the account of his experiments there can be little doubt that Mr. Eeman has succeeded in interfering with the vitalizing pranic currents which Eastern psychology teaches are always circulating in the interpenetrating astral counterpart (*Pranamaya Kosha*) of the physical body.

The author ridicules the advice sometimes given the insomniac to try to make his mind a blank. He rejects the use of any suggestion that involves self-deception. He is convinced of the power of imagination and gives some rules for its effective use which are as sound for the building of character and higher faculties as for physical ends. But the frank objective of *How Do You Sleep?* is a material one. Those who appreciate the potential value for spiritual growth of high aspirations and noble thoughts in the last few minutes before going to sleep will reject the proposal to devote that period regularly to cogitation about the body and to mental images of muscular and sense activities and of material skills whose acquisition seems desirable.

However, many of the strictly physical directions given in this book for securing healthful sleep are unexceptionable. It is a pity, though, that sleep is treated as a merely physical phenomenon.

E. M. H.

Concerning Progressive Revelation. By VIVIAN PHELIPS. (Watts and Co., London. 1s.)

This revised and extended chapter from Mr. Vivian Phelps's *The Churches and Modern Thought* is a well-reasoned argument against a preposterous and arrogant theological claim—that God has revealed himself progressively to the world, beginning in the faiths of primitive peoples and culminating in the religion of the Christian churches. Mr. Phelps argues that, in the face of scientific findings and modern anthropological theory, the Christian faith can be saved only by the hypothesis of a progressive revelation. He proves that point with an impressive array of parallel beliefs in different faiths and then proceeds to demolish the progressive revelation theory itself, leaving the believer who has followed him so far high and dry on the bleak shores of denial and negation.

The revolting cruelty of some rites described by Mr. Phelps in the religions practising human sacrifice certainly makes a progressive revelation incompatible with the idea of the churches' God of Love, "a plan depriving man for countless ages of a knowledge of the truth and leading inevitably therefore to deplorable absurdities, hideous cruelties, and quite avoidable and unnecessary misery of every kind."

The Power of Karma. By ALEXANDER CANNON. (Rider and Co., London. 5s.)

Under the misleading title of this book are put forth the author's personal views upon hypnotism, spiritualism, magic and what not—everything that is not Karma, and that does not help in the least towards the understanding of the great Law. Eminence in the medical world does not lend any authority to Dr. Cannon in the realm of philosophy. Dr. Cannon's knowledge of both philosophy and genuine psychology is superficial when not erroneous. Such a psychic hotchpotch may appeal to a sensation-

But Mr. Phelps seems to avoid the Scylla of credulity only to be caught in the Charybdis of the materialistic theories of Sir James Frazer and his school, of the beginnings of religion in the superstitious worship of natural powers and fetishism. He commends those theories to the reader's study but he does leave a door open to a more spiritual reading of the facts :—

Whatever explanation may be the correct one for the phenomenon of a common mythos over the greater portion of the globe, it is certainly not that of a Progressive Revelation.

And none of the facts adduced are inconsistent with the Theosophical teaching of a primeval "revelation," not from a hypothetical Personal God but by Divine Men who were the flower of earlier evolutions and the Teachers of early humanity. From that Wisdom Religion, handed down in its integrity by the Sages, have sprung the individual great religions, all pure in their beginnings, all more or less corrupted in the course of time. On this the teaching of the Esoteric philosophy is :—

The casual growths of mystic knowledge in this or that country and period, may or may not be *faithful* reflections of the actual, central doctrines ; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

PH. D.

loving public, but it is unworthy of serious consideration by any earnest student.

The little that is mentioned about Karma as the law of ethical compensation and of moral retribution is fairly sound, but no such fragmentary description can do justice to this great Oriental doctrine which, together with Reincarnation, has engaged the attention of the most advanced thinkers of the race. The author finds that "the modern séance-room supplies incontrovertible evidence that we reap on the earth plane in a next life what we sow

on the physical," and also believes that memory of the past can be obtained through hypnotic experiments. Such phenomena are no proof whatever of Karma and Reincarnation, which can only be understood and accepted when they are recognized for what they are—universal impersonal laws governing the whole of manifested existence. Unadulterated Theosophy gives a detailed exposition of these twin laws, but the author apparently has contacted only

pseudo-theosophy.

The growing interest of scientific minds in the Occult is a sign of the times. It is to be hoped that they will not confine themselves to the writings of dilettanti in Occultism but will study the serious contribution of H. P. Blavatsky to a profound and complicated subject. Her *Isis Unveiled*, for example, is a veritable mine of information for the understanding of psychic phenomena.

N. K.

The Mysteries of Life and Death : Great Subjects Discussed by Great Authorities. (Hutchinson and Co., Ltd., London. 6s.)

This assortment of essays comprises three on the question of death and survival. The others deal with life on other planets, the creation of life, dreams, the pattern of the universe, the atom, the ether, and conscience as viewed by the psychologist. As writers we have the Bishop of Birmingham, Bertrand Russell, the Astronomer Royal, Professor Haldane (Biology), Professor Donnan (Chemistry), Professor Levey (Mathematics), Professors Appleton and da Andrade (Physics), and Professors Burt and Flugel (Psychology).

While there are many interesting facts in the book, one is left wondering quite why it was published, as it appears to have had no design or pattern. Another difficulty is that these "authorities," however brilliant their capacity, are too often working with incomplete data, or too narrow a viewpoint, and are therefore forced either to say "We do not know" or to produce hypotheses that fall to the ground the moment the excluded factors are taken into account. To give only one example, the Astronomer Royal concludes that some of the planets are too cold and others too hot to make it probable that life exists on them. Even on this physical earth there are such varieties in constitution as that of the birds of the air and of those creatures of the deep ocean beds

whose framework, fitted to stand the pressure and the darkness of those depths, bursts on being brought to the surface. The nature of the organism and the environment fit one another. We have no just reason to limit life and consciousness to beings with our particular physiological make-up. Occult Science defines human beings as those of any world that have reached the stage in evolution where spirit and matter are equilibrated, with an accompanying emergence of self-consciousness.

So with the others. Occult Science could give the Bishop something more than an inner faith in man's spirit. It could show Bertrand Russell, the materialist, that what he says is true, if applied to the lower personal mortal nature of man, but absolutely false when it implies that man is nothing more than that personal nature. Professor Haldane has an interesting approach to the study of Prana (the "life energy" of Eastern Science) and its different modes of working, during life on the body as a whole, and after death on the constituent parts. But he again only deals with the personal nature whose compound consciousness depends on its units and which naturally disperses at death.

Again, Professor Burt only considers one type of dreams, those forming an outlet for unsatisfied desires or for unadjusted instincts. Yet the data available show that all dreams—the prophetic, for example—will not fit such an arbitrarily limited classification.

W.E.W.

Causation, Freedom and Determinism. By MORTIMER TAUBE. (George Allen and Unwin, Ltd., London. 10s.)

One is informed that the author is a Ph. D. just twenty-five years of age. He has attempted a complete disproof of the twin doctrines of scientific and philosophical determinism. The former he describes as "little more than a theological relic masquerading as a pronouncement of science."

Dr. Taube has endeavoured to demonstrate that every *res vera* is a "free agent" and "an active factor in the world-process." The reader, however, is entitled to doubt to what material and moral end the world-process is moving under the urge of "free activity." The volume under notice has a historical portion the object of which is to show that Descartes, Hobbes, Spinoza, Malebranche and Leibniz upheld determinism, because they considered God to be the Cause of the Universe, etc. Locke, Berkeley, Hume and Kant are also examined. The conclusion drawn is that the author's thesis of Universal Indeterminism with a world-process sustained by the activity of every *res vera* as a free agent, is the only fashionable philosophy of life. This is urged with all the self-complacency and vehemence of the usual Q.E.D., at which the author sneers when it is used by others.

The main argument of the book is : Reject theological determinism and the notion that God is the Cause. Scientific determinism then stands immediately repudiated. Universal freedom or indeterminism follows. "Causation" refers to "transmission of energy, influence or 'subjective form,' from one event to another." What is Freedom? Freedom is said "to refer to the fact that the transmission follows from the activity of the event which is the cause." What is the evidence? Surely, the author's own introspection. "I regard," he emphatically states, "the intuition of freedom as indubitable, and find the most careful introspection discloses no idea of God's omnipotence and omniscience." Again, "I should like now to add the

testimony of my own experience, which is, I am convinced, typical." It is thus obvious that Dr. Taube's arguments for freedom and causation are grounded on introspective testimony or intuition of freedom.

In the history of Indian philosophical development, however, Dr. Taube's view had something like a pattern or prototype, which had rightly been rejected. When he speaks of "occasion of experience," "subsequent occasion," "inheriting occasion," and so on, he is consciously or unconsciously repeating the stock-in-trade terminology of the Buddhistic theory of knowledge (*Kshānikavāda-Vijñāna-vāda*), based upon a world-process sustained by momentary acts of perception. (There is no warrant for the use of the expression, "percipient agents.") Mix the constituents of the indeterminism of Bergson and Whitehead's Process, and stir the mixture well by introspection and you have Dr. Taube's philosophy, metaphysics, religion and ethics.

May I ask a direct question? Has Dr. Taube come across in his pilgrim's progress through introspections, in his own perception of "the free activity of any individual event" "any single event" which, instead of being dominated by the environment, has actually and successfully dominated the environment, say, to the extent of altering the movement of the perihelion of Mercury, notwithstanding the conquests of Nature made by "free" man? The question cannot be dismissed as naïve. For Dr. Taube's own definition of "finite existent" in terms of "activity," "however small," "underived from any other existent," is naïve to the point of tautology. He might as well have said, finite existent is "finite existent"—a source of energy, activity and power.

The Indian mind will find slight consolation in Dr. Taube's philosophy if, agreeably to his arguments, it rejects God's authorship of the universe, but the immediate inferences drawn by Dr. Taube from that rejection will afford it considerable amusement.

R. NAGA RAJA SARMA

ENDS AND SAYINGS

NOT LIKE ROCK, NOT LIKE EARTH, BUT LIKE WATER

The Enlightened One said :—

“ Possessed of Anger, O Bhikkhus, some one here when the body breaks up after death, is reborn in the Way of Woe.”

And again :—

“ He, O Bhikkhus, who doth not understand and comprehend Anger, and whose thought about it is neither one of renunciation nor abandonment, cannot attain destruction of Misery. But he that doth understand and comprehend Anger, and whose thought about it is one of renunciation and abandonment, can attain destruction of Misery.”

And again :—

“ Anger dulls the brightness of the eye, drowns desire to hear the principles of truth, cuts the principle of family affection, impoverishes and weakens every worldly aim.

“ Therefore let anger be subdued ; yield not to angry impulse. He who holds his angry heart is revered as an Illustrious Charioteer.”

And further it is recorded :—

“ On a certain occasion the Enlightened One was at Kusinara. He offered a three petaled flower in that Wood of Offerings.

‘ Bhikkhus, these three persons are found existing in the world. What three ?

‘ He who is like carving on a rock.

‘ He who is like carving on earth.

‘ He who is like carving on water.

‘ And who is he who is like carving on a rock ?

‘ Neither wind nor water nor years soon erase the carving on a rock, even so the anger of the man who is always getting angry and whose anger lasts long.

‘ And who is he who is like carving on earth ?

“ ‘ Wind and water and hours soon erase any carving on earth, even so is the anger of the man who is always getting angry but whose anger lasts not long.

‘ And who is he who is like carving on water ?

‘ He is that person, O Bhikkhus, who though he be harshly spoken to, sharply cut by the tongue, rudely addressed, is easily reconciled, and is ever agreeable and friendly. Just as what is carved on water disappears in the act of carving, even so, O Bhikkhus, the anger thrown at him disappears.’ ”

“ Therefore, O Bhikkhus, remember : Through their proper knowledge Creatures of Discernment forsake that Anger through which angry creatures go to misfortune. When they have forsaken it they never return to this world.”



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

MARCH 1937

No. 3

DIVINE INCARNATIONS

Gods, Heroes and men would appear to represent, in all sacred literature as in religious myths, the three great classes of self-conscious beings to be found in earthly bodies. Other forms of life, other degrees of consciousness, exist in infinite numbers, embodied and disembodied. Transmigration, metempsychosis and similar terms in all languages and in all traditions may be uniformly taken to signify transit from one world or state to another, from forms appropriate to the one into forms adapted to the other. All this necessarily implies some kind of an intermediate equipment, both of body and of consciousness, by means of which such transfers may be effected. A far greater degree of complacent credulity is required to believe all the immense testimony to be the product of ignorance than to lend it provisional acceptance. Only during the decline of a civilization does materialism tend to replace spirituality. Nothing is more worthy

of consideration, but nothing is less pondered on, than the conception of self implicit as well as expressed in every utterance of every divine Incarnation. If Krishna, or Zoroaster, or Buddha, or Christ, or any of the other Saviours meant by the term for the Ego what mankind means generally, then what were all these great Beings but megalomaniacs to the *n*th degree? To take this position is to pit one's own nature and perceptions against the noblest men of all time. None but a fit inmate of the psychopathic ward, none but a hopeless materialist, none but a "lost Soul," could deliberately reject *a priori* the possibility, nay, the probability of continuity with or without memory of antecedent existence, with or without those "intimations of immortality" supplied by religious faith or refined imagination. But either to reject or to accept definitively the melanism of the skeptic or the rainbow visions of the ecstatic is alike unwise. Such

unquestioning finality of conviction assumes that we have already explored the length and breadth and depth of self and of nature—is, in actuality, to take a position of infallibility that our every experience controverts.

What, then, *is* to be thought of one who, like Christ, affirmed, “*I am the way, the truth, and the life*”? Or who, as Krishna, asserted, “*I am the origin of all ; all things proceed from me; I am the Ego which is seated in the heart of all beings ; it is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again ; and those are carried by the sovereign Lord, myself, to and from whatever body it enters or quits*”? Are such asseverations as these to be dismissed as childish conceit, as the boasting of senility, as evidence conclusive of egomania? Or do they in themselves throw mankind back upon a reconsideration of the nature of *self-consciousness*, its possible expansion to infinity, or equally, its contraction to the pin-point of identification with body, mind and circumstance? When these questions are fairly faced, one can see for himself that they leave no middle-ground of indecision, no room for mental reservation, no neutral line of indifference. Brought to polarization-point, one becomes perforce spiritualist or materialist in his fundamental basis for thought and conduct.

It is unmistakable that the disembodied “*Gods*” as well as the divine Incarnations, the “*Demi-*

gods” or Heroes are, quite as much as men, *self-conscious* beings. Is *their* self-consciousness less or greater than ours? Are they nearer to, or farther from, the Infinite consciousness of the Omnipresent Spirit than ourselves?

Two considerations arise spontaneously from such a presentment: What is the true nature of the Self? What is the real nature of metempsychosis? Taking the latter first, and setting aside the speculations of the theologians along with those of the philosophers, any one can perceive that the continuity of Nature is not affected by any conceivable number or variety of changes in form. Whatever Self may be, it is a force, an energy, a substantiality, an intelligence. As such, it no more has beginning nor end in itself, despite all changes and transformations, than the Reality with which it *must* be identical—as its mutations are identical with those of nature at large.

Practically all the notions “of immortality, of transmigration, reincarnation, and so on, are based upon the human conception of self. Neither the one nor the other can endure the cold clear light of reason, of conscience, of judgment flowing from them, any more than they can stand the factual light of mortal birth and mortal death. The language employed, quite as much as the ideas expressed by the great Teachers of the race, precludes alike the human conception of self, the human belief whether in its pre-existence or its survival. The spiritualist breathes the air of faith, but he does not eat the bread of wisdom. Equally with the materialist at the opposite

pole. All that he knows tells him that self is personal, transitory, evanescent, perishable, but he does not inquire of the earth, the air, and the water, their secret of survival. The one goes by what he does not know against all that he knows. The other goes by what he knows against all that he does not know. One is as far removed as the other from the Wisdom of the great Teachers. Neither can, in fact, stand still in such an untenable position. One is drawn by his faith toward the Saviour, the other is pushed by his own experience ever farther away. In the one case, the rise of a religion, a civilization. In the other, its decline and fall. We but stand to-day with the ghosts of Nineveh and Tyre, contemplating "the glory that was Greece, and the grandeur that was Rome," seeking a Sibyl or an oracle to foretell our own dissolution or regeneration.

The other and enlightening presentment is that afforded by a reconsideration of the divine Incarnations themselves. The great Saviours of the race live in all senses at a far remove from the life led by mankind. In point of human time the nearest to us is Jesus the Christ, or Anointed One. Five centuries earlier than he is Gautama, the Buddha or Illuminated. Five thousand years separate Krishna from the Hindu of to-day. Other Avatars and Messiahs live on in myth and tradition at still more remote intervals. Of these various "Buddhas of Confession," as they are called in some quarters, eleven are said to belong to an earlier continent and a precedent humanity. Twenty-four are identified with our

own cycle of human evolution and the renovated earth which it inhabits. Real knowledge of them may form part of the muniments of the Mystery Schools whose outer courts, even, have never been approached but by some method of matriculation impenetrable by the unqualified. Hence, all these many Saviours remain purely legendary and speculative characters to human consciousness. Historical evidence is lacking or withheld in regard to all save Gautama, Siddhartha, *the* Buddha.

Yet it is, or it should be, self-evident that such Beings cannot be wholly fictions. They could not be the vital element in age-old racial memories without some substantial foundation of truth beneath the jungle of sects, the dogmas of the religions represented or misrepresented by creeds. Something of these great Identities is preserved in incidents, in deeds, in sayings, all more or less authentically attributed to their divine Original. Such records as exist show a close correspondence in the personal careers of all alike. Their teachings by precept and example, as preserved, show a similarity of nature, a fundamental accord, that could not have been invented, that cannot be denied, and that cannot be explained by either theological or scientific exegeses.

When the main features of all are seen to be communal, not individual, that which has always been maintained on behalf of the Mystery Schools as the real spiritual truth, becomes equally the logical deduction of the student of these great Mysteries. The only rational

inference is that these great Beings all belong to a higher Order in nature than the humanity we are, and are acquainted with. It is not unreasonable, because not miraculous, to conceive that these divine Incarnations represent the descent to our own "sphere of expectations" by perfected men, the fruit of former cycles of evolution. Regarded as Elder Brothers of our Humanity, these great Beings appear in an altogether different light—that of being what They are, as returning to this arena of life, under Law, not as coming nor as being, immaculate in nature and birth through miracle or chance. This writing and signature can be discerned beneath all the overlays of theologies and popular superstitions. Just as with a palimpsest, the superscriptions can be disregarded as if they had not been written and rewritten on the original text—and something at least of the teacher's spirit and meaning regained.

Such, in any event, is the great fact whose presence in every world Scripture cannot be denied, however it may be ignored or misapplied. One has but to search and he will without fail be able to see so much of the original intent and message. All that we know of organic and intellectual evolution, divorced from their obscuring clouds of speculation, corresponds in phylogeny and mutation to the like process going on concurrently in the world spiritual as in the world physical and the world metaphysical. Fundamental to any attempt at approaching the unknown as the known is the conception of the Unity of all in Nature in its

ultimate essence. Analysis only leads to further efforts at probing the secret of life by dissection or vivisection. All materialism issues from the infinite divisibility of matter, all spiritualism from its opposite, the indivisible nature of the Self or Soul. Both are but half-truths, two numerators each mistaken for the common denominator.

The laws of optics as known to physical science have their correspondence on both lower and higher planes of perception and action than those common to mankind. In that Ultimate Essence "spirit" and "matter" must be one. In its exhibits during manifested life, they can but represent opposite poles, or aspects, of one and the same reality. Outside of miracle, it is impossible to imagine one-way action of any kind. What if Ego, or Spirit, or Soul, should mean the pre-existent Entity, and Matter or Body or Form, the pre-existent *Substance*?—the two together being the duality which perplexes the spiritualist quite as much as the materialist. The unity of the unmanifested Reality, the duality of the manifested, like denominator and numerator, then become understandable. The sum-total of the infinite fractionations do but *represent* that Unity which is their substantial basis. It would be a miracle if mind could be the product of matter, another if spirit could be the product of either or both. Taken the other way about, that is, from the basis of the ever-enduring Perceiver—mind and matter become the Image and the Shadow of the One Reality.

We do indeed, as Saint Paul

wrote, see as "through a glass, darkly" with the eye of sense, but through the mind we see as in a mirror—all things reflected in reverse. But to "the eye of the Lord," the perceiver, the thing perceived, and the perceptions are the same, as Space, Duration, and Being are one. Thus the spiritualist conception of "creation," equally with the materialistic conception of "evolution" is foreshortened vision. The ever-becoming, the pre-existent, and the phenomenal presentments of Life are not things-in-themselves, and so to be regarded as external or internal to Life, but merely as subjects and objects of perception—visions, mere pictures of Self, whether faithful reflections or caricatures of the Perceiver. Materialism takes the shadow for the Reality, spiritualism the reflection. Only *Self-knowledge* realizes what truth is embodied in the phrase of Browning that—

God is the perfect poet,
Who in his person acts his own creations.

One has but to reflect that every power attributed by any religion to its "god" is inherent and implicit in his worshippers themselves, and he will sense the divine Presence in himself and in all Nature. No credo of any religion, no scholasticism of any theologian, no amassment of scientific facts, no human possessions of any kind, can serve as substitute for *Self-knowledge*. Who senses this, who perceives this, who feels this, is in the pronaos of the temple of divine Wisdom, and the Saviours of the race speak to him in that Language of the Soul so vividly pictured in the second chapter of the

"Acts of the Apostles" of the Christian *New Testament*. He draws as near to Christ as the Aryans of a hundred and fifty generations ago might have drawn near to Krisluna when his Disciple Arjuna came into "the vision of the Divine Form as including all forms." Over against these two pictures is that presented by the "confusion of tongues" in the *Old Testament* parable of the tower of Babel. Which of these symbols applies to our existing race-mind, is hardly made a subject for referendum in any of the schools which that mind attends for instruction and enlightenment.

Self is the subject and object in the life and discourse of every divine Teacher—Self as it eternally *is*, not as remembered or forgotten, not as believed or imagined, not as something to be seen or to be reasoned about. We must assume, if we assume divine Incarnations at all, a higher world from which they descend, a vaster plane of perception, a greater sphere of knowledge—one that includes our own, as the world of the mind includes that of the senses. We must assume, then, that their conception of Self is no more ours than the objects of sense are the ideas of the mind, or the mental contents the Mind itself. Perhaps in all this lies the Ariadne thread of true analogy which alone can lead us through the otherwise inextricable mazes of great Nature and our own, through that no-man's-land which envelops human consciousness, toward the primal and final Mysteries. Of these Mysteries all the great Saviours speak and it is they who

may be assumed to know whereof they speak better than we to whom their mission and their message is addressed. Unless there is in us the inherent capacity to profit by their instruction, unless we can grow to their stature, there is neither justice, nor reason, nor mercy in their Appearance. If they are inherently immaculate and we inherently maculate, they do but flout or overwhelm us by their Presence. But if their Wisdom is that of a Higher Self than we know, or remember, or imagine, they are as adults amongst little children. Who considers the spiritual instruction in the simple truth that he who would approach the "Mysteries of the Kingdom of Heaven" must become as a little child?

Mystery of mysteries! The child knows nothing—yet *knows* that it does not know! It therefore is ready and eager for instruction from any quarter. On the *tabula rasa* of its intelligence there is neither preconception nor treasure either of memory or imagination. Human nature in the adult of whatsoever class or degree is itself an enormous physical and metaphysical palimpsest, which only a supreme act of the will can make once more fit to receive the inscription of the divine Teacher. What act of the will is that implied in the injunction to become as a little child! Many are willing to "stop, look, and listen" to the Sign of the Cross which the heedless do not even see, but how few there are who do all three—and so become able to learn!

The divine Appearances are at long removes in time, but their

remove in consciousness is greater still—not by their will, but by ours. The mineral, the plant, the animal, not to speak of "the forces of nature," all dwell in the same world with ourselves. All these Kingdoms are in coadunation but not in consubstantiality, albeit they are inextricably interwoven and interblended at every point—one in substance, many in states of progression. Man alone among them is *Self-conscious*. What if our self-consciousness is but as a child's compared with that of the Gods and Demi-gods who clothe Themselves in our similitude and so, "become in all things like one of us"—only to teach us the way, the truth, and the life whereby we may become like unto Them? What if They descend periodically among us only because we are presently unable to ascend to Their world of Self?

That not one of these great Beings was fully understood even by His own Disciples must be as apparent to the student as that They were misunderstood by the "multitude," and worse than misunderstood by the spiritual and material authorities of the day. This is the rational and just explanation of the differing religions, the dissenting theologies, the succession of sects which follow in the wake of the voyage through human life of one of these Great Souls. A rational and just explanation covers still more than this troubled water, for it shows the necessity in spiritual evolution for the serial appearances of Saviours, to restate the original doctrines imparted in varying degrees by the Predecessors. This can clearly be

seen, also, in all great Scriptures. Take for a sufficient example the fourth chapter of the *Bhagavad-Gita*, attributed to Krishna, the Avatar at the beginning of the present Dark Age :—

This exhaustless doctrine I formerly taught unto Vivaswat. Vivaswat communicated it to Manu. Manu made it known to Ikshwaku, and being thus transmitted from one unto another it was studied by the Royal Sages, until at length in the course of time, the mighty

art was lost....

I produce myself among men whenever there is a decline of virtue and an insurrection of vice and injustice in the world. And thus I incarnate from age to age.

The names mentioned bring to light the great fact of Demi-gods or Heroes, second in importance only to that of the divine Appearances themselves. What has History to say of them?

The world—meaning that of individual existences—is full of those latent meanings and deep purposes which underlie all the phenomena of the Universe, and Occult Sciences—i.e., *reason* elevated to supersensuous Wisdom—can alone furnish the key wherewith to unlock them to the intellect. Believe me, there comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. Having passed that stage of philosophy which maintains that all fundamental truths have sprung from a blind impulse—it is the philosophy of your Sensationalists or Positivists : and left far behind him that other class of thinkers—the Intellectualists or Skeptics—who hold that fundamental truths are derived from the intellect alone, and that we, ourselves, are their only originating causes ; the adept sees and feels and lives in the very source of all fundamental truths—the Universal Spiritual Essence of Nature, SHIVA the Creator, the Destroyer, and the Regenerator. As Spiritualists of to-day have degraded “ Spirit,” so have the Hindus degraded Nature by their anthropomorphic conceptions of it. Nature alone can incarnate the Spirit of limitless contemplation. “ Absorbed in the absolute self-unconsciousness of *physical Self*, plunged in the depths of true Being, which is no being but eternal, universal Life,” his whole form as immoveable and white as the eternal summits of snow in Kailasa where he sits, above care, above sorrow, above sin and worldliness, a mendicant, a sage, a healer, the King of Kings, the Yogi of Yogis,” such is the ideal Shiva of *Yoga Shastras* the culmination of *Spiritual Wisdom*.... Oh, ye Max Müllers and Monier Williamses, what have ye done with our philosophy !

—MAHATMA K. H.

REINCARNATION IN EARTH LIFE

[Merton S. Yewdale is a musician as well as a writer. He is a student of the Chinese scripture, the *Tao Teh King*. Perhaps it is to his sympathy with the Orient that we owe the following very inspiring article. He points out that even in one earth life man goes through a series of incarnations, each separated metaphorically by a death. They may also be thought of as "progressive awakenings." This great truth Oscar Wilde glimpsed in despair when he wrote : "He who lives more lives than one, More deaths than one must die." But Mr. Yewdale has not seen it through the eyes of despair ; he has seen it as a spiritual fact through the eyes of hope.—Eds.]

We generally understand reincarnation to be that form of spiritual evolution by which we continue to die and to be reborn on Earth until such time as we are released from all material fetters and return to Earth no more, remaining forever afterward in the Divine Consciousness. But there is another form of reincarnation which we undergo in a single Earth life. Nothing is clearer than that while we are in the flesh, we experience several deaths and rebirths before we finally leave this earthly existence. In *The Secret Doctrine*, H. P. Blavatsky admirably expressed this thought when she said :—

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development, we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality" ; but only when we shall have reached the absolute Consciousness, and blended our own with it shall we be free from the delusions produced by Maya.

It is in our physical life that we experience our first reincarnations, which are simple and orderly. We

begin life with babyhood, after which we progress successively into childhood, youth, young manhood or womanhood, middle age, and old age. With each progression, our body changes in texture, form, and size ; and we really die to one period at the moment when we are reborn into the next. The reincarnations in physical life are plainly to draw us closer to Earth ; and the development of the body is to prepare us for our earthly work. Nevertheless, the worthiness of that work depends upon our spiritual reincarnations.

During our Earth life, there are certain times when we feel that we have completed one period and entered upon another—when we have finished some task upon which we have long been engaged ; when far-reaching plans which we have made, have at last matured ; when some change which has been going on within us, has finally been completed ; when we have passed to a higher and more spiritual plane on which we are destined to begin a new work, even a new life ; when we have died to one period of Earth life and been reborn into another. This is spiritual reincarnation. William Blake, the great English mystic, poet, and artist, must have ex-

perienced it when he wrote of himself: "Born 28 Novr. 1757 in London and has died several times since."

So definite is the transition that in looking back on a former period, we sometimes find it difficult to believe that it was once real and that it was we who actually lived it. Furthermore, so inevitable is it, that if we resist and obstinately refuse to leave the period; or having yielded to leaving it, we are regretful and retracc our steps and return to it, we eventually find ourselves in the anomalous position of trying to continue working where our task is finished. In addition, we get in the way of others who have already succeeded us, obstructing their progress and injuring both them and ourselves.

Whatever the consequences, we must go forward at the appointed time. We must not turn back; for just as it is bad to turn a clock back, so is it bad to turn a life back. Time moves in only one direction—forward, and we must move with it. There is no way by which we can halt Time or cause it to go backward; and it is only by our memory that we can go back over the road of Time. To resist stoutly, or to go forward and still employ our memory to hold us in the past, is to interfere with our reincarnations, delay our progress, and hinder our growth. Also, if we halt to indulge any selfish desires, we thereby set our back against the oncoming current of Time and thus subject ourselves to its force, which, expended on us, is liable to result in corrosion, disintegration, and even

premature death. Progress and longevity come, not by regarding Time as an arbitrary autocrat and wilfully opposing it, but by understanding it to be an all-wise friend and going along with it in faith and harmony. Time is the instrument of reincarnation and the moving pathway to Eternity. To yield to Time is to insure our reincarnations, whose successive unfoldings of our inner life give us an ever-clearer view of the working of the Divine Consciousness.

Rationally, it might seem as though our physical reincarnations, with their accompanying mental development, were sufficient to prepare us for our Earth work. Yet without concurrent spiritual reincarnations, we cannot bring our work to its highest excellence, and we are in danger of succumbing to purely material desires, often base and selfish, and thus being led astray by the delusions which ever grow out of unspiritualized senses. Consequently, it is necessary to have our spiritual reincarnations, since they alone supply us increasingly with the Light from the Divine Consciousness, which gives us a clearer vision of our Earth path; and in bringing us into new periods of our life, the Divine Consciousness sets before us new and sometimes extremely difficult tasks but with richer spiritual resources to perform them. There is no greater error than to believe that the more we receive of the Light and the more spiritual we become, the farther we are drawn away from Earth and the more we are relieved of our earthly obligations. On the contrary, the more

we receive of the Light, the more we are obligated to spread it abroad on Earth—in our work and in our relations with our fellow-men.

At first view, it might appear that our spiritual reincarnations were a direct process by which we were precipitated straight out of ourselves, thus bringing us closer to the work of Earth life. Actually, these reincarnations are successive openings through which we pass, not immediately out of ourselves, but deeper into our inner life where we approach closer to the Light of the Divine Consciousness that is within us ; and the nearer we come to the Light and the greater illumination we receive, the more we are moved to employ it in Earth life, particularly for the good of others. There is nothing more certain than that until we have penetrated to our own inner life and gained the spiritual wisdom and guidance of the Light, we cannot successfully employ it in our everyday life. We enter our inner life that we may come forth more spiritually enlightened ; and the measure of Light which we radiate upon Earth is the measure we have found within ourselves. He who has not discovered the Light within himself lives on Earth in complete spiritual darkness.

Earth reincarnation is also a spiritual reward for a task well done, and it places upon us the obligation to continue our good work and grow in the spirit. No reincarnation comes to us if we have led a life of selfishness, of injustice to others, and of sheer materiality. It comes only after a period of spiritual growth and when we are prepared to enter

another period in which that growth may continue.

It is only when all men experience spiritual reincarnations that we may clearly and confidently look forward to a spiritual dispensation on Earth, which will supplant and finally banish forever the age-old material dispensation that has brought so much selfishness, injustice, and disillusionment ; and this will come when the various anthropomorphic conceptions of the Supreme Being have given way to a single and purely spiritual one—for it is the anthropomorphic conceptions that have been largely responsible for the narrow nationalisms and intolerant beliefs and practices which have divided peoples and brought conflict among them.

Throughout history, the most warlike peoples have been those with anthropomorphic conceptions of their gods—and this is equally true at the present day. Wherever anthropomorphism exists, it breeds militant separatism, with a consequent threat and barrier against outsiders.

If men are united in the Divine Spirit, they can live together harmoniously, no matter how many earthly differences they may have. History shows that there never has been any unanimity of belief concerning an anthropomorphic Supreme Being and the frequently violent differences have caused the bloodiest of wars. There can be no agreement in our Earth life unless we first have agreement in the Spirit. Furthermore, no spiritual reincarnations can emanate from an anthropomorphic belief ; for to believe that the

Supreme Being has human physical stature and that we are made in that image, is to emphasize the corporeal over the spiritual, thus tending to make the Supreme Being material and man too little spiritual ; and bringing the Supreme Being down to Earth instead of lifting man upward. In addition, the corporeality idea becomes a kind of opaque film which closes our spirituality in, so that we can neither see nor reach it ; thus we are forced directly out of ourselves toward the illusion of a corporeal Supreme Being and a correspondingly corporeal Heaven, instead of having a free passage into our inner life, at the centre of which is the Divine Spirit that not only radiates the Light of the Heaven which is truly spiritual, but determines and brings about our spiritual reincarnations.

From a standpoint of human logic, it might seem that our spiritual reincarnations ought necessarily to improve our earthly condition in a material sense. Some religious sects to-day which are not anthropomorphic and teach pure spirituality, nevertheless advocate the doctrine that if a man take the Spirit for his guide and helper, he will thereby insure his material welfare. The result has been that many people have come to regard the Divine Spirit as an aid in their acquisition of material possessions. That living by the Spirit *may* improve our

individual earthly condition, is true ; but it is by no means an inevitable result. An advance in our spiritual growth may produce quite the opposite result and not only not add to our material possessions, but deprive us of some or all of those we already have. Where the law and the working of the Divine Spirit are concerned, human logic is erring and fallible. What we may reason we ought to receive as a reward, we may not receive at all. What we may think is a loss and a misfortune in our Earth life, may be a gain and a blessing in the life of the Spirit.

The Divine Spirit in its ageless and infinite wisdom gives us no reasons for its decisions. Only by faith and patience can we come even to the faintest understanding of the Divine wisdom—and then generally not until a long time afterward. Also, we can by faith and patience draw ever closer to the Divine Spirit, so that we will be better able to accept the divine decisions without question or complaint.

Sometimes when the Divine Spirit speaks *to* us, it is for the purpose of lighting up some dark and hesitating moment in our earthly journey. But when the Divine Spirit speaks *through* us, it is a sign that our whole life is about to move forward—and this forward movement is spiritual reincarnation in Earth life.

MERTON S. YEWDAL

DARKNESS INTO DAWN

[Mark Benney (H. E. Degras) in an autobiographical account under the title of *Low Company* (Peter Davies, London. 9s.) has described the evolution of a burglar. We asked Mr. John Middleton Murry to review this book for us, and we print here his review, as we think, perhaps, it is the most appropriate introduction both to Mr. Benney himself and to the article which he has written for us. —Eds.]

I

This is the autobiography of a young burglar, who is now twenty-six years old. It is a remarkable book in several ways. First, the literary skill of the author is quite unusual. If the language of the narrative is sometimes a shade too richly embellished, that is evidently because the world of words is a realm of gold to the author, exciting him still to the point of intoxication. He is still in the transports of his first love for the fine phrase. But the love is genuine—indeed, so instinctive that there are moments when he reminds me curiously of the young Keats. Certainly, I have seldom read a book by a young author which so impressed me with intrinsic creative promise.

Quite as impressive as his fascination by language and his command of it, is the author's narrative gift. His incidents are vivid, his characters real. The portrait of his mother—feckless, passionate, jealous, completely non-moral by the standards of bourgeois society, yet entering with a sense of relief into the harbour of lower-middle-class respectabilities whenever the opportunity came; by turns, completely irresponsible towards her son, and avid of affection from him

—is a masterpiece in a rare kind: for it is the living figure of a real woman. And her consort, "Uncle Fred," nearly rivals her in richness: he also swells into life. These, besides the author himself, are the chief characters of the book. A minor one, Maurice, his friend and hero at Borstal, belongs with them. The same vividness of sensuous imagination has been at work to re-create him. And it is certainly worth noting that these three people are those to whom young Mark Benney was bound in a relation of instinctive love. What D. H. Lawrence would have called "the flow" was between him and them. A kind of physical warmth and immediacy connected them: and they are warm and living in his story.

I myself know nothing about the underworld—of "wide" men and women, whose occupation is to prey on the "mugs," and to circumvent the "bogies"—but Mark Benney's account of it is completely convincing to me. For he, without a trace of sentimentalizing that I can detect, makes it appear a human world. There is blood in its veins, and a sort of rude and reckless generosity in its doings. That this is not an

illusion produced by the creative artist in the author, is evidenced by the simple fact that he himself, without any extreme sense of isolation, or any intolerable feeling of being an odd fish, grew up as a denizen of this queer underworld. It was friendly enough to him : almost a snug environment. His idiosyncrasy, which was a responsiveness to beauty—almost exactly that “exquisite sense of the luxurious” which Keats discovered in himself—did not set him at odds with the life around him. Whatever it was, it was not mean. It was an instinctive protest against the life-starvation inflicted upon man by an industrial society.

That is how, I gather, Mark Benney—in the ample time for meditation given him by a final three-year sentence in Chelmsford Gaol, during which, it appears, he wrote this book—looked back upon his environment and his past. Already, before that sentence, he had been writing. (We learn this from the account given by the publisher on the jacket of the book : rather strangely it is not mentioned in the narrative itself.) At this point, indeed, I am almost personally implicated in the story, because Mr. Benney does me the honour of saying that one of my books had a considerable influence upon him. It is indeed an honour to have had any influence on a creature so gifted. But he found that my book, *God*, left him unsatisfied on the problem of evil, which was the problem that troubled him most. “The fact was, I was an old soldier in the armies of evil. . . Through long

service in their cause, I had come to have a great sympathy with the powers of darkness.”

But what is evil ? Certainly, Mark Benney's activities as a burglar could not, without obvious exaggeration, be described as a manifestation of the “powers of darkness.” He had no respect for property, it is true. But that is not evil in itself. It has been magnified into a major evil by a particular form of society, of which the individualized property-system is the rickety foundation. No doubt a certain respect for property is necessary to any ordered society ; but that respect can only be unequivocally good when property is distributed with a prime regard to social justice. So long as this fundamental condition does not obtain, disrespect for property is essentially venial. In expressing such disrespect in act, a man takes a risk, and takes the punishment (which is generally excessive). The mere burglar's account with society is pretty square.

The conclusion of Mr. Benney's meditations and perplexities : “There was nothing to fear ; there were no overworlds or underworlds, there was only a world,” is not only legitimate in itself, but it is substantiated consciously or unconsciously by the whole of his narrative. The problem of evil—in the sense that it is a profound ethical or metaphysical problem—is not really raised by it at all : or settled for that matter. Deliberate cruelty for cruelty's sake plays no part in the activities of the “wide” world, at any rate as he depicts them. His underworld is a world of outcasts from respectable

society—a confraternity of the disinherited, who have intelligence and cynicism enough to wage a kind of indiscriminate warfare upon the society which has disinherited them. They are not heroes ; but they are men and women who in the matter of simple humanity make as good a

showing as their more respectable brothers. That they should have thrown up from among them a child with a touch of genius ; that their life should have been rich enough positively to nourish the unexpected plant is remarkable, indeed ; but it is not altogether astonishing.

J. MIDDLETON MURRY

II

“The knowledge of life is higher than life,” said Dostoevski. I think it was because I had, from my earliest years, some dim intuition of this truth, that I have been able to outgrow the criminal world I was born into. In childhood my desire for the knowledge of life shewed itself in an insatiable curiosity about the ways of living of those about me ; and because my parents and their friends, criminals one and all, seemed to live more zestfully than other people, I acquired an ingrained faith in the criminal mode of life. But even in my most burglarious moments I was more inquisitive than acquisitive. For the life of crime brought home to me, more forcibly than the honest life could have done, that life itself is bounded by dissatisfactions, and that only by enquiring into their nature can one transcend them. But so long as I was merely curious, I simply explored one frustration after another. It was not until my curiosity passed into *wonder* (and how can one explain the world of difference between the two?) that my reformation began.

I began life by thinking of myself and my immediate circle as being

apart from the rest of the world. In a criminal environment it was indeed impossible to think any other. For society has elected to think of its thieves and underworldlings as outcasts ; and these have consequently acquired an outcast mentality. I grew up with strong loyalties for my friends ; I could not condemn my own attitudes and acts without condemning all those people I valued most. Nor did I feel inclined to. If on occasion I felt that all was not right in our community, it was the obvious thing to blame the smug, respectable “mugs” who hounded us with their police and threatened us with their prisons. This vague yet potent sense of living in a separate community, and being at one with it, marks the first stage of my life.

But this criminal community I lived in was not without a conscience. My Mother, for instance, although herself reconciled to a life of crime, hoped for something better of me. She took pride in my little school triumphs, she wanted me to be “a gentleman.” And her friends, while their practice plainly belied their preaching, were always counseling me to “keep straight, son,”

But if one's sympathies are with the hare, one cannot hunt with the hounds. So I came gradually to feel that I was being rejected by my own community; that neither in under-world nor overworld had I a place. Yet crime possessed my imagination, and I needed money to gratify my curiosities—sexual, social, geographical. I became a burglar.

That isolation from the two communities is reflected in my choice of crimes: burglary is the least sociable of all predatory crimes.

I was about eighteen when my curiosities led me to literature. Until then my interests had been limited to the actualities of Cockney life. I had aspired to travel, but only because I believed that in foreign lands the more exciting facets of Soho were isolated and lived out to their ecstatic fullness. But books opened up new and surprising worlds to me. Much that had been undefined and inchoate in my life found expression in the novels, plays and poems I read. Hitherto I had asked querulous questions of the world; books led me to ask questions of myself. Becoming more and more self-conscious, I discovered at last that I was not at one even within myself. I had many purposes, many requirements; and each in some sort conflicted with the others. I saw myself, not whole and one, but as a man might see himself in a broken mirror, shattered, disintegral. That was the third stage—I was separate even from myself.

I was twenty when I received my first long sentence of imprisonment—eighteen months. Now solitary confinement had two very distinct

effects on me. Left very much to myself in the emphatic separation of the cell, my attention became centred on what was going on inside me. If I had realised my inner divisions before, I became obsessed with them now. Their resolution was the object of all my enquiries. But it was not until I began to enquire *why I was enquiring* that resolution became possible. I had to achieve the knowledge of life before I could live. And, paradoxically enough, I had to get lower than life to achieve it.

To explain my experience I must digress a little. We in the modern world-order have complicated our lives almost beyond understanding. We have elaborated individual techniques with social techniques until the simple, basic purports of our life are lost in the structures we have produced. For the organic to be stifled by its own organisation is no new thing; and there is no lack of Cassandras to warn us that we are treading the path of the dinosaur and mammoth. If we are to belie their words, we must detach ourselves from our structural differentiations and find—to use Mr. Middleton Murry's phrase—that state of "undifferentiated being" wherein lies the secret we have lost. We must descend to the old ignorance if we are to rise to the new knowledge.

The prison, perhaps, gives some advantage in this quest. One must carry into the cell the conditionings of modern life, but at least one escapes its conditions.

So there came one memorable evening in Chelmsford Prison when,

I believe, I experienced for one primordial, immediate moment, life itself, life undifferentiated. I was the single rose striving to be the garden, I was the singer striving to be the song, I was the seer striving to be the seen. And so I learned that behind all the restless rhythms of my life had been a single dominant motive—the urge to Unity.

I learned more than that : for I could see now that life itself *was* this urge to unity, manifesting itself through all the various channels of work, society, art, thought, religion. Unity is the reason for existence and the hunger for it the very pith of experience.

With that realisation, all the barriers I had erected between myself and the world dissolved. For the first time I had certainty in my life. No longer need I be oppressed by the variable life of the world, for I could now understand these variables as the terms of a constant. If unity were the end of life, then all actions which separate men from men are

wrong. But I could see from my own experience that all actions, whether they are disruptive or not, are efforts towards some state of unity, or away from some state of disunity. And all our states, bounded as they are by our physiological limitations, are states of separation ultimately. The sterile probity of the respectable people, then, with its thank-god-I-am-not-as-other-men attitude, was an evil to avoid, as was the ethic which produced that attitude. The first ethical assertion of my new creed would be that the worst actions of men are better than *their* best states.

I believe that it is inevitable, given the conditions of my life, that such a philosophy should be its final expression. It is, finally, a purely personal creed, although I believe it to be universally true. But it is the knowledge of life as I have distilled it from my own experience ; there remains the necessity of applying it to the life I have yet to live.

MARK BENNEY

That Voice is round me like a bursting sea :
 " And is thy earth so marred
 Shattered in shard on shard ?
 Lo, all things fly thee, for thou fliest Me !
 Strange, piteous, futile thing !
 Wherefore should any set thee love apart ?
 Seeing none but I makes much of naught " (He said),
 " And human love needs meriting :
 How hast thou merited—
 Of all man's clotted clay the dingiest clot ?
 Alack, thou knowest not
 How little worthy of any love thou art !
 Whom wilt thou find to love ignoble thee,
 Save Me, save only Me ?
 All which I took from thee I did but take,
 Not for thy harms,
 But just that thou might'st seek it in My arms.
 All which thy child's mistake
 Fancies as lost, I have stored for thee at home :
 Rise, clasp My hand, and come."

FRANCIS THOMPSON

COLOUR, RACE AND CASTE

[The first of these two articles is penned by the well-known veteran humanitarian, Charles Edward Russell. The subject has its international aspect, and the cause of the problem in the U.S.A. is—according to our esteemed writer—the sense of caste. The second article suggests a remedy ; it was written in 1932, but had to be held over for an appropriate occasion. The first article brings us the opportunity to publish it. It is from the pen of Mr. James Stern, a much travelled man of keen observation and one who has a natural liking for the African and American Negro.—Eds.]

I.—THE RACIAL SITUATION IN AMERICA

Between the years 1930 and 1935, inclusive, mobs in the United States of America put to death 108 persons belonging to what is called the African race. In two instances, the manner of death decreed thus by private vengeance was by burning ; in most of the others by hanging or by shooting, or by both. In nearly every instance, the slayings were accompanied with savage cruelties. These were the most lurid outbursts of the implacable hatreds that underlie what is commonly called “ the colour problem ” in America.

The term, whatever sanction it may have from usage, is erroneous. There is no “ colour problem ” in America. A great and appalling cleavage exists between two elements of the population ; the minority element suffers terrible wrongs and heartless persecutions at the hands of the majority element ; but the division is not based upon colour. Colour in these instances is only the distinguishing badge or mark that guides to its target a hatred having a wholly different origin, and one well worth the careful attention of the rest of mankind ; well worth, indeed, more careful heeding than it has ever had.

That colour has at bottom nothing

to do with the divisions that rend and disgrace the American social scene is easily shown. Throughout the Southern States of the American Union, wherein these antagonisms are most virulent, what we call “ coloured persons ” are not admitted to hotels, restaurants, places of amusement, travelling accommodations and even churches that are used by white persons. But this is because they are classed as Negroes, not because of their complexions. Visiting Hindu princes and nobles, often of darker tint than many Negroes, are admitted freely to the privileges and accommodations from which lighter skinned Afro-Americans are barred. So is any tawny-tinted person admitted who can show descent from the North American Indian. Separate (and much inferior) cars on the railroads are set apart for Negro use ; but daily in the South-Western States, dark-hued American Indians are allowed to ride freely with the white passengers. Or again, there are in the United States probably fifty thousand persons of the hated African descent but of tint so light that they pass for white. These, if their ancestry should become known, though they were as blonde as any average Nordic,

would promptly be ejected from any Southern hotel. And it is one of the ironies of a condition otherwise sobering that railroad detectives in the Southern States are supposed to be skilled in discerning what is called Negro blood in persons apparently of the superior white estate.

That such anomalies should exist in a country otherwise so highly civilized and intelligent as the United States baffles the foreign observer as much as it disgusts him. It does not come about without reasons, but to understand the reasons one must know the history of the United States, which, apparently, is asking too much of any foreigner. If he wishes to understand the problem he should begin by grasping the first fundamental fact, which is that *the division is one of caste*, not of colour, nor, so far as that goes, of race.

Caste is the tap-root of the evil, that inherent caste feeling that seems to be the badge of all our tribe. One may well believe that in the Anglo-Saxon psychology exists a queer twist or bent that renders one incapable of the happiness of self-content unless one can feel superiority to some one else. Out of this singular aberration has grown a plenitude of evil, including the undeniable historical fact that the people that have boasted most of democracy are the people having the least feeling for it. Properly to love themselves they must hate somebody else, and who so handy for hating as an element economically submerged, educationally deficient and, above all else in this instance, marked apart by a history fraught, to all narrow, unreasoning minds,

with a burning and intolerable goad ?

The economic element, of course, is a factor of great potency in creating this most incongruous helotage in the heart of the Republic ; but even the economic factor is tied by distinct tendrils to the root of caste. The white population of the Southern States, hateful toward the population that is of African descent, will not employ it except in menial tasks, lest it should be no longer "kept in its place." This discrimination results in a surplusage of Negro labour and consequently in a lower Negro wage level, with all the sequelæ of fresh incitements to anger on the part of white labourers. It is the swift, direct, inevitable appeal to the primal instincts of the jungle. "A nigger" has the employment I ought to have and at lower wages ; to kill that nigger is my right, he being my inferior. Doubtless some such impulse fired the troglodyte when informed that an intruder had acquired unduly of the ichthyosaurus supply.

One may learn then without wonder that coloured workers on Southern railroads are likely to be shot by ambushed white men and that when a pretext offers for the lynching of a Negro, white workers form the greater and most violent part of the mob. Nor is there about it, except in one respect, a stamp of locality. In a way, it is the same impulse that moves strikers in Amsterdam to throw strike-breakers into the canal and elsewhere to beat them to death with clubs.

But when the investigator of race conflict in the United States has given full weight to economic causes he will come upon something else not so

easily explained. He will find, permeating strata of society that cannot be affected by economic competition, and among persons totally aloof from all interests of or intercourse with the workers, a strange, malignant, bitter and persisting hatred of all human beings of African ancestry. He will find white men of station, wealth, and even of education, conspiring to prevent legislation against lynching, and secretly or openly gloating when a lynching has been done. He will be compelled to admit that this hatred among such men is often carried to extremes that seem hardly sane and elsewhere would be deemed incredible. To understand this feeling among such men (and women) is the most difficult part of the inquiry and yet unescapable if the problem is ever to be comprehended and solved.

The source of this part of the evil goes back to the great drama of the American Civil War--and beyond it. We are to remember that chattel slavery in the United States was, from the foundation of the Republic onward, confined to the Southern part of the country, where it gradually created a baronial aristocracy closely resembling that of mediæval feudalism. The basis of the slave-owning aristocracy was the insignia of aristocracy everywhere. Having slaves, they did no work, and work was then and, to a great extent, is now the fatal, ineradicable taint of vulgarity and submersion. Equally were these Southern slave barons free from the other degradation of "trade" that marked even the wealthiest Northerner with inferi-

ority. Moreover, the slave barons owned land, much land, always in itself a condition of gentility, provided one does no work upon the land one owns. The slave-owners, being thus secured in the veritable status of "gentlemen" were at liberty to spend their time in self-approval and made full use of the privilege; also in contemplating the degraded state of their Northern compatriots. Altogether, they were qualified to win, and in full measure they had, the favourable regard of the governing class in England and therefore England's valuable support in the Civil War toward which they were steadily tending.

There is no fact in history more pregnant of significance than this, that in the entire South fewer than 400,000 persons owned slaves, and yet, while the other white people in the South had no material interest in the slave system but were in reality injured by it, these outsiders were induced to fight for it as valiantly as if it were something of their own. In a measure, the explanation of this phenomenon lay also in the smouldering snobbery of the race. The relation of the non-slave-owning white to the comparatively few that owned slaves was strongly reminiscent of the relation of villagers and henchmen to the ancient lord of the manor. The Southern white man too poor to have slaves looked with pride and admiration upon the broad acres, servile retainers, stately mansions and imposing grandeurs of his aristocratic neighbours. Sectional pride had its place in determining his mental reaction to the prevailing system. It was only in the South

that "perfect gentlemen" were to be found; it was only the slave system that made possible this exquisite gentility; and against the least suggestion of criticism of that system, poor whites flamed equally with the overlords who alone had a tangible profit from the institution.

The Civil War was not an accident but the long foreseen and inevitable fruitage of these causes. Slavery, greatly profitable to the owners, was to the people of the North, who shared none of the returns, an increasing abomination. Immigration was restricted virtually to the North and was almost wholly anti-slavery. Steadily the North outstripped the South in population and therefore in political power. The domination of the South, which for two generations had been unquestioned, was threatened until its overthrow was clearly at hand. Confronted with this prospect, the ablest of the slave-owners conceived a vast and dazzling scheme to withdraw from the Union and create a great slave-empire, including with the seceding States, Mexico, the West Indies and Central America.

Being gentlemen and aristocrats they had from the first seen clearly that against the miserable "mudsills" and labourers of the North they would be invincible. It was more than a boast, it was a firmly rooted conviction, that one Southerner could defeat five Yankees. With supreme and unquestioning confidence they entered upon the war. The result is not to be classed with the ordinary disappointments of human life. Not only did they fail of their sure expectations, not only was their profit system swept from under them, not

only were they impoverished or ruined, but the pride of the aristocrat had been trailed in the dust, the whole theory of Southern life had been shattered, and the grandly entrancing vision of an empire of inconceivable riches and power was for ever lost. When, at the end of the war, a half-mad attempt to re-establish slavery had crumbled, the average typical defeated slave-owner betook himself to the nursing of a hatred that he defined and augmented until it was heritable and is inherited.

For one of the strangest facts in this strange story is that more than seventy years after the close of the American Civil War, the passion it engendered in the conquered South burns among a large part of the Southern population as fiercely as it ever burned. And the next strange fact is that this resentment is directed, not against the victorious North, but against what is looked upon as the real source and origin of the defeat and the huge humiliation, which is the Negro. Hence the anomaly that educated and Christian men are found manœuvring to defeat anti-lynching legislation.

Various organizations that perpetuate the glory of the men that fought for the South in that old struggle contribute to the sum total of wrath and wrong, and cannot do otherwise. Their contention is that the cause of the South in the war was just and right and should have won. To maintain this thesis they are driven, obviously and necessarily, to maintain the righteousness of slavery. If slavery was right, it could be right only because of the innate

inferiority of the Negro. If the Negro was so inferior then that he was rightly classed with horses and mules, he must be inferior still. His very existence in a state of freedom, and throughout the North in a state of political equality, is a mordant caustic to all that hold to this doctrine. Never will they admit the marvellous progress that despite every obstacle the Negro has achieved in these seventy years. The mere sight of him is a daily reminder of a great chagrin, of ruined hopes, defeat and a lost cause. Therefore, bar all doors against any admission that he is a human being, and continue, after all these years, to wreak upon him a vengeance that the white preponderance renders perfectly safe.

This is the race problem in America, plainly stated. It will be solved when the instincts of snobbery and of caste are eliminated from the Anglo-Saxon psychology. The process is slow, but no one can deny that it advances. We do not now lynch so many Negroes as in former years. In many Southern communities exist inter-racial committees in which Negroes and white persons co-operate, more or less, to deal with certain inter-racial interests. Slowly, even in the South, there is an increase in the number of persons that have freed their minds of the cave-dweller's ethics. Steadily, the Negro in America piles up his achievements in art, business and citizenship.

As to our lynching of our Negro fellow-citizens, this is our annual record for the last six years :—

1930	23
1931	14
1932	8
1933	24
1934	16
1935	23
	—
Total	108

In times gone by and nearer to the Civil War we have in a single year lynched almost as many as this. We may mark, therefore, an advance in civilization. Also, it is encouraging to note that of our 108 victims in these six years, only two were burned alive.

The element in the population that tacitly or openly upholds the right to lynch alleges lynching to be necessary to protect white women. Of the merit of this plea (which presupposes that there is no adequate organization of justice) the statistics afford a ready test. Of the 108 Negroes lynched in six years, only eleven were accused of assault upon white women. Provocations to mob murder in other instances included "talking disrespectfully to a white man," "quarrelling with a white man," "activity in politics," and in one instance, being "too prosperous." A consideration of these incitements will be enough to establish the underlying cause I have indicated. The Negro must be kept in his place. There speaks the Anglo-Saxon inheritance.

CHARLES EDWARD RUSSELL

II.—THE CALAMITY OF COLOUR

In North America (to which part of the earth this article is confined) the Colour Problem is not so much a problem as a disease : even then not so much a disease as a gigantic, inevitable Calamity—the natural evolution of civilisation. It is not so much a problem, for surely a problem, to be such, must somehow, somewhen, stand some chance of solution. And a disease, to be a disease, must, within the imagination of man's power to cure, stand even a remote chance of a cure being found for it.

In North America there can be neither solution nor cure. Just as one sees no end to war, so one sees no end to racial prejudice, racial jealousy and hatred, which make for war. There is hate among white nations. The hatred is even more intense between the white and the black races. Here there is more than prejudice, and there is nothing so small as jealousy. It is a thing of the blood. It has been. It is. And it will be. The two races are *different*. And it is more than an incurable disease. It is a growing disaster, a Calamity. It has begun : and there is no going back. It has to be accepted, finally and for ever.

When an oak tree becomes half-filled with rot, after hundreds of years of healthy life, death to the health of that tree has long ago set in. The tree is dying. You may cut it down—or allow it to die a slow death. No one minds which : it does not matter. For when the tree does

fall the rot dies with it. The oak's disease has not spread. When a family of dogs contracts a virulent, contagious and *heritable* disease that is bound to undermine and eventually ruin the breed, that family of dogs, if the disease is not fatal, may be isolated and sterilised. Or, if it is fatal, the whole family may be annihilated, thus preventing spread of the disease and any chance of its being inherited.

But, Man ! When *healthy* white men and women are irrepressibly drawn towards, mate and bear children with, *healthy* black women and men, and *by so doing transgress no law** : when the blacks have so performed this feat among themselves and the whites until as at the present day in North America the "coloured" people represent more than one-tenth of the entire population, that number, scattered as they are (almost half of the State of South Carolina is Negroid and there are 325,000 in New York City), that number can neither be isolated, nor, what is equally certain, can they be annihilated nor disposed of in any manner whatever ! They are there, and there they are going to remain.

The immediate question that arises is : Does the union of black and white tend necessarily to produce a "diseased" or even, necessarily, an inferior race ? And the just, truthful answer is : we really do not know ! We do not really know because we have had no definite proof. We have had no definite proof

* In the Northern States of America Negroes have been allowed civil equality with whites, and inter-racial marriages are legal.

because in the Southern States—where perhaps there has been, and is, more bitter and uncontrollable hatred than ever there was before between two peoples on the earth, intermarriage has been banned, with the appalling and inevitable result that countless unwanted, hated, and persecuted children grow up in increasing numbers year after year. Here then, in the South, where only the dregs of each race have intermixed, there can be no proof. That this has happened is, in itself, a horrifying Calamity. Because out of this there must spring, there is springing, an inferior and diseased race. That we know.

But what we also know is that the Negro race, given a chance, *is* able to *rise*. Of that we have definite proof. There is very little we know of, that a civilised, cultured Negro cannot do as well as a civilised, cultured white. There is also substantial evidence that the outcome of black and white unions can be, has been, and is being, extremely successful, both mentally and physically. It is a question, however, if there really exist any *blacks* in America. For it is a fact that the majority of coloured people in the United States do not themselves know *how* black they are. But it is probable that 100 per cent blacks are very scarce indeed. To get some idea of the mingling of the two races all one has to do is to compare the colour of the civilised American Negro with that of the uncivilised African. Nearly every coloured American that I have seen has been brown in comparison. I expect there are many more *black* Negroes in Paris alone than there

are in all North America.

It is a generally accepted "fact" that the white races are "superior" to the black. But who knows this to be a fact? When, how, has it been proved? What chance has there been of proof? That they are "superior" is not a *fact*. It is a notion that exists only in the white man's imagination: but it is deep-rooted there, in nearly all whites; an inherited notion, perhaps due to an instinctive fear. But it is there, even in small children, that innate antagonism to the black skin. That, I suppose, is the real root of the Calamity. And only one power has the strength to conquer it, and that is the power of sex. When men and women are drawn together there is nothing to be done. Sex is natural, and an unbreakable bond. The American Powers have not allowed for, nor acted in accordance with, this fact. Their psychology has always been at fault, utterly wrong. Their tactics have always been those of prevention. And you cannot prevent: you cannot annihilate desire so long as the desired is within reach: you cannot battle successfully against the power of sex. For the antagonism that exists among the whites who live alongside the blacks is *not* a physical repulsion (particularly if the so-called blacks are already brown). They will tell you it is, for they hate to admit the contrary, but it is not. The attraction white men feel toward coloured girls is so great that for this reason alone it is difficult to imagine how any law preventing intermarriage has not long ago been repealed. There are thousands of white men to-day

living in the South with white wives, and coloured mistresses. If such laws continue much longer the United States will be peopled—as the Southern States are to a fair extent already—with tens of thousands of *illegitimate* coloured men and women.

Thus, if we accept the fact that whites and blacks are going to remain in America together, and the fact that if they do they are, in spite of any law, going to continue to intermix, what Powers there be must perforce consider the Calamity of Colour from the only possible angle : *Give the union of the races every possible chance*, not to promote or encourage their increase, but to exist together under the best possible conditions—so that their union, since it must be, may produce a healthy, normal, legitimate and recognised people, proud citizens of the United States.

We know the calamity is that the white man hates the black man : that the white man considers himself “superior” : that that superiority is being forced down the black man’s throat : and that *to-day, in the North, the blacks will not swallow it*. For time and again the coloured man has given proof that he is every bit as good as the white man. In the face of incredible odds he has risen—from slavery, persecution, torture, lynching, and common mass murder—he has risen until now in

the North, where in fact he is not hated, he stands and calls himself, too, a man.

Americans know that ; but let them set their faces now to what no one really knows. For they are in an extremity : a Calamity has already occurred, so that it cannot be averted : all that is left for them to do is somehow to attempt to avert further calamities. And what no one knows is that, with compulsory education leading to a higher civilisation, with the banishing of prohibitions and innumerable laws that force the imaginary “superiority” of the whites, particularly the *poor whites*, down the throats of the blacks ; with equal rights and living conditions given to the blacks *and the poor whites* as exist among the whites of higher class—under such conditions and with a universally equal amount of freedom the millions of coloured people in the South might lose that prevailing sense of humility and inferiority towards the whites. In consequence the white man might realise that he himself is after all not so “superior,” and the frightful bitterness and old hatred, particularly of the poor white, who is the black’s greatest enemy, might dwindle in the course of many years to some form of mutual acceptance of each other, and peace of some kind come to birth out of the very womb of that Calamity.

JAMES STERN

THE "GITA" AND THEORIES OF EDUCATION

[D. S. Sarma is Principal of Rajahmundry College, and has himself rendered the *Gita* into English ; he is therefore well qualified to discuss it with reference to theories of education.—Eds.]

It is said that all modern theories of education may be divided broadly into three classes—(1) those based on humanism, (2) those based on realism and (3) those based on naturalism.

According to humanism the best kind of education is that which conveys to the minds of the young the wide human experience recorded in books. All our notions of literary education are derived from this theory. The study of language and of literature forms here the most prominent part of the curriculum. The best product of this school is the classical scholar.

According to realism the best kind of education is that which conveys to the minds of the young a knowledge of things rather than of words. All our notions of scientific education are derived from this theory. The study of objects and phenomena in the world in which we have to live and move forms here the most prominent part of the curriculum. The best product of this school is the modern scientist, who is ever anxious to add to our knowledge of the world.

According to naturalism the best kind of education is not that which conveys knowledge either of words or of things, but that which looks upon the minds of the young as natural organisms and allows them to grow according to their individual bent. Here the emphasis is shifted from *what* is taught to *how* anything is to

be taught. The task of the educator is to study the mind of the pupil, to draw out its powers and to help it to fulfil itself. Our kindergarten methods, our tutorial systems and our educational psychologies are all derived from this theory. There is no doubt that since the publication of Rousseau's *Emile* the introduction of naturalism into our schools has revolutionised our educational methods. Thus at last in education as well as in medicine the importance of following nature and of allowing natural forces to work without unnecessary interference is fully recognised and acted upon.

It is remarkable that this most modern theory of education accords so closely with the teaching of such an ancient scripture as the *Bhagavad-Gita*. The importance which the *Gita* attaches to the natural disposition of men is an aspect of its teaching to which insufficient attention has been paid. Its whole gospel of *Swadharma* is based on nature. To interpret the *Gita* doctrine of *Swadharma* merely in terms of the Indian caste system is to take a very superficial view of its teaching and to rob the scripture of its universality. The caste system in its ideal form is taken by the Teacher as only an example to prove his thesis. It is not by itself his thesis. His thesis in that context is the organic relation that ought to exist between one's natural disposition and one's duty.

And he concludes by saying : " He who does the duty imposed on him by his own nature incurs no sin."

This is a doctrine which, far from coercing the individual, puts every social system on its trial. The *Gita*, while pointing out the importance of one's duty to society or to the state, never makes the individual a slave to any political or social system. If it did so, it would be no better than the Soviet or the Nazi philosophy of today. On the other hand, like every seminal scripture, it raises the individual above the social and political regime and equips him with standards by which to judge any particular system. We are now considering one of the more mundane standards which it sets before him, namely, that in an ideal society every man should do the work which he is best fitted to do. This is the logical conclusion of the *Gita* view of human nature. The scripture clearly says that if God is our father, Nature is our mother. (xiv, 4). So it will not do to suppress nature. Those who subject themselves to severe penances and torture their bodies are men of "fiendish resolves" (xvii, 6). The gospel of Yoga which the *Gita* teaches is not for those who eat too much or too little, it is not for those who are given to too much sleep or to too many vigils (vi, 16). No. Nature is neither to be suppressed nor to be indulged. Wisdom consists in suitably directing it. And the way to direct it wisely is to discover one's *Swadharma* and follow the line of least resistance. *Swadharma* always spells ease, spontaneity and beauty. In a word, the *Gita* would have all

our activities as natural and spontaneous as the flowers on a tree. The author would wholeheartedly endorse the view that the task of the teacher is to discover for the pupil his *Swadharma* and to lead him gently along the path laid down by nature.

But when we have said this, we have indicated only one half of his teaching. If the *Gita* had stopped with the perfection of the natural gifts of man, it would not have been worth our attention. To understand the full orbit of its teaching as applied to education, we should go back to its view of human nature. We have seen that it clearly recognises that man is a dual being and that he moves in two worlds, of nature and of spirit. If nature is his mother, God is his father. If nature in man is to be perfected by education, so is the spirit. The natural endowments of the individual no doubt have to be developed, but they should be made to serve a divine purpose. The earth revolves not only on its own axis, but also round the Sun. The two kinds of motion are complementary to each other. Similarly, the aim of the *Gita* is not simply to foster *Swadharma*, but to foster it in the light of Yoga. Yoga is union with God. And God is Spiritual Perfection—the Supreme Reality behind the universe. He is seated in the hearts of all. He is the higher self of all beings. Therefore the process of union with Him is the process of spiritual progress in ourselves and of spiritual union with others. In other words, the aim of education, as of all good life, should be to develop one's individual gifts and to utilise them for the common progress of spirit,

that is, for the enhancement of the higher spiritual values of truth, beauty, love and justice in the world. The claims of the state and of society on the individual are valid only in so far as they are in accord with this common goal. That was what Socrates meant when he said, "Citizens of Athens, I love and honour you. But I obey God rather than you." That, too, was what Gandhiji

meant when he said, "I prefer Truth to Swaraj."

We may therefore say in general terms that according to the teaching of the *Gita* that kind of education is the best which has for its aim the enriching of the spiritual heritage of man through the perfecting of the natural endowments of individual men.

D. S. SARMA

FOOTHILLS

Foothills, if you stand close enough to them, can hide the loftiest mountain range beyond. To see them in their true setting one has to put a certain distance between oneself and them. Only in perspective do they appear in their real character—merely the outer fringe of a mountain range the main body of which rises far above the foothills, while its loftiest summits soar among the clouds.

The analogy holds good in many spheres. In politics, party interests obscure national issues ; in business, quick returns many times outweigh ultimate values ; rare indeed are the detached attitude and the long view which that attitude alone makes possible.

For the average man his personal interests are the foothills. In inverse ratio to how closely he identifies himself with them will be his vision of the mountains that lie behind—his own higher nature and the ideals and interests of mankind, the whole of which he forms so small a part.

Either the mountains must be

blotted out or the foothills must be viewed from afar off and so lose their paramount importance in the picture. The concerns and relationships of everyday life, our failures and successes, our ambitions and our apprehensions—these will fill our horizon if we let them. Only when we cease to identify ourselves personally with other people and things can we, as it were, see over and around them.

The cultivation of detachment is not easy. It is not an actual movement in space which is needed but a reorientation, a shifting of emphasis from the transitory and therefore unreal aspect of ourselves to that in us which is of the nature of permanence and reality.

Most of us are looking at the things that concern ourselves personally through the small end of the opera glass and so are seeing them magnified out of proportion. We need to reverse the glass and so remove our personal concerns to such a distance that their relative pettiness shall be apparent.

PH. D.

PIERCING THE VEIL

[Mrs. Rhys Davids invites discussion on her article, and we have, as is our wont, secured a criticism of the same—from the pen of Professor G. R. Malkani. In the hope that others will contribute towards enlightening this subject, we refrain from commenting editorially on it, and will content ourselves with the remark that Mrs. Rhys Davids would do well to detail her “direct psychic communications” for the purposes of free and full discussion.—EDS.]

I.—ABOUT THE GOING AND THE GOAL

I have lived a long life giving a frequent glance at periodical literature in Britain ; I have lived several years doing no less to such literature in India ; and I am thinking, as to both, that a revival in discussion, simultaneous or serial or both, such as we have seen in this Journal, is needed. We may not thereby get much further in what writer and reader may be seeking, yet will each scarcely remain unbenefited. Articles on this or that topic—topics often well worth careful and collaborate discussion—come out each in its brief limelight ; are then pushed off the stage and forgotten. How many writers may there not be who, thus dismissed, have hungered for some response ? Some would be big-minded enough to welcome response that was sharply critical. A Hebrew proverb runs :—

Iron sharpeneth iron,

So a man sharpeneth the face of his friend.

He might be thereby helped either to vindicate the strength of his own position, or to discern that it was here or there weak. No man is a strong speaker merely in virtue of a statement which has not sustained the test of a just, if amicable, criticism. If his statement be kept to the fore

while one or more rejoinders are printed about it—he possibly willing and being permitted to respond—his theme will have won enhanced interest, and will, it may be, persist in readers’ memories as otherwise it might never have done. Concerning this it may be riposted, not without truth, that not a few articles get into print which might better die quickly undiscussed. True, yet how may such not be lingering, an unhealed canker in some one’s memory ; or, to take a milder view, causing him to dwell on darkness when what is both needed and possible is more light.

For instance, I have noticed articles, in Indian journals especially, wherein a myopia is shown and indeed complacently treated, about what I have called here the going and the goal, which India’s age-old culture would not have led us to expect. India has claimed, and not wrongly, that her chief preoccupation, as compared with that of other lands, has ever been the whence, the what, the to-be of the man, *purusha*, soul, self, spirit. In so far as this is true, I cordially subscribe to her deeper wisdom. Yet now and then I see articles wherein these questions about the man are still^h raised in doubt and darkness, the writers seemingly un-

able to predicate anything as certainly established and accepted as is any child of the West. What they have seemed to steer by may be a few badly understood mantras from the Upanishads.

Yet in these the teaching that man can anticipate his departure from earth by his experiences in his "other body" during deep sleep (not the light sleep of dreams), finds no mention. Why is there no will shown to exploit this suggestion? Nor any other will of the same sort? If we have come to know (to repeat a parallel drawn before) that each of us must before long, it may be even tomorrow, leave home to take up our residence in a little known, or quite unknown, country, each of us will, *if we are civilized*, use every effort to learn, if learn we may, anything about that country, geographically, socially, politically. Here we have, in what lies before us, not a may-be, but a will-be, must-be. Does indeed a country await us? If so, what is it like? Does nothing really depend as to our coming to know, on whether, or not, "we seek one yet for to come?" Do we seek? Can we call ourselves "civilized" if we do not? *

In the articles I have noticed there would seem to be nothing they have yet found between a "whirling round in the cycle of birth, death and rebirth" and the "opening up of the mystery of heavenly bliss and evergreenhood," the latter being only for "the few blessed." If such be the results of her modern seeking, all one can say is "Poor India!"

Again, there is a matter on which the great scriptures show much agree-

ment, but which such blighted seeking seems wholly to ignore. This is the fact of adjudication, at or not long after death, administered not by god or devil or angel, but by men once of earth, from which no one is exempt. Here India, for all her claims, would seem to be woefully vague. Original Buddhism, before degenerating and dying out from her shores, had taught her much, at least as much as Zoroastrianism, Judaism, Islam, Christianity have taught, but Buddhists have forgotten this, ignore it and substitute an unfounded doctrine of automatic results of deeds done.

Now these accounts are not merely edifying, deterrent legends in ancient writ. From the time I won my way to direct psychic communication I learnt that such world-wide adjudication was proceeding, in country after country, incessantly by day and by night. But how rational is not such an institution, once the country to be sought is accepted as real! What should I think of a country, where an estate was awaiting me, if I heard that the murderer, the persecutor, the thief, the cheat, the fornicator among such as had migrated thither, were let run loose in it to work their will? In such adjudications are revealed, first, the persistent responsibility, not of a new-born complex, but of the very man who has taken the next step; secondly, the mile-stones in his wayfaring in the worlds, he seeking not merely a country round the next bend in the road, but a further bourn, the ultimate goal of his going—that which as yet he believes in, but cannot con-

* I may refer to my forthcoming book, *What is your Will?*

ceive, much less comprehend. Here for the Indian is Yājñavalkya's way (*panthā*) of man's faring towards Brahman ; here is the Sākyamuni's road (*magga*) of man's evermore coming to be. Had India remembered this, we should not at this time of day see her sons publishing articles groping in a dark unknown.

In other writings dwelling on the goal of life, I find a tendency, common to medieval Indian and modern European culture, to take ideas about a thing rather than the thing itself. Thus the goal is described or defined as "knowledge" or as bliss. These are of course two of that late trinity : "being, mind, bliss," wherewith India came, as it were, to sum up Deity.

I agree with such writers that there is a goal and quest of "life." Oftener than not the man of to-day confines his outlook to a limited temporary bourn, a bourn limited to attainment merely in his instruments, bodily and mental, to the furtherance and well-being of these, instead of looking to culminate in That who is, in some yet inconceivable way, Man. But herein I do not agree with an interposing between man-as-he-is and Man-as-he-may-become, a *quality* of the man, as being itself the goal, and wording this "how" of his perfected becoming as knowledge or as bliss.

This substitution of a quality for the supreme Thing Itself, for the Highest, Most, Best, breaks down when it is, as often happens, defined in terms of something else. Thus I have read that happiness, when properly analysed, is a state of self-elevation, self-expansion, self-joyousness and self-enrichment. Evidently here,

for such writers, happiness or bliss is one aspect only in four of a something yet more central, more ultimate : the self, the man. Surely the supreme goal is not just one of these four, but That in whom all four may be resolved. Here the Christian saint was unwittingly at one with those Sayers of the Upanishads when he wrote : "Thou hast made us for thyself, and our hearts are restless until they find rest in thee." He did not say : "made us for happiness" ; "rest in bliss." How feeble does not the makeshift sound ! Happiness is not that which we seek ; it is a state of him who is finding, of him who will have found. Happiness is his because of the state which he seeks ; it is produced in him by the state he seeks, as the perfume is produced by the flower. It is his worth in that becoming-utterly-well which is his goal, whence comes his happy feeling, whether he be wayfaring or at way's end. It is not the thing sought.

Nor is the worth in "rest" or in "peace" the thing sought. Man's instruments aiding the search need rest ; they wear out, but the user will not rest, nor will to rest till he find ; and when he has found, he will not need rest. Peace, again, is worth in a thing to be unneeded at way's end. Peace is a negative idea, a getting rid of worry, clash, jar, war ; as such it belongs to the seeker as believing, as expecting. It is not the ultimate ideal itself. I have noted bliss as equated by "perfect wantlessness." Here again is a negative idea, a result, one might say, of the static ideal expressed in the first of the trinity of terms referred to. It is an ancient and a poor concept of the goal, the

idea of "the getting rid of" a limited individuality or self, rather than the idea of a culminating man. It is conceiving "becoming" as merely the progressive dropping of imperfections, instead of an essentially divine nature ever willing to become the New. No shadow of the idea of a stopping, a having stopped, of static rest, should mar, should limit our concept of the Best, the Highest, the Most.

As yet and for a long time to come,

we writers are wayfaring within the limits of the More. Not yet do we "know as we are known" by the Most. Wayfarers are we, and as such we can be happy, restful, peaceful because we have come to know ourselves as wayfarers. We have much to learn, and there is much we can now train ourselves to learn, concerning the Way that most of us think is here and now impossible.

C. A. F. RHYS DAVIDS

II.—THE QUEST OF INDIA

Mrs. Rhys Davids finds fault with the modern tendencies of Indian thought in so far as this finds expression in periodical literature. She may be right. It is probably true that Indian thought is not quite alive to-day either in its own tradition or in the tradition of the West. India is passing through a transitional period in which imitation of the West replaces to a certain extent its own creativeness. But Mrs. Rhys Davids goes beyond a criticism of modern tendencies. Her criticism embraces the age-old culture of India and what India most cherishes—the ancient wisdom concerning the highest, the deepest and the perfect Man.

Mrs. Rhys Davids subscribes to the deeper wisdom of India in so far as there is this deeper wisdom. But she is not quite sure that there is. Her attention is apparently held by certain articles wherein the ultimate questions about the man "are still raised in doubt and darkness, the writers seemingly unable to predicate anything as certainly established and accepted as is any child of the West."

Yet no one can deny that India has always hankered after knowledge which would remove all doubts, drive away the darkness of ignorance and lead to certitude. It is never satisfied with a "may be," but only with "what certainly is." It has sought a direct revelation, a direct knowledge in the domain of the spirit to which the West is quite a stranger. Neither European philosophy nor European religion has ever shown such boldness to ask, much less to handle on strictly rational lines, the ultimate questions regarding man and the universe.

Has India shown any lack of will to work out to the full the question of the Hereafter or the destiny of the soul? Her answer or answers may not satisfy those who approach them with a different cultural background; but no one can ever doubt that the question is ever in the foreground of Hindu religious thought, and that the solution offered is bold and far-reaching. It goes farther than most philosophical or religious thought of any other land would be prepared to

go. Is there nothing between a "whirling round in the cycles of birth, death and rebirth" and the "opening up of the mystery of heavenly bliss and ever-greenhood"? There may be much. What that is, only the spiritualists claim to know. And their pretensions appear to be great. But can any one show what value for *spiritual life* all that hypothetical knowledge has?

The ultimate certainties are within the soul of man. They are quite immediate. They are no more dependent upon the mysteries of spiritualism than they are upon the quest of the physical scientist. Modern India does not presume to seek new truths in the field of the spiritual life. She merely seeks to understand and to reinterpret the eternal wisdom. The so-called "results of her modern seeking" do not diverge from that wisdom. If those results are poor, indeed all her wisdom must appear poor to an outsider.

The most important criticism, however, is the criticism against what Mrs. Rhys Davids considers to be the goal of life as stated by modern Indian writers on the subject. She does not think that the goal can be described as "knowledge" or as "bliss." These are at best attributes of the soul, not the soul itself. This is a common criticism of European writers. Hindu thought, they think, has gone wrong in identifying the ultimate self of man, or Atman, with "being, intelligence and bliss." These are not *the thing*, but the attributes of the thing. This criticism, in our opinion, is superficial. There is a kind of knowledge which

arises and then disappears. There is also a kind of happiness which comes and goes. Such knowledge and such happiness are not what are identified with the self of man. Is there any other knowledge and any other happiness? The uniform answer of Western thinkers would be that there is none. If there is none, then indeed is the identification in question wholly meaningless. Indian thinkers would admit as much, and with greater vigour. But they have sought and found a deeper ground of reality. Their insight extends beyond the arena of the states and modifications of the mind. Can any distinction be drawn here between the thing and its attributes? The Indian thinkers declare that this is impossible. The distinction is valid only in the empirical field. It is valid only for substances of perception and thought. It is not valid for what is essentially transcendental and no object of thought whatsoever. The transcendental reality has no distinctions; it is not differentiated; and yet we cannot deny that it is *the being* in all that has being; it is *the true intelligence* in all that is intelligent; and it is *the true happiness* in everything that man calls happiness. It is the culmination of being in every sense of the term.

Mrs. Rhys Davids thinks that the ideal of pure being is a static ideal. The ideal of bliss as "perfect wantlessness" is in conformity with the former and is merely negative. And she sums up her argument by saying: "It is an ancient and a poor concept of the goal, the idea of 'the getting rid of' a limited individuality or self,

rather than the idea of a culminating man." She offers instead the idea of "an essentially divine nature ever willing to become the New."

We find no fault with her for what she thinks should be the true ideal or goal. The goal she sets before herself is in conformity with the whole trend of European thought. The ideal is what can never be accomplished, but is ever in the accomplishing. All we can say is that this is not the goal for which India hankers ; and when Europeans criticise the ideals for which India has stood from time immemorial, Indian thinkers feel that they have been misunderstood, and that the truths which they regard as indubitable have yet to win their way into the Western mind.

The ideal of an essentially divine nature ever willing to become the New is foreign to the Indian mind. The divine is eternally accomplished. There is nothing that can be added to it. It is perfection itself, the complete fulfilment of everything that man can possibly aspire to be. *This divine being is not a distant God. It is man's own true and inmost self.* Man in his essential being is divine. He is *Brahman*, the Absolute. He does not need to be different from himself. He does not need to be more. He is the very Most. What detracts from his divinity is merely his ignorance of his true nature. Ignorance alone stands between him and the full deity. What should he aspire to achieve, when every achievement is already accomplished in his eternal divine nature ?

Is this a negative ideal ? Those who think so should try to define to themselves the notion of the highest

being or what Mrs. Rhys Davids would call "becoming-utterly-well." We do not easily rise to the full valuation of the Perfect. All our values are of the imperfect. But even so, it is a wholly mistaken view to suppose that the Indian ideal is a negative one. *Being* is not a negative concept. The being which the Indian seeks to know is the being in all being, the essential being, the ultimate being. The idea of intelligence or consciousness is not a negative idea. If we ever seek to be anything, we can only seek to be conscious and intelligent beings. "Consciousness" is for us an essential value in the matter of being. Is the idea of happiness a negative idea ? Evidently it is not. When the highest happiness is equated with wantlessness, all that is meant is that happiness has no content. It is not of the nature of an enjoyment, which has a necessary reference to an "other." All enjoyment is preceded by want, and it is only as this want is eliminated that the enjoyment emerges. If you want nothing, you can feel happy in nothing. But when you reject all happiness in things, there is the eternal happiness of your own nature which is yours. Vedantic writers are quite explicit on this. Happiness is essentially positive. It is the very nature of the self. Only this positive happiness must not be conceived as involving any kind of mental activity. In conformity with this whole ideal, Indian thought is very emphatic that the goal is the getting rid of our limited individuality, the seat of all pain, and not the achieving of a new value which we lack in our essentially divine being. It is a clear conflict of ideals. Is the

divine in man ever to become New, or is the divine in man an eternally accomplished perfection? India stands for the latter concept.

It is a common European criticism against Indian ideals that happiness cannot be an end in itself and that it is wrong to set it up as the goal of all our effort. It is at best a reward of goodness, a by-product of perfection. It comes of itself when we do not seek it. It would be pertinent here to ask whether in all our aspirations we are not guided by the need for inner harmony, inner peace and inner well-being. If we are, then happiness is no mean ideal. The odium which the term has achieved in the thought of Western writers is due to a false

notion of happiness. They conceive of happiness as a subjective state exclusive to a person. Vedanta would declare all such happiness of a limited individuality as merely pain. The happiness it seeks is not an exclusive affair, the possession of a private mind. That happiness is the result of *moha*, ignorance and attachment. The happiness it seeks is the happiness which is inherent in our true being which is divine. If that is a sin, or if that is not a sufficiently high ideal, then it is a sin to aspire after divinity or to seek to be divine. Indian thought opens the way, to those who would follow, "to 'know as we are known' by the Most."

G. R. MALKANI



If a man should hold himself dear, then let him ever guard his self and watch it well. Let a wise man keep himself wakeful during one of the three watches of the night.

Let each man direct himself first to a suitable calling in life, and then let him instruct others. Thus a wise man will be free from worry.

Let each man make of himself that which he instructs others to be. Himself well controlled, he may control others. Very difficult to subdue is the self.

Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will have found a Lord very difficult to find.

—*The Dhammapada*

NEW BOOKS AND OLD

LIGHT ON THE PATH*

[Claude Houghton, the well-known novelist reviews a sparkling gem of Theosophical literature. This was first published in 1885 and has helped more than one generation of aspirants to the Higher Life.—Eds.]

Howard H. Brinton points out in his remarkable book, *The Mystic Will*, that Boehme's central problem was the reconciliation of two different orders of Will—the resigned will, which seeks divinity through self-surrender; and the assertive will, which seeks dominion over external nature.

The out-going will expands upon a world of many things unrelated by inner connections. Of itself, it finds only multiplicity. It flies for ever outward, seeking a goal in vain, until it becomes lost in the infinite reaches of space. The in-going will contracts upon a basic unity at the centre of the soul, but as it contracts it leaves the world behind, and becomes lost in the utter blankness of unity.

In other words, the goal of the in-going will is the supernatural, whereas the goal of the out-going will is the world of nature.

Now, it is clear that the realities of the in-going will must seem chimerical to the out-going will, and vice versa. It was wisdom, therefore, to print under the title of this book: "Written for the personal use of those who are ignorant of the Eastern Wisdom, and who desire to enter within its influence." It was wisdom for, lacking this desire, the contents of this book would seem as fantastic as the Sermon on the Mount.

It is essential to realise this at the outset. This book reveals the vision of a consciousness wholly other than ours, but one which we possess potentially. If it seem strange, it is wise to remember that the perspective of a bird will necessarily seem strange to that of a frog. Our present consciousness may approximate to the latter, but it does not follow that it is our birthright.

"Adam's fall" has been defined as a fall from eternity to time; that is, from seeing things simultaneously as organisms to seeing them successively as mechanisms. Adam fell from universality to particularity. We see as separate what is one in spirit. And so long as we are satisfied in our dark isolation, we shall regard all references to our former high estate as fantastic paradoxes.

Light on the Path is a treatise for those who know they are living in a "far country," where they have spent all, where a mighty famine has arisen—and who wish to return to Reality. To them, this book will be wisdom—and only to them. To those who have no desire for a new consciousness—no desire for a new order of being—this book will seem not only nonsense but an invitation to die on some sinister instalment system. They

* *Light on the Path*, written down by M. C. (The Theosophy Company, Los Angeles. Theosophy Company (India) Ltd., London, and 51 Esplanade Road, Bombay, India.)

would regard The Sermon on the Mount in precisely the same way if familiarity had not numbed them to its true content. To the natural man—the man satisfied in the flux of sensation—the statement that the meek shall inherit the earth is just a lie. And to suggest that he should turn the other cheek to an aggressor, is to insult his conceptions of honour, dignity, property, and all the rest of it.

And yet, so paradoxical is the realm into which this book initiates us, that such a man opening it haphazard, and reading one or two of its aphorisms at random, might easily stumble across some to which he could give enthusiastic assent.

For instance :—

13. Desire power ardently.
15. Desire possessions above all.

This might be the creed of power politics reduced to two sentences ! But, between those sentences, is "Desire peace fervently." And, following the second, is the statement that those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. And it goes on to explain that the peace you shall desire is the sacred peace which nothing can disturb—and that the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

The first fourteen pages of this book consist of forty-two numbered aphorisms, divided into two parts. They are rules written for all disciples and only for disciples. The more they are studied, the more their

organic unity is realised. No one aphorism can be isolated.

Consider the first three :—

1. Kill out ambition.
2. Kill out desire of life.
3. Kill out desire of comfort.

Now, many a Western reader, putting down the book at this point, might exclaim : "Oh, here's the old Eastern stuff all over again ! Kill everything ! Die by instalments ! And you'll attain Nirvana—which is Nothing, with a big N !"

But the next statement is :—

4. Work as those work who are ambitious. Respect life as those do who desire it. Be happy as those are who live for happiness.

Two-thirds of this book consists of Comments on the numbered aphorisms—comments by the author, first published in H. P. Blavatsky's *Lucifer*. Each has for text a sentence from the rules which precede the numbered aphorisms. Actually, these latter are an attempt to make the unnumbered rules more intelligible—an attempt which is successful to an almost unbelievable degree if the aphorisms are studied in conjunction with the comments.

Now, it is a recurring theme of these comments that this book is written in cipher. "There is a law of nature which insists that a man shall read these mysteries for himself." Again and again, it is stated that this book is for disciples, and that a man must first become a disciple before he can even see the paths between which he must choose. "This effort of creating himself as a disciple, the re-birth, he must do for himself without any teacher."

An indispensable preliminary, therefore, to any understanding—even a merely intellectual understanding—of *Light on the Path* is that the student shall have experienced in some degree the mystery of re-birth. He must be aware of potential power in himself to achieve a new consciousness. He must have faced the great enemy—himself. He must have the courage to confront his own soul in the darkness and the silence. He must have conquered the animal self which inhabits sensation.

This is the reason why all writing of this profundity is “sealed.” Knowledge of this order has to be earned. It cannot be lightly acquired, for the responsibility it involves is not light. It is useless to say : “Why can’t they state plainly what they mean, in language the average man can understand?” The futility of the question is revealed by the fact that every science, every profession, has its own terminology which is meaningless to the uninitiated. The mysteries of interior life cannot be revealed in some instantly-understood slogan.

If one may be imaginative—and we are in a region which only imagination can illuminate—we might express this difficulty of making mysteries plain by an analogue.

Let us imagine a butterfly attempting to explain to a caterpillar (in terms familiar to the latter) the essential quality of butterfly-consciousness. In the first place, every word used by the butterfly would instantly be reduced by the caterpillar to the level of its own experience. This would be inevitable,

for the two are separate by the abyss of a mystery. To the caterpillar, a chrysalis is a tomb. To the butterfly, a cradle. And both are right. “All that is—is double.” Only by losing its life will the caterpillar gain it. Only by dying to its present order of consciousness will it attain freedom, beauty, and—wings. But how should the butterfly convince the caterpillar that it will rise radiant from the death of all that is dear to it? How should it explain this profound mystery to a caterpillar—who probably does not believe that butterflies exist?

To enter the realm which this book reveals is to be ringed by paradoxes :—

As he flings life away it comes to him in a new form and with a new meaning. The world has always been a place with many contradictions in it, to the man; when he becomes a disciple he finds life is describable as a series of paradoxes.

It is in this realm, and only in this realm, that the enigmatic statement, “Ask and ye shall have,” is true. It is true only when we can “ask” in the mystic sense in which the word is used. If all of us, as we are to-day, had merely to ask for what we think we want in order to receive it, the world would be an even greater horror than it is. The desire behind the request determines the response.

It was the paradoxical-seeming nature of the message he had to convey which made it imperative for Christ to speak in parables. And it was to indicate that the whole of his meaning was not apparent on the surface that he threaded those parables with the refrain : “He that hath ears to hear, let him hear.” Anyone,

whatever his degree, who attempts to reveal the realities of interior consciousness must "seal" his words, for, underlying his most trivial-seeming utterance, is the inevitable theme: "Behold, I show you a mystery."

Nevertheless, it would be false to infer that *Light on the Path* is written for "the elect." It is written for those who have reached a certain stage in their development—a stage which lies in the destiny of all.

There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope, and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact and build up for himself a phantasmal outer form of horror.

But the mystery of re-birth must precede self-less collaboration with the Eternal. And it would seem probable that the number of those who experience this mystery must increase in an age in which, one by one, the landmarks deemed eternal crumble and slide to shapeless ruin. We of this age who have gazed long into

the abyss—gazed so long it may be that, in Nietzsche's phrase, the abyss has also gazed into us—we of this age must realise sooner or later that here we have no continuing city, and set forth on the path which this book illuminates.

At the outset, it will and it must seem that the solid ground is crumbling under our feet—that the Known, the Familiar, the Accepted are dwindling to shadows in a region of shadows. To unreality, the Real must seem spectral. But one assurance we have, if no more, and it is the knowledge that we have set forth for the promised land only because the bondage of Egypt had become unendurable. No man deserts the flesh-pots who believes that they contain sustenance. If we enter on this path, it is because we have reached a stage in our destiny at which one world is dying—and another is struggling to be born.

If the path seem to lead to fantasy, if the words of one who has preceded us seem spectral, at least we know that to retrace our steps is to re-enter chaos.

And if in our intolerance, or in our fear, we cry to one who is ahead of us—as Boehme's neighbours cried to him: "What ails the fool? When will he be done with his dreaming?"—he may reply, as Boehme did: "You will see what kind of a dream this will be."

CLAUDE HOUGHTON

History of Free Thought in the Nineteenth Century. By J. M. ROBERTSON. (Watts and Co., London. £2-2.)

Among the many iconoclasts who during the last forty or fifty years have hammered at the doors of the Churches, disturbing the slumbers of pious folk, few have played a more important part or possessed a more dominating personality than the late John Mackinnon Robertson.

Born in humble circumstances in 1856 in an island off the west coast of Scotland, he is said to have attended the village school up to the age of thirteen, from which period he was to a great extent self-educated. Making his way to Edinburgh, he entered a newspaper office and soon afterwards came to London where he became an assistant to Charles Bradlaugh. From that date most of his energies were enlisted in the cause of Free Thought and Materialism. However, in 1906 he was elected a Member of Parliament for the Tyneside Division of Northumberland, and he sat in the House for a dozen years. John Forster used to say that he would have been in the Cabinet ten years earlier, if he had been at Eton. Robertson never entered the Cabinet, but he became Parliamentary Secretary to the Board of Trade 1911-1915, and a member of the Privy Council; and it is at least possible that with his striking abilities and great force of character he might have become an important political leader if he had had greater educational and social advantages in early youth. As it was, he won a very definite position in politics, being naturally enlisted on the Liberal side, and Lord Snowden has recorded the opinion that he was one of the two best debaters in the House. A man of handsome appearance and ready wits, who had mastered several languages and had equipped himself with a wide range of knowledge, his strong personality and ability must have brought him to the front in any assembly.

Robertson was a prolific writer and produced a large number of books on subjects as varied as the Eight Hours Question, Free Trade and Tariffs, The

Shakesperian Canon, Shakespeare and Chapman, Bolingbroke and Walpole, all marked by the same grasp and certitude. He was probably the chief of what is called the disintegrating school of Shakesperian students, and he was just as positive as to his correctness in assigning a play, or a scene, or a passage in a play usually attributed to Shakespeare, to Marlowe or Greene, as he was in asserting in the face of the well-established opinion of the great majority of qualified scholars that Mark's is not the earliest Gospei, but Matthew's. In spite of the disintegrating tendency of much of his Shakesperian criticism, it is characteristic of Robertson's strong common sense that he was a determined opponent not only of "the Baconian Heresy" but also of the other and later attempts to make out that Shakespeare's works were written by Oxford or some other Elizabethan, and he never tired of ridiculing these fancies. He took a leading part in propagating in this country the so-called "Myth Theory" which holds that Jesus had no historical existence and was merely a mythological figure. This theory has not met with wide acceptance among specialists. Robertson devoted half a dozen books to it and though it is in no way an integral element in Free Thought or Rationalism, it receives quite a large amount of attention in his *History of Free Thought* regardless of the fact that the great leaders of Free Thought prior to the nineteenth century, such as Gibbon, D'Holbach or Hume were not acquainted with the Myth Theory. So when a modern supporter of that theory, such as Monsieur Edouard du Jardin, or imitators of him, apply the term Euhemerists to Rationalists such as that distinguished and learned Orientalist, the late Dr. F. C. Conybeare, they apparently overlook the fact that the same epithet would be applicable to the leaders named above or to Erasmus Darwin, Priestley, Diderot and the Encyclopædists.

Robertson's greatest work, in spite of his excursions in the Myth Theory and the Shakesperian Canon, is undoubtedly

his *History of Free Thought in the Nineteenth Century*. This work first appeared, though in much smaller form, some years ago, but it was constantly revised and added to by its author almost up to the date of his death (now three to four years back) until it became practically a new work. As such it is now issued in two handsome volumes by Messrs. Watts and Co. It is adorned by forty-eight admirable portraits, in photogravure or half-tone, of leading Free-Thinkers from Thomas Paine and Jeremy Bentham, down to Bradlaugh and T. H. Huxley. Some of the worthies whose portraits are included in this gallery, as, for instance, Bishop Colenso and Canon Cheyne, might have been a little astonished at some of the company in which they find themselves, but that does not make these excellent portraits the less interesting, and doubtless a plausible case can be presented for their inclusion.

Robertson's *History of Free Thought* opens with a survey of "The Reign of Orthodoxy," a period which of course included the eighteenth century. After chapters dealing with Religious Reaction in Britain and on the Continent, it proceeds to the Freethinking movement of the early nineteenth century, Richard Carlile, Robert Owen and C. J. Holyoake. It then devotes a chapter to the Natural Sciences before Darwin, and in the next traces the history of Biblical Criticism to Baur. The work next surveys "The Religious Resistance" 1800 to 1850. A chapter is then concerned with "Philosophy and Ethics in Transition," ranging from Kant to Herbert Spencer. Part II of the book is headed "The General Advance—British and American Writers 1840 to 1870." European Literature and Free Thought organization are then dealt with. Part III is concerned with "The Scientific Advance"—the doctrine of evolution, sociology, ethnology, psychology and ethics. Finally, Part IV is entitled "The Passing of Orthodoxy," bringing the history of Biblical criticism, philosophy and ethics down to modern times. One chapter in this part is headed "Outlying Fields," and professes to deal

with the advance of Free Thought in Judaism, in Japan, India, Turkey, Egypt, Greece, Latin America, English-speaking lands, the United States, British Colonies, Canada, Australia, New Zealand and South Africa. Naturally Robertson was not in a position to deal adequately with such widely separated and differing areas, nor could his information be in all cases up to date. In the case of India, he devotes some brief space to Rammohun Roy, the Brahmo Samaj, Keshub Chunder Sen, etc., but the name of "Mahatma" Gandhi does not occur and Robertson does not appear to have realized how largely the Indian question turns on the freeing of the country from the age-long shackles of Brahmanism. He would not perhaps have felt much enthusiasm on behalf of the outcaste classes' demand for admission to worship Hindu gods in Hindu temples, but he could not have failed to sympathize with Gandhi's generous advocacy of the claims of the millions of depressed classes to social equality.

The above brief summary may give some idea of the immense scope of the work and its reader will follow with admiration the marked intellectual power with which Robertson conducts his survey and the remarkable erudition which the work displays. Naturally the book exhibits the defects as well as the merits of Robertson's qualities. His immense self-confidence and aggressive tone impart a hardness to his style and a constant impression of hostility to his outlook which necessarily make the book monotonous and unattractive. Thus, writing of Schleiermacher's movement, he says :—

By verbally distinguishing between religion and dogma, he supplied comfort to generations of loose thinkers who could not realize that to say religion is a matter of feeling is only to frame a new dogma, an asseveration ending in itself and dogmatically evading the obvious retort that a systematized religion of feeling is a process of thought *on* feeling. To this day the verbal device is dear to the professional compromisers and their lay clients.

Over 600 pages written in this tone become boring, however indisputably

accurate each individual statement may be. The reader, becoming conscious of the writer's incapacity for sympathy with the point of view of his opponents, begins to want to know what could be urged on the other side. This consistent attitude of the book is, of course, the result of that *perfervidum ingenium Scotorum*, which is as much a Scottish national product as the granite of which the cities of Scotland are built. Robertson was in fact a Covenanter born out of due time and enlisted on the side of atheism. His mind was incapable of concession or compromise. His *History of Free Thought* is a work of wonderful

learning and of great intellectual power. It will always remain a striking memorial to one who was in the phrase of his own country "a bonnie fighter," but it is hardly persuasive and it is doubtful whether it will attract many fresh adherents to the cause which Robertson had so much at heart.

A. G. CARDEW

[We regret to record the death of our valued contributor, Sir Alexander G. Cardew which occurred in London last January. He was ever sympathetic to our aims and a staunch upholder of Free Thought.—EDS.]

Leaves from the Jungle. By VERRIER ELWIN. (John Murray, London. 9s.)

The blindfolded person in a game of Blind-Man's-Buff is required to state the identity of the person whom he catches. Mr. Elwin is so modest that a reader of his book may find it impossible to determine "what" Mr. Elwin is. He lived for at least four years among the Gonds, an aboriginal people in Central India, acting as doctor, schoolmaster and, perhaps, as missionary; but I am still uncertain whether he is an Oxford Grouper, a Franciscan friar or just an amateur Christian. If he belongs to a denomination it is remarkable that he should write with so much compassion about adulterers and have shown as much kindness to sufferers from syphilis as to the lepers for whom he founded a settlement.

Throughout the book he writes with an engaging humour. It does not fail him even when he is dangerously sick. And whatever may be his theological colour, we must be thankful that the Gonds should have met with an Englishman so wise, so sympathetic and so delightful: not, be it understood, that Mr. Elwin says that he is delightful,—far from it: he is a man who has overcome egoism and vainglory.

In this book he sets out to convey the "mud-hut philosophy" of an obscure and illiterate people, telling us of their

fantastic notions about natural phenomena. Somewhat surprisingly, we also learn that venereal disease is so common among the Gonds that one of them remarked "Oh, that! We all have it." The Gonds may be exceedingly poor and in most ways very rudimentary, but Mr. Elwin says that he has never known of a suicide by a Gond. Moreover, he reports that they regard the cultivation of friendship as the most desirable result of being alive, and that they have six or seven well-defined degrees of friendship, each celebrated by a particular rite. In this they seem to be wiser and subtler than most of us Europeans.

Nothing in the book is more interesting or of more value than the "Notes" at the end of it. The book itself is, unfortunately, a transcription of a diary which the author, it seems, circulated among his distant friends. He probably used the telegraphic style of a diary in order to avoid the frequent use of the word "I": but phrases like "After all, high authority for believing bliss of saved in heaven is greatly increased when they see sorrows of damned in hell" do not make comfortable reading for more than two hundred pages: and the "Notes" show that Mr. Elwin can write very pleasant English.

No one who reads this book can fail to like its author. Where is he now, I

wonder? What new way has he found of distributing help and kindness to a world which is so greatly in need of them? Romain Rolland, in a foreword,

rightly compares Mr. Elwin with Albert Schweitzer who is doing, in Africa, work of equal value in a spirit equally unostentatious.

CLIFFORD BAX

Ideas and People. By CLIFFORD BAX. (Lovat Dickson, Ltd., London. 10s. 6d.)

In one of the chapters of what he calls this "quiet book about the impressions which I have received from life in this world, mostly during the last twelve years" Mr. Clifford Bax borrows from Japanese philosophy the terms *Yo* and *In* by which the active and passive principles are designated and applies them suggestively to literature and art, concluding that the greatest works of art combine them in approximately the proportion of six to four, while the lesser are deficient either in delicacy or in power. He himself, subjected to the same test, is clearly among those authors who are fine rather than forceful and one who has found it difficult to acclimatise himself in so crudely mechanised a world and age as ours. Yet while he has suffered in consequence from a sense of inadequacy, as he confesses in a chapter entitled "On Seeming to have Failed," he has never allowed a fastidious sensibility to alienate him from life, but has remained rather a curious friendly foreigner in our midst who considers himself lucky to have been born with so great a sense of wonder that he has never become accustomed to the oddness of being alive. With this endless interest in people and ideas he has continued to find romance even in an age of realism, while, like his friend Gustav Holst, he has from early youth nourished his mind upon the philosophy of the Vedanta. Ever since, however, as a boy of thirteen on a rainy day at Freshwater he opened a copy of Keats's poems, literature has been the greatest of all his interests and delights. And amid all the people, famous and obscure, with whom he makes graceful contact in this book runs the thread of his own endeavour as a writer, his labour

as a poet until he was thirty-five which ended in comparative failure, and his adventures as a dramatist, first in ballad-opera under the influence of Nigel Playfair and later in tragic costume-plays, in which he achieved comparative success. But his love of art and literature has never been professional or a mere variant upon the modern interest in science and mechanism. For him art has expressed a quality of life and being, a form and graciousness which are of infinite value and which he has sought to cherish quite as much in his friendships as in his plays and essays.

It is this quality which informs this book and gives it its charm. Some may complain that Mr. Bax cultivates it at times too consciously, that, like George Moore, he is too æsthetic, too much of a connoisseur and even something of a hedonist. But the flavour of his narrative is due to the patience with which he savours his experiences and while there is little profound thinking in it or evidence of intense spiritual adventure, it reveals not only a man of taste but one who has learnt to value, with the same perceptive delicacy, men and moments, thoughts and things. Consequently the men and women to whom he introduces us, whether it be Arnold Bennett, Gordon Craig, A.E., or an anonymous policeman or artist's model are, within the limits of his humour, intimately experienced. And so are his ideas and his attachments, whether it be for village cricket or the West End of London, or his journeys to New York or Madeira. He has composed rather a "meandering meditation" than a planned autobiography. But even what is fortuitous in it has been sensitively felt and pondered.

HUGH I'A. FAUSSET

Diamonds and Dust. By BARON JEAN PELLENC (John Murray, London, 10s. 6d.)

This book describes a six months' visit to India, or rather to parts of India adjacent to the railway between Bombay, Delhi and Peshawar. It is a work of travel-talk entertainment, suitable chiefly for those who are fond of shikhar, chota-pegs and club-yarns. Taken as such, it is one of the best and most entertaining; for the author has a gift for description, marred only by frequent similes such as—in reference to Benares—"the city spews a flood of holy men" upon the river bank, where "crawl a tangle of white worms, the bathers." The Towers of Silence in Bombay are "charnel-houses, open to the sky like circus-rings piled up with corpses," and in the Caves of Elephanta "the emblems of Shiva niched within the rocky lobes are pock-marked as with ulcers."

The greater part of the book is taken up with the author's visits to several Maharajahs, who entertained him with shooting of tiger and sambhur, and occasional invitations to dinner-parties. Into these scenes the reader outside the pale is given a vicarious entrée, not unlike the glimpse into Occidental society which the poor enjoy at the cinemas.

The social spirit of the author during his travels, when he occasionally wanders in the bazaar, or falls into friendly conversation in a grocer's shop or a sculptor's studio, is that known in French India rather than in British India, which is all to the good, and he deprecates the cool disdain of the Englishman towards the "native." But when he draws conclusions—religious and political—we find only superficiality. While the heart is willing to sympathise—at a comfortable distance—the mind grasps only the usual formulas of the European critic. The author is emphatic that "Hinduism is not, as the majority of Europeans and American writers have with disgusting unanimity regarded it, a religion of savages, of idolaters and debauchees. The Brahmin faith... is the product of

a philosophic system, lofty and enlightened beyond all cavil." It is part of the dilettantism of the tourist that along with this he can give us only the following piece of the *Gītā*, mistranslated beyond recognition:—

Thou art compassionate where pity has no place. Neither for the thing that lives, nor for the thing that dies, has the wise man compassion. There can be no destroying that which is; of that which is not no existence. All that is born is doomed to die; whatever dies shall live again. With what is ineluctable pity has no concern. In the eyes of him who has attained detachment, nothing in this life below is good or ill.

"This may serve to indicate the noble spirituality of the Hindu faith," he says—whether in subtle irony or in sheer stupidity one cannot discern from the context. "Thou art grieving where grief has no place..." would be a correct rendering, leaving compassion and concern for the welfare of the world in full play, as it constantly is throughout the *Gītā*.

Sympathy for the modern-educated and the town-dwelling Indian the author has none. He puts down all their appeal for a new economic and political order merely to the discontent of the educated unemployed, without even a reference to the theories of their thinkers, or to the heroism of thousands who—whether for right or wrong political beliefs—have submitted their bodies and their pride to the severities and the indignities of the lathis and the jails. Of the same order of superficiality is the description of the people met with in Bombay, including "strange beings with distraught eyes, hailing from the impenetrable forests of Central India, or *the Madras hills!*" (*Italics ours*).

Altogether this is a book for such Europeans as love Asia for the superiority-complex they can enjoy in the contemplation of it during their occasional sallies from the comfortable shelter of their hotel. The book is well got-up and the twenty-eight illustrations are excellent.

ERNEST WOOD

Forty Years of Psychic Research : A Plain Narrative of Fact. By HAMLIN GARLAND, Member of the American Academy of Arts and Letters. (The Macmillan Company, New York.)

The author of this book is a well-known American novelist and lecturer who has ever since 1891, when he was "an aspiring young writer with an attic study in Boston," been an eager student of psychic phenomena. Being now in his seventy-sixth year, he feels that the result of his studies should be embodied in the permanent form of a printed volume.

In the course of his lecture tours throughout the United States Mr. Garland found opportunities of investigating the powers of many mediums ; and, after taking the most stringent precautions to eliminate the possibility of fraud, witnessed and recorded a number of extraordinary phenomena, of the reality of which even the most sceptical of his readers must—one would think—be persuaded, or rather compelled, to share his convictions.

Among the mediums investigated by Mr. Garland was the famous "Margery" (Mrs. Crandon), whose claims have been the subject of interminable controversy among psychical researchers, and against whom plausible charges of fraud have been made. Mr. Garland, however, is convinced that the phenomena he saw in Mrs. Crandon's presence under the strictest test conditions were genuine.

The Hero : A Study in Tradition, Myth and Drama. By LORD RAGLAN. (Methuen and Co., Ltd., London. 10s. 6d.)

It has been universally accepted that tradition is almost the sole source of the undated history of any nation. And with this assumption, volumes on the history of the ancient countries have been written, for which materials have been

His final chapter, in which Mr. Garland sums up and passes judgment on the evidence he has collected, is of special interest. That supernormal phenomena actually occur he has no doubt, but their explanation is another matter. Here he confesses himself to be altogether at sea. Their cause, he thinks, is probably some abnormal power in the inner make-up of the medium ; and the spirit-hypothesis he finds untenable—certainly unproven. Mr. Garland writes :—

Now finally if you ask me bluntly, "what is the present status of your belief?" I must repeat that I am still the experimentalist, the seeker, and that I find myself most in harmony with those who say : "All these movements, voices, forms, are biodynamic in character. They are born of certain unknown powers of the human organism. They are thought-forms—resultants of mind controlling matter. They all originate in the séance room and have not been proven to go beyond it !

This conclusion seems to confirm those who think that the problem of human survival—what part of us is mortal, what survives bodily death and in what conditions—cannot be solved by any objective study, but only by introspective meditation, through which we may come to realise what in ourselves is subject to time, change and decay, and what is permanent. The mystics and occultists who have pursued this method have disclosed some of their findings for the information of the world at large, but Mr. Garland shows no sign of having given any consideration to it.

R. A. V. M.

drawn from the rich source of tradition as embedded in literature of various kinds, religious and dramatic. The critical and laborious researches of scholars who have dived deep in legends have yielded notable results, which have enabled historians to reconstruct the story of ancient countries like India, Egypt, Greece and Rome. It is true that history "is the recital of the chronological sequence of events which are known to

have occurred" and that "without precise chronology there can be no history." But what is of more value than mere chronology, sometimes spoken of as the dry bones of history, is an account of the life and thought of the people. It does not therefore seem to be proper to ask a historian to set aside either the traditional pedigrees or local tradition. It may be that local tradition begins with guesses. But most of these guesses, at least so far as India is concerned, have stood the test of critical examination and have been ultimately found to be largely historical facts.

The main thesis of Lord Raglan is that there is no justification for believing in the historicity of tradition, and for taking all distinguished heroes of tradition as real persons. In other words, it is contended that traditional narratives are all myths, and are based neither upon historical facts, nor on imaginative fictions, but upon dramatic ritual or ritual drama. It is further contended that the recital of the drama was certainly a royal ritual and is at the base of the sagas themselves. It may be true that dramas in ancient countries were connected with religion and tradition. But how this connection suggests an altogether mythical and never an historical basis for traditions, is something beyond our comprehension. We know, for example, many traditional accounts given in Sanskrit plays containing valuable historical information which help us to check and confirm other pieces of evidence with regard to certain epochs in

ancient Indian history. The great dramatist Kalidasa does not confine his royal heroes to the four walls of the palace or court. They are dragged out of the court to the forests and *janapadas*, where several scenes are laid. The royalty is made to get into personal touch with village and rural life. There are again dramas like *Mricchakatika* which bear no relation to royalty and royal rituals.

We are afraid we cannot subscribe to several statements made in this book. One such is that a comprehensive study of history and myth shows the historic myth to be a fiction. Confining ourselves to India and examining the Puranas, which are full of what we would term historic myths, we find often an allegorical explanation of natural phenomena. To cite an instance, the *Bhagavata Purana* devotes a number of chapters to the Jata Bharata myth which is an "untrue story," and explains the allegory in a concluding chapter. Later on, in narrating the Ajamila story, the same Purana prefaces it with the observation that it is an historical narrative. Thus the Hindu Purana writers differentiated between legend which is not an untrue story and legend which is an untrue story. To designate every tradition as fiction and fairy-tales is, in our opinion, unduly to stress one viewpoint to the detriment of the other. Excepting a casual reference in one or two places, the author has not pressed into service Indian and Eastern traditions.

V. R. R. DIKSHITAR

CORRESPONDENCE

A PROTEST AND A REJOINDER

I

In view of certain inaccuracies and mis-statements in your reviewer's notice of my book, *The Problem of Rebirth*, I trust you will kindly be good enough to insert the following :—

Your reviewer says that "my amazing statement that most of the Theosophical teachings on Reincarnation were taken direct from the alleged spirit communications of Allan Kardec betrays not only lamentable ignorance of Theosophy but gross irresponsibility in writing of a topic without any adequate study."

Permit me to say in the first place that I made no such statement and could only be made to appear to do so by your reviewer quoting a garbled portion of a sentence in my book, which if quoted in full would be shown to bear a very different meaning. What I actually said was that "it might be claimed" that the greater part of the doctrines of Theosophy on the subject of Reincarnation so originated.

This is indisputable as the dates of the publication of Allan Kardec's books which enjoyed a very wide circulation and the date of the foundation of the Theosophical Society in 1875 conclusively prove. Allan Kardec was a contemporary of Napoleon III, with whom he was well acquainted and who took a great interest in his work. He died in 1869 shortly before Napoleon's downfall. Thus his work was completed long before the foundation of the T. S. The teaching of Allan Kardec and the later teaching of Madame Blavatsky have much in common and it is difficult to believe that H.P.B. was unfamiliar with his work. Thus, as I pointed out, a critic who adopted the view that one to a considerable extent borrowed from the other would be in a position to make out a very plausible case. That is a very different thing to what your reviewer

makes me say. I expressed no personal opinion on the matter.

Your reviewer again flatly contradicts a statement of mine which is absolutely correct. He says that "to say that at an early stage Madame Blavatsky was a sceptic on the question of Reincarnation [I intended, of course, its general applicability as a broad principle] and only became convinced later on, is to indulge in fancy and repeat a mistake."

I have only to quote Madame Blavatsky's own words to prove my case. I quote from "*Isis Unveiled*" Vol. I, p. 351, of which work, curiously enough, in spite of your reviewer's remarks on my ignorance, I appear to have considerably more knowledge than he has himself.

H.P.B. writes :—

Reincarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet is *not a rule in nature*. [*Italics are Mr. Shirley's.—Ebs.*] It is an exception like the teratological phenomenon of a two-headed infant... If reason has been so far developed as to become active and discriminative there is no reincarnation on this earth.

Reincarnation in short in her view at the time was a very rare abnormality. Compare this with the opinions she expressed later and which the Society has unquestioningly adopted, opinions which are too well-known to need citation. More might be quoted but this is sufficient to establish my case. H.P.B. expressly repudiated reincarnation as a law of nature, then later on, finding that she had been misled, turned her back, like the wise woman she was, on her earlier teaching. What a pity it is that so many modern Theosophists have failed to imbibe the broad-minded receptivity and willingness to learn of their founder.

As to "my gross irresponsibility in writing of this topic without any

adequate study," it might be impertinent on my part to make a comment, but I can imagine that there are many readers in various quarters of the world familiar

with my work in the past who would be vastly amused with this observation, and among them not a few Theosophists.

RALPH SHIRLEY

II

The Hon. Ralph Shirley has completely failed to convince me as to either my "inaccuracies" or my "mis-statements."

With regard to the third paragraph in his letter, let me quote in full the passage in his book and let the reader judge if he has been misrepresented :—

It will be observed to how large an extent Theosophy has reproduced the teachings of Allan Kardec. It might, in fact, be claimed that by far the greater part of the doctrines of Theosophy on the subject of Reincarnation are taken direct from the alleged spirit communications which were the foundation-stones of Allan Kardec's philosophy of life. The main point in which they differ is in regard to the length of time spent by incarnate spirits in the other world between one Reincarnation and another. This sojourn was considered very much shorter by the school of Allan Kardec than by the orthodox Theosophists, if such a term may be allowed. It is in any case impossible to doubt that the influence of Allan Kardec on Theosophical thought has been very far reaching in spite of the fact that his spiritualistic views met with very little sympathy in that quarter.

Turning to the fourth paragraph, it is certain that, at the time of writing *Isis Unveiled*, H. P. B. was acquainted with the teachings of Allan Kardec. In one or two places in her book she did refer to the Kardec school of spiritists but only to point out certain differences between their views and her own Theosophical teaching. Mr. Shirley has utterly failed to show that "the influence of Allan Kardec on Theosophical thought has been very far reaching." If Mr. Shirley could not find space in his general survey to adduce some specific evidence for his statement, he should have left it alone.

As to Mr. Shirley's quotation from *Isis Unveiled*, I, p. 351, we give what Madame Blavatsky herself wrote on that very passage in *Lucifer* for February 1889 (Vol. III, p. 527.*footnote):—"It was meant to upset the theories of the French Reincarnationists who maintain

that the same *personality* is reincarnated only a few days after death..."

That Mr. Shirley should at this late date think that H.P.B. was even sceptical about the Theosophical doctrine of Reincarnation, is lamentable. But others before him have thought likewise and even contended that reincarnation is denied in *Isis* save in the occasional return of a depraved spirit and in three other specified cases. This charge was contradicted at the time by H.P.B. in *The Theosophist* for August, 1882, (Vol. III, p. 288), and on its being repeated, it was again refuted in "Theories about Reincarnation and Spirits," which appeared in Mr. Judge's *Path* for November, 1886 and January, 1887 (Vol. I, pp. 232 and 320); and yet once again in the very valuable and illuminating footnote in *Lucifer*, Vol. III, already referred to. Lastly, H. P. B.'s article, "My Books," (*Lucifer*, Vol. VIII, p. 241), should be read in connection with the subject.

But it is a matter of wonder and regret to the reviewer that Mr. Shirley could have read and studied *Isis Unveiled*, with its wealth of information and occult knowledge, its obvious sympathy with Oriental thought in general and Buddhist psycho-philosophy in particular, and yet when he came across an avowedly difficult and obscure passage does not seem to have paused to wonder what H.P.B. was really trying to express, however imperfectly. In the early 'eighties of last century, confusion and misunderstanding were more explicable, but they cannot be passed over lightly forty-five years after H.P.B.'s death, and with her written explanation available to any student.

So I find I cannot withdraw one word of what I wrote in my review, and if Mr. Shirley does not like it I cannot help it.

N. K.

ENDS AND SAYINGS

DISCIPLINE FOR THE WORLDLY MAN

[Mencius, the latinized form of Meng-tsze, was a Chinese moral teacher, whose name stands only second to Confucius. He lived to a great age, and died in 289 B.C. The quotations from the writings of this philosopher, given below, are as applicable to-day as when they were written. The translation is taken from *The Chinese Classics*, Vol. II, by Dr. James Legge. (Clarendon Press, 1895).

Spontaneity in living is the key-note of Chinese ethical philosophy. In the performance of duty, as well as in any attempt at higher living, the advice given is the same as that given in *Light on the Path*: "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal."—Eds.]

To nourish the mind there is nothing better than to make the desires few. Here is a man whose desires are few :—in some things he may not be able to keep his heart, but they will be few. Here is a man whose desires are many :—in some things he may be able to keep his heart, but they will be few.

The hungry think any food sweet, and the thirsty think the same of any drink, and thus they do not get the right taste of what they eat and drink. The hunger and thirst, in fact, injure their palate. And is it only the mouth and belly which are injured by hunger and thirst? Men's minds are also injured by them.

He who rises at cock-crowing, and addresses himself earnestly to the practice of virtue, is a disciple of Shun. He who rises at cock-crowing and addresses himself earnestly to the pursuit of gain, is a disciple of Chih. If you want to know what separates

Shun from Chih, it is simply this,—the interval between the thought of gain and the thought of virtue.

Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire ;—to act thus is all he has to do.

If you know that the thing is unrighteous, then use all despatch in putting an end to it :—why wait till next year?

Men who are possessed of intelligent virtue and prudence in affairs will generally be found to have been in sickness and troubles.

The path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

APRIL 1937

No. 4

GODS, HEROES AND MEN

Are Gods, Saviours, Heroes, and other divine and semi-divine beings, no more than creatures of man's imagination? Are they, if they actually exist, what those who believe in them have pictured these supernal characters? Have they no being, no world, no field of action other than as men?

Certainly all these classes and instances of supernatural visitors have no standing in history, if by history we mean those carefully preserved museum relics exhibited in the encyclopædias, whose measurements correspond in all essentials to the dimensions we ourselves possess. But Nature constantly exercises her easements regardless of all our measures and bounds of what is credible and what incredible. Even the authorities, theological and scientific, which act as surveyors-general and regard as trespass any overstepping of their maps and termini—even these very authorities are, or should be, subject to their own law of estoppel. For

the theologian rests his claims and sanctions in the last resort upon the very sources in some far past, which now he would throw out of court as without sufficient merit to justify a hearing. And our science is in no more stable case. Not one of its advances but has been a venture from the known into the unknown—and more. It ever trespasses not only upon the thus-far-and-no-farther of theology, of popular opinion, of the accredited facts and hearsay truths of history, but also against its own deeds and dicta of yesterday and this morning.

History, we might recall to our profit, originally meant an inquiry and investigation into fact and alleged facts, truth and alleged truths—not a mere obituary record of what once was but now no longer exists. On such a basis as this latter, history is the grossest of fictions, dealing with the greatest of imaginable illusions. What have the living to do with the "dead and

done for"? Or with to-morrow? The life of sense and sensation has naught of concern with past or future. There is neither religion nor science among the kingdoms below man—no yesterday, no morrow to their consciousness. Are their inhabitants any the less making history, repeating history, because "they know not what they do"?

The past means something, the future portends something to all men, however little we may be able to record the one in our memory or read the other in our imagination. There is, there must be, a better way, a wiser way, therefore a truer way, of employing the powers we call memory, imagination, thought, than in the mere shuffling and reshuffling of their so far acquired products, as a miser his hoard, or in devoting them merely to enlarging the sphere of animal existence. Whatever we may conceive of Self and its limits of duration and capacity, there occurs every day from earliest childhood to the hour of death an unbroken sequence of the unexpected. All this is in "the womb of Time," and we are able to read as little of it as the fœtus hidden within the womb of its earthly mother can read of the larger life in which that mother shares. Surely no one has title to define the limits of the probable and improbable of Self and its powers, whose whole use of his mind is contingent upon the sanction of his physical senses, and whose whole conception of Self is contingent upon the possession of an earthly body.

When the immense historical categories of theology and material-

ism, miscalled religion and science, are surveyed for their own foundations and dimensions, a child can see their fatuity as compared and contrasted with the views and conduct of the divine Incarnations, or with the innate powers of man himself. Whatever our religion or our science, they are but developments, successive creations by the mind of man. Shall we worship the watch, the mere time-piece, or consider the watchmaker, the Being who conceives of endless Time itself, even while tenant in and identified with a body of temporary duration whose only existence to him lies in his senses or in his mind?

So observed, no one can avoid perceiving that, in the most fantastic creations of an exuberant subjectivism, there is ever and always an element of the objective and real. It is to these elements themselves that we should give attention, if we would learn to recognize the features of Truth in the midst of the habiliments in which she has been decked by time and tradition. The imagination of the masses, disorderly and ill-regulated as it may be and may have been, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it—that mass-imagination—not had to serve it as a central nucleus those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness—that psychological hybrid named "human nature."

This body was once a gelatinous, and before that a nebulous mass, a

whirl of atoms—the creation out of surrounding material by a single cell, fecundated by the impact of, to it, two alien and unknown bodies of which that compound cell was nevertheless, but the moment before, an integral part. So our earth, so our solar system, so the Universe. Carrying the same analogy—the same *history*—into the world metaphysical, the genesis of mental existence begins with fecundation of the child consciousness by the impact of the idea of Self, thence, the same process of division, segmentation multiplication out of the enveloping mass of psychological material until we have the normal race-mind. Is all this, whether in the world of matter or the world of mind, miracle or chance or the “fortuitous concurrence of atoms” as Lucretius with Socratic irony suggested in his *De Rerum Natura*? What, then, if Avatars and Heroes represent one pole in great Nature—the successive steps of *conscious* descent from the world of Spirit to that of Matter as we know it? What if the corresponding and opposite pole were represented in the *unconscious* successive steps of ascent from the world of inchoate Matter to organized objective bodies? What if the electric circuit were “closed” by the fusion of the two in Man himself, the “connecting link” between them? Is this cosmic process of union, of fecundation, of genesis, ante-natal and post-natal existence, any more mysterious, any more irreligious or unscientific, any more incredible, than the process by which the inorganic becomes the organic, the protoplasmic cell the six-foot

man? That process too, by which we have become what we now are to both mind and sense—that process is as mysterious still as it ever was, as much a matter of opinion and speculation, not knowledge in any vital meaning. And so with death and disintegration, cosmically as well as organically. Everywhere is manifest the tendency, not merely to “run down,” but to be born, to be re-assembled in the womb of Nature, “with the process of the suns.” *This* is transmigration, metempsychosis, reincarnation.

“Communication between the living and the dead?”

It goes on all the time, before our eyes of sense objectively, before the mind’s eye subjectively. Is there no warrant, then, that the same process of continuity and change goes on before the eye of Soul or Self *consciously*—as well as unconsciously and dream-consciously? What if the human Incarnation of Saviours and Heroes, of Gods and Demi-gods, were deliberate, volitional, knowing efforts to impregnate the mind of man with the divine seed of *conscious* immortality? That we die, the most of us, life after life, with only a “dream foundation” for post-mortem existence, requires no evidence, for the majority of men are their own witnesses to the fact. That we go through this existence unfertilized by the heavenly pollen also requires no demonstration. That we were not born viable as to our own antecedent state and condition is equally of common negative certainty. All this is paralleled physiologically. But that germination and gestation do occur,

despite the wastage of vital essence, is likewise certain—or there would be no organic world. Apply the same parallelism psychologically, and, however little we know, all that we do know leads straight to the provisional inference that Demi-gods and Heroes are those who have received the divine influx and have not been barren to it.

Such a *conception* as this is possible to any man who has not already debased himself utterly, and but comparatively few do that in any given generation of men. Heroes are nearer to the Gods, but closer to us than those Gods themselves. Herein History joins her voice to that of Tradition and Inspiration and all three speak in unison to the hunger of the heart, the yearning of spiritual aspiration which is innate in every normal man, the Element of the divine in all Humanity. He who holds to this conception in his heart, as the mother holds the earthly seed in the adytum of organic existence—shall he not feel the quickening of the Spirit within, “in the course of time”? Who that studies History, who that observes Life, can fail to see what one upon this path of discovery once happily called “the Uplift of Heroes”?

The accessible records pertaining to the divine Incarnations are, in the theological sense, to be found in the great Scriptures which, so to say, form the title deeds under which authority is claimed by creed and sect. Internal evidence in the texts of each shows that the Scriptures accepted as canonical in the various religions are, in fact, not original

writings, nor original impartations. Each contains its own evidences of compilation, of repetition from earlier sources. Back of all the great Scriptures must lie some common fountain-head, some Wisdom-Religion, some higher Order of Being, from which all these are derived.

In the same way, all that we know of Heroes comes to us in the great Epics. Each of these evidences internally that it is but a re-assemblage from still more ancient sources. The great bards have drawn from their unknown predecessors, as these latter from widespread and incredibly old material in the form of myths and legends, embodying either race-mind memories or imaginations. The modern critics, even the friendly-disposed, see in all these Epics what other critics see in the great Scriptures—more or less authentic recitals of the “lispings of infant humanity,” as Max Müller characterized the ancient Vedic records. The same origins, then, are ascribed by the schools of scientific investigators to both Scriptures and Epics—the imagination of aboriginal peoples. Confronting these authorities, now as always so far as known, is the simple and incontrovertible fact that all primitive tribes are singularly devoid of creative imagination, but from generation to generation most tenacious of their inherited customs, habits, modes of thought and conduct. All this spells unmistakably, not imagination, but *memory*. Turning to the theological authorities in every great religion, one finds the same tenacity of received and inherited points of view. The purely theological mind is utterly

unimaginative, unquestioning, bound to the past. This also is *memory*.

Between the opposing schools of authoritative interpretation, the world has profited little. Some other light has to be sought by him who entertains the possibility that the great Scriptures and the great Epics are not all shell and no kernel, that they are not sterile as the sacred wheat in the mummy's hands, desiccated or desecrated by the materialist and the theologian. In all this great fund of literature, revealed and revealing, is constant evidence of symbolic speech, as carefully planned as the poetic measures of the great songs themselves. This mental and moral as well as spiritual picture-language has never yet been caught by any but the common people, the mystics and the seers among them—and these have as inevitably misread the facts of other worlds as they do of this, not in their sophistication but in their unwisdom. Equally with the evidences of origins other than the attributed ones, are the evidences in all the great classical writers as well as in Scriptures and Epics alike, of the continuous existence of the Mystery schools. Therein were taught, scientifically and demonstrably, the great truths concerning other worlds, other states of being, the processes of ascent and descent governing the different orders of Souls in their migrations and transmigrations.

The existence of these Mystery schools has never been denied, but what has been uniformly flouted by theologian and materialist alike has been the idea that the teachers and disciples in these Schools possessed

any keys to Nature, past, present or future, inaccessible to themselves. Thus, on the one hand, we find every great Saviour speaking undisguisedly of the Mysteries, and unmistakably refusing to impart any other information regarding them than by allegory, parable, and ethical injunction which the most ordinary man could in part understand and in part apply. As unmistakably, we find these great Messengers opposed by the authorities of the times as would beyond doubt be the case to-day. For the Way of the Cross is no Appian highroad along which conquering legions march in ordered tread to fresh fields of exploitation.

All that is known of these Schools in any real sense is precisely—nothing. Their “secrecy and silence” have never yet been violated either from within or from without the sanctuary. Yet not alone the great Messengers have spoken of them. Many of the bards, many of the philosophers and historians of the West as of the East, have been Initiates of these Schools. Countless imitations have existed, in remote times as in the present, and more often than not these have been mistaken for the genuine by the learned as well as by the untutored. The genuine in anything, if of value, inevitably excites imitation more than it excites emulation—and mankind at large, now as always, makes a readier market for the vendor's wares. Far more are ready to listen to a pope than to a Christ, to a politician than to a patriot. Even the noblest of the purely human pursuits of ideals, that of the Law,—even jurisprudence—recognizes this note in

human nature, and countenances it, as the jeweller countenances the emerald—despite the flaws. Thus it is an accepted maxim of our Courts of Justice that “the Law, it would seem for the purpose of sharpening men’s wits, tolerates a certain amount of lying in trade.” That countenance is extended by human nature even into Religion and Science—where what are at best but the speculations of the authorities are, by the public, taken as unquestionable expositions. On all this, one of the Initiates of a still existing School has written :—

Human nature in general is the same now as it was a million of years ago : prejudice based upon selfishness ; a general unwillingness to give up an established order of things for new modes of life and thought ; pride and stubborn resistance to Truth if it but upsets their previous notions of things—such are the characteristics of your age. The world’s prejudices have to be conquered step by step, not at a rush. The door is always opened to the right man who knocks.

In all Scriptures and Epics, and in all the mythical genealogies as veiled in symbol and allegory, is the unvarying testimony personifying ante-natal and post-natal cosmic as well as human life and processes. One and all they portray the “War in Heaven” which ended in two opposed conditions of the hitherto divine and semi-divine Entities—the “Fallen

Angels” and those “Sons of God” who did not fall but descended consciously into this “whirlpool of Souls,” the Kabalistic *gilgoolem*. This is the same as the *chyuta* and *achyuta* of the ancient Aryan texts. This is that vast “Cycle of Incarnation” in which are concerned Gods, Demi-gods and the Souls called men.

All the theologies “begin at the beginning,” but have lost the connecting links between Spirit and Matter. All the modern sciences have begun at the bottom and traced the unconnected evolution of the Kingdoms in matter from the inorganic to the organic, from dust to plant, from plant to animal, from animal to man. They too have missed the winding key that supplies the invisible impulse which bridges the gaps between these Kingdoms. Those missing links above and below are the secret of the sanctuary—in Nature as in the Mystery schools. Something shuts *us* off from ante-natal as from post-mortem perception—from Past and Future. The great lesson, the still unlearned lesson, taught by myth as by avatar, by poet and philosopher as by seer and Initiate—is that these horizons are not impassable, from below upwards as from above downwards, in full consciousness.

A SATIRIST'S APOLOGIA

[Good sense and perception of the ridiculous, mellowed by a genuine love for her fellow-men, permeate the stories of Stella Gibbons—*Cold Comfort* (Femina Vie Heureuse Prize, 1933), *Bassett*, *Miss Linsey and Pa*. Whatever her reader may miss in her of the novelist's artifice and technique, he is more than compensated by the limpid satirist in Miss Gibbons.

This charming, almost fascinating, *apologia* unveils the philosophy of Miss Gibbons. She holds "that life is simpler than we dare to believe," and to enable others to see it thus she warns her readers against "swollen souls and fat heads." Not being a cynic, she tries "not to be *chic* and original, but to tell the truth." She fails in the former because of her success in the latter—her *chic* and originality are striking, while the truth she utters is veiled ; but Truth is ever veiled.— EDS.]

I have been asked to write an article for THE ARYAN PATH, and told quite clearly what it is to be about. I am to say what I consider to be the place of satire in life ; and also how the art of satirizing affects the satirist and the satirized.

It is best to be candid, and to say at once with sincerity that I have a muddled mind, and find it difficult to grasp and express clearly ideas. That is why I have no definite political opinions, and why I avoid propaganda about politics and economics in my books. I only mock at the ordinary human follies which are many thousand years old ; I know what I think about them.

I say this in order that no reader of this article shall begin to read it under the delusion that he is reading something written by a clever woman. I have a weak memory, little logic, and an imperfect grasp of religious or political theory. I live by instinct, tempered with common sense and my will, and by a deep love of beauty and order.

Therefore this article, which must deal with ideas, will sound adolescently simple, though it does not deal with simple issues. Yet I feel that

life is simpler than we dare to believe. It has the complex simplicity of a raindrop. The late G. K. Chesterton, one of my heroes, was a champion of this theory, though he did not express his belief in simplicity in a simple manner—except in his poetry. To say that life is simpler than we dare to believe sounds like the remark of a fool, and therefore it takes courage to say it ; no one enjoys being thought a shallow optimist. Yet I do say it, because I believe it, and in this article I want to say what I believe.

It will also be necessary to say something about my religious gropings ; and that I shall enjoy, though the readers may not.

It is not often that one gets a chance to talk about one's religious gropings. Listeners get solemn, bored, embarrassed, hungry-to-convert, or impatient, or else, after five minutes, a great light breaks over their faces and they cry :—" Why, you are a Catholic (or a Protestant or a Presbyterian or a Scientific Progressive or a Unitarian or a Theosophist or a Buddhist or a James Jeansite) and you don't realise it ! "

No, I do not realise it ; because it

is not true. I have no religion, only a hunger for religion ; I have no belief, only a thirst to believe. My temperament naturally inclines towards a gorgeous Pantheism, darkened by an acute sense of the evil and suffering in the world. I am not serene enough to be a Pagan ; I wish that I were.

When I was a very young woman I found Pantheism completely satisfying. I can say, with truth, that I knew God. Now He is no longer there, and only the longing for Him is left. I believe in Him, but I cannot feel His presence. Perhaps this is because my personal life is utterly, sweetly happy—and I thank Him for that. But He is not in it. If I had to seek Him for consolation, perhaps I should find Him again, but I do not think so. His face is hidden from me ; and I am not clever enough, or strong-willed enough, to force Him, by prayer and meditation, to unveil it. " If poetry comes not as naturally as leaves to a tree, it had best not come at all." As Keats felt about poetry, I feel about God.

I believe that I can no longer feel God's presence because I am so flinchingly conscious, day and night, ceaselessly, of the sufferings, in this world, of the innocent.

This is perhaps the most common, foolish and oldest reason for failing to find God, but I cannot, because of that, deny that it is my reason. It would be more interesting if I had some *chic* and entirely original reason for my failure to feel God, but I am trying not to be *chic* and original, but to tell the truth, which is a difficult task.

So far as I am concerned, the suf-

ferings of innocence are the one blot upon God's scheme. I accept pain, death, and the unbroken sleep in darkness which I believe that death is, but the sufferings of innocence I cannot accept. Like millions before me, I can only say that God is Inscrutable.

Unfortunately, while saying and believing that He is Inscrutable, I also have a fervent desire to say that He is Good, and to praise Him for the blessings He has poured out before mankind in this exquisitely beautiful world. But I cannot praise, with a light heart, an Inscrutable Spirit that sometimes behaves, or seems to behave like a devil, and so my state is most inharmonious.

I cannot believe that God loves us ; I can only believe that He feels satisfaction when we are brave, when we develop the muscles of our soul and at the same time make full use of the joys He has given us here. I imagine Him feeling the same mixture of pride and self-congratulation that the owner of a gallant racehorse must feel—but that feeling is not love.

I am sorry if these remarks are in bad taste, and if they offend some readers as blasphemous and pert. I am trying to tell the truth.

As I can only feel an awed respect, mingled with gratitude and anger, for God, I naturally turn my impatience with God away from God and towards Man, and here there is something I can be most satisfyingly impatient with.

For the sufferings of the innocent, enormous as they are, need not be quite so enormous if Man were not so greedy, falsely romantic, and insanely conceited, and it is the busi-

ness of the satirist, and the function of satire, to blow like a great wind over man, in angry laughter.

Man's folly affects different people in different ways. It makes some people want to weep, others to pray ; some would like to see every one psycho-analyzed at the age of three, others would like to see large numbers of persons put against walls and shot. Some want the foolish and the wicked to be treated as though they were ill ; some think that if every one had enough to eat, all vice and folly would cease ; others think that if we had a world ruled by benevolent tyrants, a Dictator of the State, the fools and the wicked could be dragooned into good behaviour.

But the satirist, who is different as one type can be from another to the cynic, thinks that the best way to deal with wicked fools is by laughing angrily at them, in a kind of white-heat of common sense, and that is what he does. A great satirist like Pope or Swift hates humanity because it falls so far short of what it might be ; a minor satirist like myself gets impatient with humanity, but cannot help loving it, all the same, because, in the grotesque glory of these creatures, each exulting in its own wormishness, I see the hand of God who made them, and who am I that I should hate His creatures ? Two sayings, like themes of music, run through all my writing and thinking. One is the rueful, gleeful cry of Puck—

"Lord ! what fools these mortals be !"

The other is the grave Eastern saying, solemn as the muezzin's cry—

Praise be to Allah for the diversity of His Creatures.

Because I love humanity, I only want to knock it with the flat of my sword, not, as Swift did, to sweep its head off. Because I know how strong my love for my fellow creatures is, I get very angry when reviewers call me "cruel"—as though the only way in which love could be shown was through a solemn sloppiness, a "divine compassion" from which the person who feels it gets a number-one sized kick and the person for whom it is felt gets no kick at all, but goes away feeling that they want to behave worse than ever.

The satirist is a religious man. True, he laughs at everything with his angry sane laughter, but he laughs because he sees how bounteous is the feast that God has set before man, and how contemptuous man is of it, turning from the pearls like the swine he is. "*This*," says the satirist, neatly impaling someone on his pen, "*this* is the chap who wants something better than life. Oblige me by looking at him. Wouldn't think he had it in him, would you ? Oh, but he has ; he's a devil of a fellow when he's roused."

I agree passionately with Chesterton, who says in his autobiography that we should be grateful for the gift of the dandelion, not despise it, or insist that we have a right to orchids instead ; and the people with whom I am angriest (next to the people who are cruel) are those for whom their daily bread is not enough—the Don Juans, the Hedda Gablers, the Sparkenbrokes, solemn false-romantics with swollen souls and fat heads.

As to the effect of writing satire

upon the character of the satirist, I find this a difficult point to discuss, because satire is a natural quality in a writer's nature, not one which he acquires. I suppose, even when I was youngest and most solemn, I always had a satirical streak, which grew stronger as I grew older and calmer. I remember being capable of seeing myself, even when I was most wretched, with a detached, wry amusement. I never felt bitter, either about Fate or about my fellow beings. Bitterness seems to me the sin against the Holy Ghost, because it is a denial of life. I had a horror of growing bitter ; I carefully checked the beginnings of bitter moods in myself and laughed instead ; and gradually, out of my satirical laughter, grew patience, and philosophy, and even a kind of happiness rooted so deeply in a detached appreciation of life's comedy that I hope it will never desert me—though I cannot be sure.

I dislike solemnity ; it is the second quality after cruelty in a person that repels me, but some times I envy people with a broad streak of solemnity in their nature, because they are capable of writing tragedy, and I feel that a writer ought to be able to write tragedy, as well as comedy.

My tragic scenes are never tragic ; they are shot with comedy like pigeon-silk. I tone them down and tone them down until the pure tragic note has gone, and what is left is like life, perhaps, but it is not art ; and because I do this almost against my will, I take it as proof that my talent is truly satiric, a sword of angry laughter raised to fight for common sense.

So the effects of writing satire (that is, of expressing one side of their nature) upon a naturally satiric person is to dry up their romantic, expansive, self-indulgent powers and teach them patience, philosophy and self-control. These qualities are not contained in the satirical work itself, but they grow out of it, in the nature of the writer who creates it.

I regret the drying-up of the romantic, expansive powers, but if they had been strong enough to defeat the satirical streak in me, they would have taken charge of my writing, and my books would have been different.

I do not suppose that my satire has a stunning effect upon the people whom I satirize, because I doubt if they read my works and, if they do read them, I doubt if they recognize themselves. When we were children, during the War, we used to buy groceries from a corner shop in Kentish Town, kept by a little man with a red moustache, and one morning, after an air raid during which bombs had been dropped a mile from his corner, my mother asked him " Were you afraid, Mr. Dash, when the aeroplanes were overhead ? " " Well, no, Mrs. Gibbons," replied Mr. Dash. " You see, *I never thinks they'll fall on me.*"

The satirized people are like the grocer ; they simply do not believe that the satirists are aiming at them, and the darts, far from glancing off them, never hit them at all.

It would be gratifying if I could picture the victims of my pen dashing down the book and swearing never to be such solemn asses again, but my imagination, which is in

pretty good training, will not take the fence.

It may well be said, after this frank admission : why do you go on writing satirical novels, if you think that the people who are pilloried in them do not know that they are being pilloried ? Well, I write them first of all because I enjoy writing better than anything in the world ; and because I am told that other people enjoy them, too ; and last (which no one will believe) I write because it earns money, which is a useful thing to have, as any one knows.

Great satirists do not directly influence the fools and knaves they satirize, but perhaps their books have an effect upon the intelligent among their readers, making them think, showing them what they might become. They serve to prevent if not to cure. The influence of books upon thoughtful readers is very

great, though perhaps unconsciously experienced. Flaubert, giving the other side of the picture, did not exaggerate when he drew a woman sodden and drunk and finally destroyed by the reading of falsely-romantic novels. Light as air though my own work is, I feel a responsibility : I imagine that Mr. P. G. Wodehouse, a fine artist whose work is one long joy, feels a sense of responsibility, too. It does not do to go hurling silly, dangerous, solemn nonsense out into the world of readers. It does not do to exalt vice, to excuse anything on the grounds of pity, to paint the world black as pitch or bright with rose, or even, in the contemporary fashion, a displeasing shade of greyish-pea-green. While I can hold a pen, I will tell the truth about the world as I see it ; and if I see it in the keen silver light of satire, that is the natural colour of my sight. I can only be true to it.

STELLA GIBBONS

To a man of the west I said :
It is not sufficient to do.
To a man of the east I said :
It is not sufficient to know.
To a man of the south I said :
It is not sufficient to feel.

It suffices to be.
And the most perfect being,
• Is he that knows and feels and acts,
To perfection.

FRANK TOWNSHEND

THE SONG OF THE HIGHER LIFE

THE YOGA OF DEVOTION

[Below we publish the thirteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the twelfth chapter, Bhakti Yoga.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

It has already been pointed out that the Vision of the Cosmic Form is not the same as the attainment of the final Goal. To interpret this or the Beatific Vision of western mysticism as the Goal would be to ignore the whole structure of the *Gita*. The Vision is, what it purports to be, a Vision, not the attainment, and we have seen that, at its end, the disciple returns to the lower level, the level of Form, once more. Before the Goal is reached he will have to learn to live entirely in the Reality, so to transmute his whole nature that not an atom of the lower shall remain unredeemed. This subject, however, will be taken up in its proper place, at the commencement of the next chapter. In the meanwhile we have to deal with a certain problem that has arisen out of the experience of this Vision.

The disciple has seen the great Cosmic Form, the *Mighty Atman*, the One Life manifesting in the world of beings, and he has been told (XI, 54) that by devotion alone can that Form be seen and entered. At the same time, he has also caught

a glimpse (XI, 37) of the unchanging Unmanifest behind the Cosmic process and the doubt occurs to him whether this devotion to the Manifested Form, this acting for the One Life in the hearts of all can ever lead him beyond the Manifest. Doubtless, devotion to the Life of all will take him to that Life; but will it take him further? Will it not leave him there, just as devotion to the Gods strands men in the enjoyment of heavenly bliss? Knowing that beyond even that *Mighty Atman* lies the Indestructible Unmanifest, should not he rather resolutely turn his back on all Manifestation, abstract himself from every trace of form and bend all his energies on one supreme attempt to bring about the flight of the alone to the Alone? Are these two separate Paths and, if so, which is better?

To this question Krishna replies that both he who is devoted to Himself as the One Life in all, and he who worships the Ineffable, Unthinkable, Eternal attain to Him but that the latter is a Path of surpassing difficulty for those who are embodied,

that is to say for those who have the slightest trace of self-identification with their bodies.

To understand this answer we must remember that in chapter III, verses 4 *et seq.*, the attempt to win through to the Unmanifested Goal by a process of pure abstraction and inactivity, the method of some *Sāṅkhyas*, has been condemned as utterly impracticable. Certainly it is not by turning one's back on all activity and refusing any commerce with form of any kind that the Unmanifest is reached, for such a process is impossible. It may be possible to toy in thought with such a path but in reality it is no Path at all. The Homeward Path must be a gathering up of all the cosmic Fruits, not a retreat, negating all experience, as if the Cosmic Process were a cosmic blunder which never should have been.

There is, in fact, but one Path and if we compare verse 4 of the present chapter which defines the character of him who worships the Unmanifest with verses 13-19 which give the character of him who is devoted to the Life in all, we see that they are, in effect, the same.

Not by attempting an impossible rejection of the world of sense experience but by "restraining and subduing the senses," not by trying to turn his back on all forms but by "regarding all forms with an equal vision," not by achieving a stony indifference to the joys and sorrows of the world but by being "devoted to the welfare of all beings," does the true worshipper of the Unmanifest

Eternal attain his Goal.

If, then, both Paths are essentially the same, wherein lies the special difficulty of the Path of the Unmanifested? It lies in the fact that the worshipper of the Unmanifested has nothing to which he can fasten his mind, for that One is beyond all objects of sense, beyond even all concepts of the mind. The point has been excellently stated by Plotinus.

The main difficulty is that awareness of this Principle [*i.e.*, the One] comes neither by knowing nor by the pure Intellection (*noësis*) that discovers the Intellectual Beings [the spiritual Powers seen in the Vision], but by a presence over-passing all knowledge... Our way takes us beyond all knowing; there may be no wandering from Unity; knowing and knowable must all be left aside; every object of thought, even the highest, we must pass by, for all that is good is later than This and derives from This as from the sun all the light of day.*

Even if the disciple thinks of It as God or as the Eternal Mind he still, as Plotinus says, "thinks of It too meanly," for "God" connotes ideas of personality and the Eternal Mind is "lower" than the One, being the level of the Cosmic Ideation. Into that Silence how shall the disciple soar, what steps are there to help him on his way? Not only is the One beyond all thought but also the great wings which bear the soul upon its upward flight, the wings of love, beat vainly in that Void and the bruised soul falls back in desolation, losing the forms but finding not the One beyond all form.

Fatally easy is it for the soul to sink back on the earth, loveless and

* Plotinus vi, 9. 3. (Mackenna's translation); the parts in brackets are for clearness.

sterile. Appearances may be preserved but yet the heart within is eaten all away and the disciple treads the *false* unmanifested Path, rejecting forms as *māyā*, fearing even to do an act of mercy lest some bondage for his soul be the result.

Therefore Sri Krishna recommends the other Path, the manifested Path through the One Life. The One is the same One, the Goal the same, but on this Path that One is manifest within the hearts of all. This is the way that Plato, too, has mentioned, rising from love of one to love of many, from love of form to love of spiritual beauty and so by steps to That which is beyond. This also is the Path the *Gopis* trod, first loving Krishna in His sensuous beauty, then feeling Him in their own hearts and, lastly, with all self-hood gone, rising to union with the One Eternal.*

On this Path the disciple does all actions not for himself but for the one loved Figure. For love he acts, for love he speaks and thinks, and so by love he rises swiftly to the Goal. Where there is love no sacrifice can be too great to be performed with joy. Even animals will give their lives for love and countless men have gladly gone to hideous deaths, counting their pains a privilege that so the loved one, country, man, or God, be served thereby.

In this is seen why there is hope for man
And where we hold the wheel of life at will.†

Here is the power lying in all men's hearts by which to scale the peaks of the Eternal. But, as its place

within the *Gita* shows, there must first be some knowledge, some desire to tread the inward Path and reach the Goal. Without this knowledge, faith or aspiration, there is no urge to soar beyond the body, and love itself, dragged in the dust by self, turns to desire and works a hideous ruin.

Nevertheless, if guided by knowledge and aspiration, there is no force which will so powerfully bear the soul upwards as that of love. This can be seen by its power to transmute and render beautiful, if only temporarily, the lives of even quite ordinary men. A selflessness which may take the *yogi* many years of effort to attain along the path of conscious mind-control and which, even then, may be a hothouse plant, constantly menaced by the cold wind which comes from fancying oneself a being apart from other men, may grow quite healthily like a great forest tree in the rich soil of love.

It is just the absence of knowledge and aspiration that makes the transmuting power of love so short-lived as a rule. Love which has power, when guided by true knowledge, to carry even the body upwards with it in its soaring flight, is blinded and its wings are clipped by the dark ignorance that sees no reality but that of outward things. Thus it falls down upon the earth only to share the fate of all things earthly :—

And or ever the garden's last petals are shed,
In the lips that had whispered, the hearts that had
lightened,
Love lies dead.

* For substantiation of this view, one which runs counter to some accepted ideas, read *Srimad Bhagawata*, x, 29, v. 12 ; x, 47, v. 9 (and many others) ; x, 82, v. 48 which clearly set forth these three stages. For the middle stage many references might be given.

† *Light of Asia*. The original reads " thee " not " this."

Therefore Sri Krishna urges the disciple to place his mind, united with the *buddhi*, in Him and thus to live in the immortal life that is in all. This "Him" will be at first the human form that draws in love the heart of the disciple. That Form, idealised by love and worship, will be a symbol of the Eternal Mind and will transform into Itself the human soul. Once more to quote Plotinus :—

We shape ourselves into the *Nous* (Eternal Mind) ; we make over our soul in trust to *Nous* and set it firmly in That ; then what That sees, the soul will waken to see ; it is through *Nous* that we have vision of the Unity.

Thus, if the eye of knowledge has been opened, the Form will seat itself within the heart and be a window through which the soul takes flight into the blue.

The power to centre all the being in the Eternal Mind will not, however, be attained at once. *Abhyāsa* or constant practice is required. The process is described in *Shvetāshwata Upanishad* with the aid of a metaphor taken from the production of fire by the friction of two sticks :—

Having made one's body (the lower self) the lower fire-stick and the *Pranava* (the symbol of the Light of consciousness) the upper, by the friction of continued practice (*abhyāsa*) of meditation, one should see the God hidden within.

In plain words, the practice is one of constant withdrawal from the desire nature and constant self-identification with the higher levels. This effort is twofold. In the first place there must be the effort to churn out the fire, as it were ; the attempt to isolate by analytic meditation on experience the watching

Self from the participating self. In the second place there must be the effort of the will to identify one's being with the former and from there to rule the latter. If this twofold practice is persisted in it will inevitably culminate in the ability to centre oneself permanently in the Eternal Mind.

If, however, the disciple finds himself as yet unable to perform this meditative practice, he should devote himself to Krishna's service. All life, whether in men, in animals or plants, is a manifestation of the One Eternal Life which in a thousand forms seeks to express Itself in mastery of matter. Behind the struggling forms, behind the petty personalities of men, surge the great tides of Life, beating in restless power against the narrow confines of the forms. Let the disciple live in such a way that all his acts will help that Life to manifest. Let him "help Nature and work on with her," striving incessantly with all the obstacles that thwart the beauty, bliss and power that are, even now, within the hearts of all. And thus, forgetful of himself, a time will come when he will find himself one with that Life to which his heart is given ; performing all his deeds for Krishna's sake, he will attain the Goal.

If even selfless, love-inspired action is out of reach, yet one way still remains : he may perform his actions for himself but yet renounce the fruits. Unable to attain the level of action for the welfare of all beings, let him act for himself but from a sense of duty. Let him do what is right, resigning all the fruits into the hands of that disposing Power which

some call God, others Eternal Law.* In order to achieve this duty-prompted action he must take refuge in the *Yoga* of Krishna, the *Sovereign Yoga* in which the Eternal Light unites with forms and yet is ever separate. In practice this means that he must be refuted in the *buddhi*, the faculty which gives decisive knowledge.

This faculty is one that all possess though few make use of it. It is the Light that shines between the eyes, the Voice that speaks in silence in the heart. To see that Light the fleshly eyes must close, to hear that Voice the fleshly ears be deaf. Only when, for the time at least, the clamour of desire is stilled, can that internal monitor be heard which is the Voice of Krishna. Guided by that Voice the disciple will see before him the clear path of duty and, if he treads it, find himself beyond the conflict of his heart's desires.

This is the easiest path. To clamour for an easier one than this is to cry, child-like, for the moon, to flutter feeble wings against the iron ramparts of Eternity, to ask for what has never been nor, indeed, ever shall be. Renunciation of the fruits of action to follow duty's path has thus been praised as best because it is the easiest of all paths and, from its practice, all the rest will follow. Renouncing fruits, the heart will fill with peace and in that peace the *Yoga* of practice will be possible. From practice follows knowledge of the Truth and that unchanging state of meditation in which, waking or

sleeping, in action or repose, the inner Self will live in the Eternal.

But some will ask why, at this stage, is all this talk of inability, why this insistence on the easier path? Surely the earlier stages have been long ago accomplished; has not the glorious Cosmic Form been seen? Such a question shows a lack of knowledge about the way of climbing on this Path. Great heights, indeed, have been attained but not by the whole being. A climber on a mountain face first reaches for a handhold on the rock above him and, that having been securely grasped, pulls with great effort his whole body upwards. Just so the climber of the Path aspires with all that which is best in him, attains a handhold on the heights of vision, but then must pull his lower nature upwards till his whole being stands firmly on the summit.

Hence all the recapitulation in the teaching. That which was done for part must now be done again for the whole being that all may be regenerate, so that the flashing light of vision may change into the steady blazing of the sun shining beyond the darkness.

Sri Krishna now goes on to set forth, in verses thirteen to the end, the characteristics of the follower of the path of *bhakti*. It has already been stated that these characteristics are the same in substance as those of the follower of the *true* path of the Unmanifested. Too often is the path of *bhakti* mistaken for an abandonment to a frothy, uncontrolled emo-

* The difference between the former type of action and this is that, while the former disciple acts with the thought of service of the Life in all, the latter acts without any such definite thought but does what seems to be right for him himself. The former feeds the hungry out of love, the latter because he knows that it is right to be charitable.

tionalism. What the real path of *bhakti* is may be seen from a study of these verses. The qualities enumerated must be built into his character by the disciple.

Bearing ill-will to none, he looks on all with love and great compassion for he knows that He who smiles as friend and He who frowns as foe are One, the One great Life, struggling to manifest through countless passing forms.

Knowing that all that comes to him of joy or grief is but the fruit of his own actions in the past, he is content and strives for nothing finite but, with the mind clinging through *buddhi* to the One Eternal, stands like a rock amidst the surge of Time. To none is he a source of grief nor does he let himself feel grief at others' words or deeds, for he knows well that pain inevitably returns to him who caused it and he cares not to be the cause of pain, even the unwitting cause, to those who are in fact his own true Self. He who feels grief at others' words is like a wall reflecting back that grief upon the causer, but he who puts aside all fear, elation or impatient anger makes himself like the sea which buries all in peace. By this means the sum of pain and hatred in the world is actually decreased and thus we understand the meaning of the Buddha's words : "Not by hatred but by love does hatred end ; this the eternal Law."

Seeking nothing for himself, he renounces every undertaking, that is to say, he renounces the fruit of all his actions for, as will be shown later,* the renunciation of action

itself is neither fitting nor even possible for one who is embodied. Acting solely for the One who is in all, his acts are expert, passionless and pure. Note the word "expert" (*daksha*). There are some who in the name of devotion give up their grip on life and muddle through all things making spirituality an excuse for impracticalness. The true disciple is no mere ecstatic dreamer, one so dazzled by the white eternal Light that he sees not his way among the shadows here. Rather, since "*yoga* is skill in action," he shows by the fact that he performs all actions better than other men, that this Path leads to mastery of the world, not to a weak withdrawal.

If skill in action is one of the definitions of *yoga*, balance of mind (*samatwa*) is the other.† The ordinary man is ruled by the pairs of opposites, cold and heat, pleasure and pain, friendship and enmity, attraction and repulsion. His life is one perpetual oscillation between these pairs but the *yogi* is one whose mind is balanced beyond their sway and whose life is guided, not by the blind forces of attraction and repulsion, but by one deep-seated urge to give himself in service of the one great Life of all.

Even ideas of good and evil, as those words are understood by men, no longer sway his acts. Those two great words, which all invoke so freely to justify their acts or to condemn their enemies, are, at the best, constructions of the mind, and he now lives rooted in realms beyond. He thus transcends them both and

* See *Gita* XVIII, verses 2 and 11 where the subject is treated in full.

† *Gita* II, verse 48.

knows but one great Law, to help the play of the Eternal Life as It shines forth or hides Itself in forms.

Whether his actions bring him praise or blame, whether they harmonise with men's ideas of moral law or, as may sometimes happen, they depart entirely from what most men, even most good men, think right, is a matter of indifference to him. This may seem dangerous doctrine but it is the truth. What most men call ethics is an affair of actions and their consequences and, as we have seen, the disciple is one who has renounced all concern with personal consequences. He is not lawless for he knows one all-transcending Law—obedience to the voice of the Great Teacher in his heart.* That Soundless Voice, speaking within his heart, drowns for him all the clamorous judgments of the world. Listening ever to the Voice of that inner Lord, he pursues his way "unperturbed as the earth is un-

perturbed, firm as a pillar, clear as a waveless lake.† Like the pure mountain air that blows among the pines, fertilising all and yet attached to none, so the disciple moves about amidst the throng of men. Whether he lives in crowded cities or on lonely mountain peaks, he is a Homeless One, for, though he may fulfil all social duties, yet neither family, nor caste, nor race holds him in bondage. In the words of Hermes he is "one who has struck his tent," and though he may not wear the outer garb of a *sanyāsi*, yet of no place in all the world does he feel "this is mine; here I belong."

Such is the path of *bhakti*. Those who follow it, not for the sake of their own soul's salvation, but as the service ‡ of that one Eternal Wisdom which gives true Life to all who drink its waters, they, the beloved disciples, shine like lights amidst the darkness, servants of the Eternal, crest-jewels of the world.

SRI KRISHNA PREM

* This should not be taken as supporting ordinary amorality. These words apply solely to the disciple who is selfless enough always to hear the Voice of the Teacher, balanced enough always to discriminate it from other voices, and devoted enough always to obey its commands. Till then, no merely intellectual insight into their limitations should justify a man in disregarding the accepted moral laws. The fate that overtook Nietzsche stands as a solemn warning.

† *Dhammapada* 95.

‡ The word *pariyupāsana* has the primary meaning of "to attend upon," "to serve." The usual rendering as "worship" is a secondary one and obscures the meaning here.

ON BEHAVIOURISM

A NOTE

[Gerald Bullett is well known as novelist, essayist and critic. He has been writing since he was quite a young man, his first novel, *The Progress of Kay*, being published in 1916. Since then he has written many works of fiction or of criticism among which may be mentioned *The Story of English Literature* (1935) and *The Snare of the Fowler* (1936); he has also been a contributor to many of the leading literary journals. He has written that his recreation is "staring at rural England." Perhaps it is partly due to such "staring" that we owe the very interesting "Note" that we have secured from his pen.—Eds.]

Behaviourism belongs not to psychology as the term has been hitherto understood, but to physiology. It is, in fact, nothing more or less than a specialized branch of physiology. There are two alternative ways of regarding behaviourism. We may regard it, and respect it, as a methodological discipline; or we may, as the chief of its exponents seems to do, regard it as an attempt to tell the whole truth about human nature. Hitherto psychology has been defined in terms of "mind" or "consciousness." The behaviourist has no use for these concepts: he dismisses them as unnecessary and illegitimate. Let us, he says in effect, see what we can find out about human behaviour by the objective method: that is, by observing other people and rigidly excluding any consideration derived from introspection. By this excellent laboratory method, by applying various stimuli and measuring the responses, by examining various responses and discovering the stimuli that evoked them, a large number of new, interesting, and possibly valuable facts about human nature have been collected. Industrious experiment has proved that the fear-response in

"unconditioned" infants is caused by two things only, a loud noise and withdrawal of support. Show a rat or a snake to a new-born baby, and he manifests no fear. Make a loud noise just behind the baby's head (a pleasant way of amusing yourself on a wet afternoon), and fear is manifested. This is an example of what is called an unlearned reaction. But if you exhibit your rat and make a noise at the same time, you will succeed, with a little perseverance, in subsequently evoking the fear reaction with the rat alone: a notable triumph. This is an example of a conditioned reflex. The conditioning of our primary reflexes begins, it is obvious, at the moment of birth, if not before; and it is the view of behaviourism that all human behaviour, a term which covers thinking and feeling as well as overt acts, is nothing but a physiological complex, or network, of conditioned reflexes. This is clearly the last word in materialism, and any materialism that stops short of it can be disregarded. It is also a most convincing *reductio ad absurdum* of materialism, and therefore something to be thankful for.

Dr. John B. Watson, to whom this

gratitude is chiefly due, argues his case with great vigour. He makes clear his conviction that the year 1912, which marked the advent of behaviourism, was the beginning of a new and bright era for mankind. The old conceptions, such trifles as "thought" and "memory," are disposed of once and for all: there is nothing left but physiology. What the psychologists have hitherto called thought, he assures us—

is nothing but talking to ourselves... Thinking, on account of the concealed nature of the musculature with which it is done, has always been inaccessible to unaided observation and to direct experimentation. And there is always a strong inclination to attach a mystery to something you can't see. As new scientific facts are discovered we have fewer and fewer phenomena which cannot be observed, hence fewer and fewer pegs upon which to hang our folklore. The behaviourist advances a natural science theory about thinking which makes it just as simple, and just as much a part of biological processes, as tennis playing.*

What this theory amounts to is that thinking is a physiological activity, not identical with speech, nor even (I take it) with silent speech, but involving infinitesimal movements in those parts of the body which are engaged when actual speaking occurs. Dr. Watson himself admits that the theory has not yet been experimentally proved. What does not seem to have occurred to him is that it never *can* be experimentally proved. All that he can hope to prove is that thinking is *accompanied* by a series of physiological movements: its identity with such a series would still remain an open question.

An open question, I mean, for the pure physical theorist: for the rest of us, being not bound by the behaviourist's methodological rule, thinking or consciousness is an immediate experience.

Dr. Watson is very severe with such notions. Having quoted William James's definition of psychology as "the description and explanation of states of consciousness as such," he remarks:—

Starting with a definition which assumes what he starts out to prove, he escapes his difficulty by an *argumentum ad hominem*. Consciousness—oh yes, everybody must know what this "consciousness" is. When we have a sensation of red, a perception, a thought, when we *will* to do something, or when we *purpose* to do something, or when we desire to do something, we are being *conscious*. All other introspectionists are equally illogical. In other words, they do not tell us what consciousness is, but merely begin to put things into it by assumption; and then when they come to analyze consciousness, naturally they find in it just what they put into it.

Now I am not concerned to defend William James, or to deny that such concepts as *will* and *purpose* admit of much debate. That is not the point. The point is that Dr. Watson here accuses his retrospective opponents of doing precisely what he himself has done. The accusation is not made good. William James, so far as his definition of psychology goes, doesn't assume what he sets out to prove: he assumes something that he calls consciousness, it is true, but to prove the fact of consciousness is not part of his endeavour. All thought must begin with an assumption of some kind. Dr. Watson is, on the other

* John B. Watson: *Behaviourism*,

hand, anxious to prove that psychological behaviour is mechanical, and he does begin by assuming that psychological behaviour is mechanical. He tells us, in plain terms, that behaviourism is a purely deterministic science : that, one gathers, is its peculiar distinction among psychological systems.

Determinism is a sufficiently large assumption, one would have thought ; but it is not the only assumption which Dr. Watson starts out with. He assumes the existence of an external world ; he assumes, without a moment's question, that rats, babies, muscles, viscera, and the rest of his apparatus, are precisely what they seem to be. Discussing the idea of soul, for which he says consciousness is only another word, he remarks :—

No one has ever touched a soul, or has seen one in a test tube, or has in any way come into relationship with it as he has with the other objects of his daily experience.

There is surely something naïve in the implied double assumption (*a*) that seeing and touching are perfectly simple and unmysterious operations, and (*b*) that things seen and touched, and the instruments of seeing and touching, are somehow less dubitable than the mind that apprehends the process. What are these "objects of daily experience" of whose existence this philosopher is so well assured ? What is this room I'm sitting in, this book I'm handling ? What do I know of them beyond all shadow or possibility of doubt ? Nothing, except that they are present to my consciousness, that I seem to be seeing and touching them

just as, last night in my dreams, I seemed to be riding on a griffin through the streets of Damascus. There is some reason to believe that the room and the book have a more actual existence than had the griffin of my dream, but the reason (which is very complicated) is not given in the experience itself. Dr. Watson holds that there is no such thing as mind or mental life. Yet it is obvious that mental life is the only thing of which he has immediate experience.

Here, to be strictly logical, one should speak only for oneself. I can doubt, if I so choose, the independent reality of all appearances ; I can doubt the existence of the physical world ; I can doubt the existence of my own body and of other minds. I can even carry scepticism so far as to be able to attach no meaning to this "I." Descartes's *I think, therefore I am* is a far more elaborate proposition than it seems. Especially does the *therefore* seem out of place. Remove the word and you get virtually a series of synonyms ; for in immediate (*i. e.*, unmediated) experience "I" is "thinking" and "am" is "thinking," if for the purpose of this argument we equate "thinking" with "being conscious" (in all its degrees). What Dr. Watson says in effect is : "I think that I think, but I don't really think. What really happens is a series of thoughtless physiological movements."

This heroic attempt at mental suicide cannot help but defeat itself. To call consciousness an illusion is mere "hokum" (to borrow a word from Dr. Watson). For to have the illusion of consciousness is to be con-

scious : that which is unconscious is incapable of being illuded. To assert the contrary is like saying that you seem to have a cold in the head without having a head. The behaviourist's whole argument is a refutation of the theory he labours to establish. In the very act of appealing to reason he assumes that reasoning has a more than physiological validity. His failure to see the logical implications of what he asserts is surprising in a man capable of so much careful analysis. He apparently fails to see that if there is no such thing as mental life, if all so-called thought is merely and strictly mechanical, the concept of truth itself becomes meaningless. In other words : if behaviourism is true, the statement that behaviourism is true can have no meaning. If behaviourism is true, Dr. Watson and all his works, his zeal for the experimental method, his easy scorn of the "introspectionists," are nothing but the mindless product of a mindless mechanism, an elaborate network of mechanical responses to stimuli. That he would cheerfully assert as much of Shakespeare's Sonnets or Beethoven's Symphonies cannot be doubted ; but why not of behaviourism itself ? If behaviourism is true, neither we nor its exponent can know it to be true.

For knowledge is impossible without consciousness, and, as we have seen, there is no room for consciousness in the behaviourist's scheme. He cannot "know" his theory to be true ; he cannot even "think" that it is true ; he cannot "think" at all. Thought, knowledge, truth, even "hokum"-- in the light of behaviourism all such expressions are seen to be meaningless. The behaviourist denies the only reality of which he has direct experience, namely his own mental existence, or consciousness ; and he affirms, with the most credulous assurance, the validity of facts known to him only at second-hand, by report of his senses. It is as if a physicist should say : " I have no micrometer here. It is an instrument of the most delicate precision and the results I get with it are infallible." This odd situation is brought about by the behaviourist's passion for objectivity. It is possible, in logic, to entertain the hypothesis that other people's psychological behaviour is mindless and mechanistic ; but it is not possible to believe the same of one's own. It is possible, in other words, to doubt the existence of all other minds in the universe ; but it is not possible to doubt that doubt itself is a mental operation.

GERALD BULLETT

ANCIENT ECHOES

I.—THE ANIMAL WISDOM OF INDIA

[Belonging to the clan of Materialists, Llewelyn Powys has been investigating the variants of his school of philosophy in different lands, and in this article gives the result of his investigation of the Atheism and Materialism of old India.

It is the glory of this country that on its soil, from time immemorial, have flowered philosophical schools ranging from the materialistic Charvakas to the highly spiritual Vedantins. There is no country equal to the Venerable Aryavarta for the liberal-minded to browse in.

The six schools of Indian Philosophy known as Dharsanas represent six view-points ; these are the cardinal points of the intellect— East, West, North, South, Zenith and Nadir. Here as elsewhere, now as in ancient times, restricted human minds have accepted the truth only from one school and the view from one particular cardinal point ; but there are also those synthesizers of knowledge, the real Mystics, Occultists and Theosophists, who not only value the six points of view, but going to the centre, which is the source of them all, see the spiritual verity at the back of the world-process. This highest or seventh school is known as *Gupta Vidya*, the Secret Knowledge referred to by Sri Krishna in the *Bhagavad-Gita*, sometimes called the Esoteric Philosophy.

To Llewelyn Powys one particular point of view makes appeal, namely, that of the Hedonist. He makes reference to his friend Mr. E. H. Brewster, author of *The Life of Gautama, the Buddha*, and a lover of the divine wisdom of India, on which theme he writes this month.

We present these two articles and leave the reader to discern whatever there is of practical value in two fundamentally opposed points of view.—EDS.]

What can be known, can be known without metaphysics and whatever needs metaphysics for its proofs cannot be proved.

With such brisk words does an eminent contemporary philosopher clear the air for the reorganization of modern society. Many of us have learned to give the scantiest attention to the various claims of religious and metaphysical idealism, realizing as clearly as we can count our fingers the absolute obscurity that surrounds the ultimate questions of which they treat. To me it seems that the "simple-minded" materialists are those who are best deserving of our trust. Their interest is concentrated exclu-

sively upon the here and now, and as for such fancies as saints and angels they regard them as unworthy of a wise man's consideration, seeing that even if such beings do exist their influence upon earth is negligible. The materialists hold with Thomas Hobbes of Malmesbury that the only angels we are ever likely to see wear petticoats. Indeed they take their stand with the honest Frankeleyn in Chaucer :—

Wel loved he in the morn a sop of wyn,
For he was Epicurus owne son
That held opynyoun that pleyn delite
Was verrily delicitee perfyte.

This impression of the pragmatistical advantages of materialism, to say nothing of its probable

approximation to the nearest substitute for truth that human beings can reasonably expect to reach, has encouraged me year after year to search out the pronouncements made upon it by thinkers of every race. Having lately completed my researches into the Hedonistic Schools of China, detained specially by that bland master Yang Chu, I turned to India, remembering Sancho Panza's proverb, "Where you least look for it there starts the hare."

Recalling conversations I had had in Capri with an artist, who was also a student of the religious wisdom of India, I wrote to him for a list of books that would be relevant to my purpose. In due course I received an answer written from a mud hut somewhere in the foot-hills of the Himalayan mountains. This habitation of mud and leaves was not far, so he informed me, from the great high road to Tibet along which, month after month, year after year, and century after century, pious men continually travel. He was, he wrote, sitting in the forest with above his head a band of monkeys chirping and chattering in the tall trees, through a cleaving of which a mountain temple was visible. "I can see it shining near the top of the mountains perhaps a thousand feet higher than my hut which has an altitude of 7,000 feet."

I wrote to him again urging him to regard my inquiry more seriously and suggested that he accost one of the itinerant pilgrims and put my question to him. Last week I received a second letter in which my gentle friend assured me that he had taken a pilgrim by the

hem of his garment, but that the religious man had scarcely slackened his pace, merely responding to my friend's interrogation with the mysterious syllable, "Om ! Om ! Om !" as he hurried forward impatient for salvation.

Foiled of his purpose Mr. Earl Brewster now remembered a Vaishnava devotee who lived in a monastery behind the gleaming mountain temple, and his appeal to this Sadhu was crowned with success for the learned man was conversant with every one of the blunt doctrines for which I was looking—with the teachings of the sage Kapila, with the teachings of the ritualistic sceptic, Kumarila, with the logoi of Agit of the hair-blanket, to say nothing of the more scurrilous table-talk of the Chārvāka. The Vaishnava devotee, in fact, allowed me with the utmost generosity to take advantage of his scholarship though he could not refrain from appending to his erudite summary of this animal wisdom of India the following note :—

The position of the materialists is one of utter foolishness. In India when a baby is being born a drum is often beaten through the village to ease the woman's travail and the old proverb "The drum sounds through the village though the baby is already in the lap" might well be applied to these philosophers who having the immortal in their hearts yet remain still blind guides with heads as thick and obstinate as so many buffaloes.

My gratitude for his help was so great that I took his reproof in good part ; glad enough to learn of Indian meditations that were still

close to the rice fields, easy to be understood, and at the same time, profound. Without this Holy Man's good offices I doubt if I would ever have fallen upon Indian atheists which are as rare to be met with in his land as are dead donkeys in English lanes. Converts to this unpopular way of thought are called Lokāyatikas, because they are misguided enough to believe in the ordinary everyday reality which is called Lokāyata. They are also referred to, if ever any one has occasion to refer to them at all, as Chārvākas or the disciples of Chārvāka, a philosopher whose name occurs in the *Mahābhārata* and who regarded reliance upon the supernatural as misplaced, an illusion invented by man to still the frights incident to his consciousness. Little of this man's wisdom remains, but what we have is apt to hinder the righteous, like small gravel in their sandals, causing such pious persons most grievously to limp. Ultimately the Lokāyatikas derive their conclusions from a still more ancient sage, Cānāde, who without any device for accentuating sense perception, with the same amazing penetration that Democritus showed, declared that the ultimate substance of all physical phenomena was atomic. Cānāde's writings are held in high respect though they have not been regarded as canonical by the orthodox. "The whole world," he asserted, "with its mountains and seas, consists of substances composed of parts disposed to union : as cloth is woven of a multitude of threads." Beyond this marvellous arras of Maya, so express and so sublime, lie

the vast canopies of an infinite transcending all comprehension by our ordinary senses. "It being possible for an object to be too great or too small to be distinguished." It may well be that the ancient Hindus of the stricter sort were fully justified in regarding the Sūtra of Cānāde as a possible source of heresies, schismatic sects like the Jainz and Pāsupāta deriving from it their flowardness. For these offshoots often the principles of Cānāde produced thinkers who did not hesitate to speak out. However erroneous they may consider their views, there are, we imagine, few students of Indian literature who would not come upon these bold utterances with the same sense of relief that a lost traveller might experience on finding a downright track in the middle of an interminable plain, obscured by clouds of fog and mist and whistling like a child's top with ghostly voices.

The Lokāyatikas are never tired of asserting that the only sound method of obtaining knowledge is through sense-perception, and that the only reasonable end of man is personal happiness. The four elements—earth, air, fire, and water—when mingled subtly together have the power of producing consciousness, just as inebriation is produced by mixing ingredients. Thought is implicit in matter. "Matter can think. Death is the end of all." An exasperated cry of protest rises from the idealists as they sit cooling their heels in their lotus pools of illusion. "How can such things be?" Across the languid water-lilies comes the saucy answer : "As the liver

secretes bile so does the brain secrete thought." "But what about the authors of the Vedas?" "They were buffoons, knaves, and demons!"

These jolly Lokāyatikas living in their forest hermitages, in their "tapovanas," with the sunshine for ever sliding from one large elephant leaf to another, learned to know life as well as their native cuckoos that carelessly laid eggs, scarlet as the combs of cocks, in every nest, making the forest from earliest sunrise echo with their irresponsible shouts. For these philosophers, as for Lucretius, freedom from the Gods meant freedom from fear and materialism and a declaration of rights as to the independence of the individual. At death there is a final liquidation of all. What is of earth in a man returns to the earth, what is of the water returns to water, what is of the fire returns to fire, and what is of the air returns to the air. The senses vanish into space as when a child's iridescent soap-bubble is broken. "Wise and fool alike when the body dissolves are cut off, perish, do not exist any longer."

Under such a dispensation what is there for a wise man to do? In later years Omar Khāyām exhorted us to "drink wine, rob in the high ways and be benevolent," and Chārvāka is no less clear:—

While life remains let a man live happily, let him feed on ghee even though he runs in debt. When once the body becomes ashes, how can it ever return again?

Because suffering is as common as grass upon the earth we need not

turn our faces away from life in despair, seeking for consolation in fanciful futures. Fishes have scales and prickly backbones but we do not therefore refuse to eat them. "Men do not refrain from sowing rice, because there are wild animals to devour it; nor do they refuse to set their cooking pots on the fire, because forsooth there exist beggars to pester them for a share of the contents... There is no hell. There is no pain but earthly pain, of the same kind that a sharp thorn can give... the only Supreme is the earthly monarch whose existence is proved by all the world's eyesight; and the only liberation (Salvation) is the dissolution of the body." From all this it is plain men and women can do nothing better than to dance in the sunlight like flies for a fugitive hour. There is not a single priest who girds at our common reality who has not a firm trust in the tick of the kitchen clock, and not a metaphysician who flouts at the physical world who does not every hour pay practical deference to its verity. How admirably has the most penetrating thinker of our time summed up the shameless inconsistencies of idealists!

We are not asked to abolish our conception of the natural world, nor even, in our daily life, to cease to believe in it; we are to be idealists only north-west or transcendently; when the wind is southerly we are to remain realists... I should be ashamed to countenance opinions which, when not arguing, I did not believe. It would seem to me dishonest and cowardly to militate under other colours than those under which I live.

LLEWELYN POWYS

II.—THE DIVINE WISDOM OF INDIA

It is evident from Mr. Llewelyn Powys's essay on the "Animal Wisdom of India" that he enjoys the discourse as much as the followers of Divine Philosophy, whom he derides; and so his championship of materialism helps the play to continue. But I remember too well our joyous discussions, to which he refers, and his sensitiveness to nature and the exquisite tenderness and compassion which his writings in general have, to accept him as a materialist. They show where his real worship is given; nor does his praise of the sensuous prove anything to the contrary. Both Albert Schweitzer and D. H. Lawrence refer to this worship, which is theirs also, as "reverence for life." I believe that nowhere else has this religion of life awareness been so grandly and completely realised as by the Rishis of India.

When the body lies dead before us we grieve for an absence of life which eludes all the crucibles of the materialists. What the sensuous seek is not really matter but that enjoyment of *consciousness* which is so completely and absolutely something else. The bliss of consciousness is the goal of all life: but the "sensualist" experiences it in a less degree than does the mystic. The latter comes to know that all life is divine, that there is nothing but the divine; he watches the play of life, or the evolution of the world, and knows that for fuller, even unto cosmic awareness of it, there must be discipline of the lesser that the greater may come to be.

Mr. Powys objects to metaphysics; but materialism in the minds of its most acute devotees, the scientists, has to-day arrived at an interpretation as metaphysical and abstract as any which he thinks obstructs the ultimate questions.

It is as important for the student to know the differences between Eastern and Western thought as to know their similarities, otherwise we of the West read our own meanings and place our categories into Eastern conceptions in a way that is misleading. Nor must we forget the richness and diversity of Hindu thought. To speak of its being this or that, is as little appropriate as referring to European thought in such a way. Here I can write only very briefly of what seems to me most important and generally much emphasized in some of the various systems of Hinduism.

The religion from which Mr. Powys is reacting, I feel, is narrow and restricted, without true catholicism, vital awareness and the profound psychology of Hinduism; it did not enrich itself by embracing the research which rose beside it. Hinduism on the other hand has synthesized within itself the discoveries of her protestants, of her materialists, idealists and the vital experiences of her yogis. Distant from the superficial India of Western veneer the truer India continues accessible so far as we have the understanding to enter it. Increasingly seekers from the West find there their guidance: Yeats, "A. E." and D. H. Lawrence come to mind.

Lawrence confessed that he had been always a worshipper of Shiva and his Dance ; the psychological basis of Lawrence's works being found in Hindu psychology, as is evidenced by his book *Psychoanalysis, or Theory of the Unconscious*. These conceptions he asserted underlay all his writing. I have found Hindu students of Yoga who regard him as the truest yogi of the West. I look upon my friend Powys as another such lover of life : he does not find its simple pleasures appalling because he brings to them a mind already far on the way of appreciation, so much to be welcomed and cherished. If this world of the senses is so beautiful, why should he not have faith that an increased awareness will include a greater, even a more satisfying beauty ? Surely he does not wish to limit that awareness.

I greatly wish that he would pursue his study of materialism in Hindu thought further. He does not note in his article that the Sāṃkhya philosophy contains not only an elaborate theory of materialism of great influence but that it postulates as well the eternal existence of the *puruṣas* whose freedom is the goal of Sāṃkhya thought, and for whose service it believes matter to exist. In the Upanishads and in most of the great doctrines descending from them is a conception of matter worthy his deep devotion : it is a conception permeating much of Hindu thought, but which has been ignored or misunderstood generally in the West. For there, even as Western science is coming to regard it, matter is considered as force and life. Even if we admit that consciousness may

come forth from matter, what else does that imply but that consciousness has been involved in it by something superior to both ? From where do the varied forms of the world come ? What is that which is using matter for its expression ? Western science knows not how to explain variation, the abrupt coming into life of new species, greatly differing from the old. According to Kaṇāda the development of matter is due to spirit having entered into it. As the Christ declared : "Strike the stone and there am I."

Prakṛti is the Hindu term for that which includes matter and everything which is in the manifested universe : it is an emanation from the Eternal Brahman. The terms Prakṛti and Shakti are used somewhat interchangeably. Shakti is defined as that Conscious Creative Force which produces all things. Indeed our very Mother ! She is the first emanation from Brahman, the mover of his emanation or Lila. She is the will and vital force. It is she who effectuates all things, who brings forth the seed to a mighty tree, who creates the delicate flower and the starry heavens, who grants us all our desires. Through her unlimited power we shall reach the highest. Surely we can trust ourselves utterly to Life, the Mother, the Mahashakti, so infinitely wiser than ourselves, so much closer to us than human parent. How can we fear death or the changes of the outer world when we must see that all are in her care ? We are now at the periphery of her play and because of ignorance feel a separation from the divine which is not real, and therefore we suffer ; but with the

coming of a greater awareness and knowledge we shall participate accordingly in our oneness with Brahman—the conscious bliss of true being—Chit-Sat-Ananda. If we truly reverence life then we can trust ourselves completely to it.

This worship of life as a manifestation of God, as the Mother, gives to Hinduism an all-embracing reality which does not fail one in times of suffering. The terrible is not ignored and overlooked but included as part of the Mother: Nature has her violent, tempestuous, quick and hard moods which those who love her learn to accept even with gratitude as a working out of the divine Lila and for our welfare. Suffering is accepted by the Hindu devotee as a message to show him the way. Through the unlimited power which is Shakti, we are bound to reach the highest state of being, our progress depending upon the degree of the renunciation of our limited selves unto her. Desires obviously must be renounced if aspirations of a different nature are to be realized. But that does not mean a renunciation of life, on the contrary it means a giving up of the lesser that the greater life may come to be, the life of divine and cosmic consciousness: it means a removing of the hindrances of the ego that the light from within may shine unimpeded. Hinduism contains a profound psychology of the way to the highest realization which Shakti can effect within us. This is represented as the return of Shakti to Brahman, their union constituting the bliss of enlightenment: it is the highest sublimation of the vital force.

In the *R̥g Veda*, Shakti as the

Mother declares: "I fight for man, I pervade heaven and earth." "I wander like the wind bringing forth all things." In the profound allegory contained in the *Kena Upanishad*, where the elements are unable to function, it is Shakti alone who is able to reveal to the gods the Brahman underlying all else. In the *Bhagavad-Gita* it is said: "Prakṛti does everything. He who thinks 'I act' is mistaken." Sri Ramakrishna, the devotee of the Mother under her aspect of Kali, taught: "Get Shakti and she will give you Sat [the highest reality]."

There is no conception of life which I find as satisfying as that of the Lila—that life is the Play of Brahman. This play or Lila is described as Brahman's contemplation of his own nature. It is symbolized by the Dance of Shiva, by the music of Sri Krishna's flute. It is a creation in bliss and joy as the artist creates, a making manifest of that which existed potentially. Why else should He who possesses all things within Himself manifest? Life is not a chaos but always the expression in form of a plan or idea. An apple seed produces according to that form of the Lila inherent within it, or to use another Hindu term of great significance, according to its *dharma*, the law of its development. Similarly men, gods and the solar systems work out their destinies—a Lila guided by the conscious force of Shakti. It is the nature of Brahman to outbreathe and inbreathe the worlds—even as it is the nature of the bird to sing. The highest reach of thought sees this world as his divine

play. As we become more awakened we shall enter into the bliss of that Lila. How can we fail to see this play and to be aware of the player when we contemplate the vast and ordered cosmos, witnessing solar systems and the birth, evolution and destruction of worlds, or when we study any of the natural sciences? What is matter but a mere something which the supreme consciousness produces and uses as its instrument of expression?

A great seer of modern India, Sri Aurobindo Ghose, has most beautifully epitomised in the following words much of what I have been trying to say: "What is God after all? An eternal child playing an eternal game in an eternal garden."

The emphasis of beginning with Shakti is said to be the true Yogic discipline, while the Vedantist begins with intellect (*buddhi*). It must be admitted too that some Hindu and Buddhist thought, regarding life as undesirable or illusory, upholds the ideal of its complete renunciation; but the *Gita* represents the ancient Hindu wisdom more truly, I believe, in upholding action, renouncing only the clinging to the fruits of action, while the highest ideal of Buddhism is that of the Buddhas and Bodhisattvas who would continue in life to aid in its spiritual evolution. If we accept the world as an emanation or play of Brahman and truly aspire to conscious union with Him, then that union should include both His manifested and unmanifested aspects, both the active and the inactive, the eternal silence and the sound, a participation in the Lila with the fullness of spiritual consciousness.

The basis of the divine wisdom of India is to be found in the actual experience of her Rishis, verifiable to-day as in the past. What is most fundamental in that revelation is the teaching of the unity of all life. Even as Plato declared, the intention of unity is the beginning and end of philosophy. Everywhere and in everything is Brahman in his completeness, more closely related than man and his speech. He is the essence of our being. "Thou art That" is the highest teaching. The Upanishads declare that "He is the pure basic consciousness by the light of which everything shines." In these scriptures, He is again and again declared to be that absolute Bliss which is the beginning and end of the world. "That which one cannot think with the mind but by which they say the mind is made to think, know that alone to be the Brahman," is a description found in the *Kena Upanishad*.

It seems to me that this unity which we ascribe to the macrocosm is the most verifiable, undeniable experience of each of us, the microcosm. What is that of which I am more certain than anything else, and of which everything else which I experience is but a modification? Of course it is consciousness. Matter, atoms, rays, radiations and waves—it cannot be denied that in the last analysis these are mere figments of my imagination and even if they related to something outside of me, they are related only according to my very limited power of sense response. Not in the world outside of us are the precious light, sound, smell,

taste and touch which we know ; out there are only rays or something which the power of consciousness turns into that which we experience. The rays of the sun fall upon lower forms of life which can only respond to them with a sense of warmth, but our consciousness is so far awakened that light itself can rise in response. It is within our consciousness that the sun exists and shines, *there* are the million of light years, not outside us, man himself is the astronomer. Thus the Buddha said :—

Verily, I declare unto you, my friend, that within this very body, mortal though it be and only a fathom high, but conscious and endowed with mind, is the world, and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof.

Closer than hands or feet, back of

our consciousness is the infinite Brahman “by which the mind is made to think” ; in Him, and therefore within us, is all power, all knowledge, all bliss, and everything which ever was or ever will be. To gain union with that Brahman, our truest Self, is the goal of Yoga. To glimpse our unity with Brahman is to be aware of our immortality. The *Katha Upanishad* thus expresses it :

The self-existent pierced the openings of the senses so that they turn outwards ; therefore man looks outwards not inwards into himself ; some wise man, however, with his eyes closed and wishing for immortality, saw the self behind.

How this union with Brahman, and thereby an awareness of all life, is to be achieved, is the general message of the divine wisdom of India.

E. H. BREWSTER

The first of the above two articles values the things of this world ; the second is permeated by the atmosphere of other-worldliness. But matter and spirit are two poles of one Reality ; the connecting link between them is intelligence. In the article which follows the reader will find the Human Wisdom of India. It stresses the value of the Home where both the worlds meet.—Eds.

LOVE AND MARRIAGE IN ANCIENT INDIA

[Dewan Bahadur K. S. Ramaswami Sastri is the writer of that interesting and much commented upon article, *Lālitya* and *Nāgaraka*, which appeared in our issue of August 1936.—Eds.]

Whenever Oriental love is referred to there arises before modern minds a vision of *purdah* and love-philtres, of potions and charms, of amulets, of spells and incantations. But the real Oriental love is just like love the world over—a sweet and sudden evanescent vision of heaven on earth. Love in India has the elements of passion and of mystery that characterise love in the West. We can realise this from literature in Sanskrit and the Indian languages. My aim here is less to present a picture of Indian love and marriage down the centuries than to draw attention to certain aspects which we hardly see, partly because the scales have not fallen from our eyes and partly because, as so often happens, it is nearest to us.

Even J. J. Meyer whose *Sexual Life in Ancient India* exhibits in general more research than insight, says :—

Woman, above all as a loving wife and tender mother—woman, that is, in her most natural and fairest calling—has nowhere else found greater and more heartfelt appreciation ; in most literatures, indeed, far less.

Indian literature exalts marriage and chastity and requires a high standard of purity in men as well as women. Mr. Meyer says :—

Marriage, therefore, comes from the inspired seers, it is divine even if men fall behind it—a great and fine thought and of deep truth.

He speaks, however, of “sexual

union not from the fire of love but only during the *ritu*.” In India love always had its glow, though it was not a burning fire. Mr. Meyer is one of many who have not realised this.

Love in India is not wanting in that exaltation and joy which is assumed to be characteristic of Occidental love. I can cite passage after passage from Indian literature that parallel Occidental poems in glorification of love. We hear much about the loves of Menelaus and Helen, Æneas and Dido, Lancelot and Guinevere, Tristram and Isolt, Paolo and Francesca, Romeo and Juliet and other star-crossed lovers. It is a pity that we hear less about the loves of Pururavas and Urvasi, Nala and Damayanti, Satyavan and Savitri, Rama and Sita, Krishna and Radha, Udayana and Vasavadatta, Madhava and Malavika and others. Indian poets make legitimate love more beautiful and romantic than illicit love, but Indian lovers also feel the transfiguration of the universe by amatory passion. Pururavas says :—

I do not value so much the overlordship of the universe under one white umbrella and with the footstool shining with the gems of the diadems of prostrate kings as I do my being the servant of the flower-soft feet of my beloved Urvasi.

(*Vikramorvasiya*)

The following stanza in Bhanudatta's *Rasamanjati* reveals an

interesting aspect :—

The raising and withdrawing of the eyes of a pure and high-souled wife do not travel beyond the ends of the eyes and have no purpose beyond enkindling the love of her husband. Her smile travels not beyond her lips ; her words do not go beyond the ears of her lord ; her anger is but a rare guest and even if it arises in her breast it sinks again into her pure and loving heart.

There is a story in the *Mahābhārata* that long ago love had not risen above lust and that it was Svetaketu who introduced rectitude and refinement into sex-life. (*Ādi Parva*, chapter 128.) Āpastambha refers to him as a *rishi*. (*Dharma Sutras*, 1, 2, 5 and 6.) The seers who sang the relation of the human soul to the universal soul saw also the intimacies of interrelated human souls. It is a special trait of the Indian genius that pure spiritual personages expounded not only ethics and metaphysics (*dharma* and *moksha*) but also economics and erotics (*artha* and *kama*). Is it not better for a sage to deal with the latter rather than for a selfish or a sensual man to do so ?

It is assumed without basis that reverence for womanhood is a plant of Western growth that can never take root in Eastern soil, much less produce charming flowers or delicious fruits. Yet the treatment of women is the acid test of a nation's civilisation. A great ancient civilisation like that of India could not have been wanting in this primary quality. Reverence for womanhood may show itself in one way here and in another elsewhere. A cynic once said that in the West it takes the form of worship of the fair young woman. In the

East the reverence takes the form of the worship of the mother. Sir Thomas Munro, fair-minded observer, wrote :—

If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either luxury or convenience, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other, *and above all, a treatment of the female sex, full of confidence, respect and delicacy* are among the signs which denote a civilised people, the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between the two countries, I am convinced that this country [England] will gain by the import cargo.

It is generally thought that in India all marriages take place without an element of choice by the parties concerned and even before they arrive at the age of discretion. This is a wrong notion. The Gāndharva system of marriage was well known. Vatsyāyana says in his famous *Kāma Sutras* :—

The fruit of marriage is intense mutual affection. Therefore the Gāndharva form of marriage, as it is based on mutual love and is natural and is founded in joy and has no destructive preliminaries, is the best form of marriage.

This is stated also in the *Ādi Parva* of the *Mahābhārata*, chapter 73, verse 4 and chapter 172, 19. But it was recognised and taught that pre-puberty marriage has advantages which help the soul-life, though it is behind the post-puberty marriage so far as the immediate appreciation of elective affinity is concerned. It is significant that in all marriages the bridal pair are asked to look at the

star Arundhathi, because the ideal marital life is that of the Sage Vasishtha and his wife Arundhati, whether the marriage be before or after puberty.

Further, even in the case of the marriage of princes and noblemen, to whom the Gândharva form of marriage was allowed and among whom it was frequent, the parental voice had often a predominant influence. Indian works on individual and social ethics lay down that a young man must complete his education (*śrutavān*) and must be a celibate (*aviplutabrahmacharya*). When Prince Siddhārtha, who afterwards became the Buddha, sought the hand of Gopâ, her father Dandapâni, the Sâkya nobleman, said :—

Our family custom is that a girl should be given in marriage to one who is skilled in arts (*śilpajña*) and in arms (*yuddhajña*). How could I give my girl in marriage to a prince who is not an expert in arts and arms?

Prince Siddhārtha had to show that he excelled in both to win his suit. This is described beautifully in Sir Edwin Arnold's *The Light of Asia*.

Even in that form of Hindu marriage wherein love precedes, it was laid down that before the marriage there should be a proper cultivation of the mind leading to an ethical attitude towards life, and that after the marriage the man and the woman should have the *rishi* ideal before them in addition to a life of refinement and rapture. This was not all. In every form of marriage the primary desire is for noble children. A woman is

a bright ray from the divine, but must not men and women feel that children are far lovelier, nobler and purer and more divine than they? Men lose their bloom early in adult life owing to the fierce stress and strain of competition. They suffer an inevitable coarsening of their inner fibre owing to continuous hard knocks in life. Even women, who lead a more sheltered life—and nowadays even such shelter is gone—lose their bloom of form and feature owing to the desire to outshine others in dress and decoration, the desire for social leadership and other fierce desires. The professional, industrial and political life of modern times has dragged women nearly as much as men into the dusty, crowded, restless thoroughfares of life and quickened the pace of deflorescence. The world would be a dreary place but for children and flowers. A well-known Sanskrit stanza says that the bright fruits of the creeper-like beauty of womanhood are delight and offspring. (*Rati Putra Phalā Nārī*)

Indian marriages, however, did not have as their only objective the birth of children. It is true that Kalidasa describes the kings of the solar race as entering into the married state for the sake of children. He did so to emphasise the importance of that fruit of married life which is likely to be given a secondary place owing to natural love of immediate sense-delights. He desired to contrast the earlier kings of the solar race with King Agnimitra who trod the primrose path of dalliance and to whom women were the means of pleasing the appetite. Kalidasa knew

—who better?—that it is woman who brings into life the spirit of delight. But he never tired of saying that she brings into life something more than her own charm, namely a finer, a more divine flower of sweetness and purity in the shape of children.

Kalidasa, with his marvellous knowledge of the human heart, has stated another remarkable characteristic of love. The birth of a child, who claims a large portion of the love of each parent, does not lead to diminution of the parents' love for each other but, on the contrary, to its intensification and sublimation. He says in his *Raghuvamśa* (Canto 3, Verse 24):—

The love between them which, like that of the Chakrāvaka birds, was of a heart-entrancing character and led to their being wrapped up in each other became increased in relation to each other, though it was divided by their child.

The Indian leaders of thought stressed also another aspect of married life. It is the children that link up the generations. A son alone can offer oblations to the *manes* of departed ancestors. The pleasures of wedded life are no doubt sweet. But they must have an end. Nay, the joys of sex-life take their departure much earlier than life itself. It is the arrival of children that robs decay of its sting and death of its terror. It is the children that ensure the father and mother a place in the honoured group of ancestors.

There is yet another aspect of Indian love. In a beautiful stanza in the *Rāmāyana* Dharma is compared to a wife. It says that Dharma in

its stages of self-evolution begets Dharma (righteousness) and Artha (wealth) and Kāma (love) and is comparable to a loving and lovely woman with children. The simile is given because, as the commentator Govindaraja explains, a woman of a loving and obedient nature enables the performance of Dharma by taking part with her husband in discharging the obligations of life; she evokes his sense of joy (Kāma) by her beauty, and adds to his wealth by presenting him with children who work with their parents and add to the family property and prestige. The Hindu idea is that righteousness, wealth and joy are the triune gifts of woman to man. In fact the righteous Eros inspires woman with a desire to perform all the social duties without clipping the wings of delight. Kalidasa shows in his famous *Sakuntala* that even in the Gāndharva form of marriage, founded on mutual choice based on love, the glory and dignity of married life consist in the glad discharge of the duties of life by man and wife and in their leaving a noble son to carry on the family tradition and serve the people. The advice of the Sage Kanwa to his daughter Sakuntala before he sends her to meet her lord is famous. A well-known stanza says that the gem of all dramas is *Sakuntala*, the gem of *Sakuntala* is the fourth act, and the gem of that act is a quartette of stanzas one of which advises the bride to serve her elders, please her lord and be kind to her servants, and never to be proud or overbearing in her behaviour, and adds that such women are pets whereas others are pests.

The gifts of Eros are not different,

whether in a pre-puberty or a post-puberty marriage. The *Rāmāyana* relates that Rama and Sita were married when they were very young (*Bālām Bālyena Samprāptām*), and that Rama was all the fonder of his wife because she was his beloved father's choice for him. (*Prīyā to Seetha Rāmasya dūrāḥ pitrikritah iti.*) Though thus he married her when he and she were young and though there was no element of mutual choice or love at first sight, yet the joy of love came to them in abundant measure. Their hearts spoke to each other, and their mutual affection has led to Rama being called Sitarama and to their love becoming the standard of love for all time and in all climes.

Vatsyāyana refers also to courtship, which may surprise some, because in India to-day we find only the making of mutual presents by the elderly relations of the pair. Vatsyāyana's *Kāma-Sūtras* show refinements of courtship which may well be reintroduced into our social life. He says that a *bālā* (girl) should be wooed by sharing in her sports and a maiden by a display of skill in the fine arts. A lover should give his beloved the things that she fancies. The wooer must be faultlessly dressed. A clue is given to the lover as to whether his love is returned. If the maiden is unable to look him in the face, or looks at him with sidelong glances, he can infer that she likes him. It may be thought that the prevalence of the joint family system and the theoretical permission of polygamy in India are opposed to the

mutual bliss of lovers. But in well-conducted joint families, the reverence for the elders did not rob married bliss of its charm but intensified and purified it and prevented it from the corruptions of morbidity. Further, polygamy was the privilege of kings and nobles and hardly ever existed among the middle and lower classes. Even among kings there were refined and noble royal lovers like Aja and Rama. If among the middle or lower classes a second wife was married, it was generally at the instance of a first wife who was barren.

I may here mention the obsession of the Indian mind by astrology in the matter of marriages. It is not merely the stars that hold the destinies of lovers in their hands. Vatsyāyana refers to omens and oracular voices. (*Daivanimitta sakuna upasrutlisenam ānulomyena kanyām varayed dadyāchcha.*) An earlier Sage, Ghotakamukha, says that human choice alone should not decide a marriage and that supra-human tests should be used to ensure happiness, prosperity and longevity. In practice suprahuman tests have a subtle readiness to adapt themselves to human tests. There is a general appeal to Mandavya Rishi who emphasises the importance of mental satisfaction. Apastamba says that some sages hold that the golden rule is that one should marry a girl on whom both his heart and eyes are set. (*Yasyām manaschakshushoh nibandhah tasyām riddhih netharam ādriyeta iti ekē.*)

NEW BOOKS AND OLD

EASTERN RAYS ON THE WESTERN SKY

I.—RADHAKAMAL MUKERJEE ON ALBERT SCHWEITZER*

Every great religion has stood for a type of morality and a code of virtues. The ardent search for God becomes one with service to fellow-men so that the fullness of God's experience and the expansion of personality through goodness and love become identical.

Albert Schweitzer develops the distinction between Indian and European thought, in that the former stresses world and life negation as the latter is concerned with world and life affirmation. The author compares further and observes that the Indian world-view is monistic and mystical while that of the European is dualistic and doctrinaire.

Schweitzer's fundamental assumption is that the mysticism of identity cannot be ethical. *Brahmanic* mysticism, he tells us, has nothing to do with ethics. It is through and through supra-ethical. Many Western students of Indian philosophy from Deussen to Keith have misunderstood Upanishadic mysticism and characterised it as having little significance for ethical conduct, and the present author forms no exception.

The main doctrine of the Upanishads of *Tat Twam Asi*, i.e., man finds himself in all Beings and sees all Beings in himself, is not divested of ethical significance. As a matter of fact, all the Upanishads stress that the true fulfilment of the Self, by which it can identify itself with everything and everybody, can be reached by preferring the path of the Good to the path of the Pleasant, by banishment of all desire, and by perfect tranquillity of mind. We read in the *Brihadaranyaka* :—

One should live a life of peaceful self-control, of cessation from activity, of

patient suffering ; having collected himself, one sees the Self within himself ; evils cease to have any power over him, for he has overcome all evil ; sin ceases to torment him, for he has burnt all sin ; free from sin, free from impurity, free from doubt, he becomes properly entitled to the dignity of the Brahmana.

The idea that the world is meaningless or unreal, which the author attributes to the mysticism of identity, is foreign to the Upanishads where we find activism extolled, as in the following maxim from the *Isha-Upanishad* :—

Man should try to spend his life-span in the constant performance of actions.

Activism is prescribed, but attachment to acts is to be abjured. In the higher stage of contemplation man reaches beyond the boundaries of all relativities including good and bad, activity and inactivity. The Supreme Joy that is associated with the highest realisation of Truth is also the attainment of Goodness and Beauty. *Satyam*, *Sivam* and *Sundaram* are bound together in ineffable union. In the highest contemplation the ground of metaphysics, morality and mysticism is the same, and for the mystic the wealth of the world of the senses or of appearance is *not* destroyed, but becomes one branch of the vital tree of the profound spirit.

Similarly Buddhism accepted the disciplinary code of the four life-stages of Brahminism and stressed the *Silas* provided by the Noble Eightfold Path. Buddhism, though emphasising that this life on earth was full of sorrow because of desires, thus preached activism. The positive side of the Buddhist endeavour is represented by the eight paths—(1) Right views (free from superstition and

* *Indian Thought and Its Development*. By MRS. CHARLES E. B. RUSSELL. (Hodder and Stoughton, Ltd., London.)

delusion), (2) Right aspirations (high and worthy of the earnest, intelligent man), (3) Right speech (kindly, open, truthful), (4) Right conduct (peaceful, honest, pure), (5) Right Livelihood (bringing hurt or danger to no living thing), (6) Right effort (in self-training and self-control), (7) Right mindfulness (the active, watchful mind), (8) Right Rapture (in deep meditation on the realities of life).

Schweitzer regards Buddha as one of the greatest ethical men of genius ever bestowed upon the world, but finds his ethics incomplete. He argues that ethics can never derive from world and life negation. According to him the ethical premises the taking of interest in the welfare of beings that belong to this world, and this regard for terrestrial affairs points to world and life affirmation, however slight the tendency towards it may be. In the Eastern view morality originates from the need of fulfilment of the Self and in highest self-fulfilment the self becomes identified with the world and life and yet transcends them. In mysticism and monism compassion and love do not, therefore, as Schweitzer contends, subsist on the absolute difference of one's own ego from that of another. In fact, true mystical insight abolishes the difference between one's Self and another and identifies all love which the living being feels for the dear

ones, as love of the Self. Thus when Yajnavalkya pleaded to his dear wife Maitreyi that her love for her husband is merely the love for *Atman*, he preached a doctrine which combines with the principle of activism. Buddha's exaltation of compassion and love also flowed from a view of world phenomena similar to that of the Upanishads. In Mahayana Buddhism the Bodhisattva through a long and arduous course of discipline in all-abounding compassion and charity and the meditation of vacuity abolishes both Self and not-Self. Mahayana Buddhism identifies the world order as the home of the immortal, and posits the Buddha nature in all sentient, suffering creatures. It thus beautifully combines mysticism with ethics, the stimulating charity and sacrifice of the continental Buddhists and their experience of mystery in the world order and of beauty in the realm of nature through these long centuries.

India prefers to realise Morality in conduct, and Beauty and Joy in inner life through the sense of truth. The world and society are no alien things, they are parts of ourselves. The infinity of the Self includes them all. The Self alone is beyond all relativities and it is from the Self that emanates the true meaning of world and life, the substance of morality and the essence of beauty.

RADHAKAMAL MUKERJEE

II.—MAX PLOWMAN ON HARI PRASAD SHASTRI*

That the intuitional wisdom of the East and the scientific knowledge of the West should achieve a new and satisfying synthesis is perhaps the greatest of all the needs in a needy world to-day. How is it to be brought about? Will a book like this help? And if so, how much? Unfortunately, the ordinary scientific mind of the West seems to acquire, by its training, a very glib tolerance of Eastern thought. Indeed, the heart of the difference between the methods of

approach to truth lies in the fact that what is sought is different *in kind*. It is insufficient to say that the Westerner is consumed with pride of intellect, as he so often seems to his Eastern brother; just as it is mere caricature to regard the Easterner as satisfied with the contemplation of his own navel. Each, in fact, is seeking truth of a kind; but the important thing for each to realise is that the kind of truth sought by the other is different from his own. In a

* *Wisdom From The East*. By HARI PRASAD SHASTRI, formerly Professor of Philosophy at St. Chong's College, Shanghai. (Frederick Muller, Ltd., London. 5s.)

word, intuitional truth differs from scientific truth, and what we want is the clearest possible discrimination between them in order that their perfect essential similarity may become manifest.

On the one hand, surely it is time Science acknowledged the value of intuition as absolute. That I feel such and such a thing, is a fact, absolute and immutable, and remains a fact, absolute and immutable as the stars, though every psychologist in Europe should know what I feel to be the expression of fantasy. This fact—that I now feel something—is indisputable, even though I may feel the opposite in another moment. Therefore this fact must be acknowledged and included in any scientific comprehension of the Universe; and the acknowledgment of the validity of such a fact is the acknowledgment of Intuition by Science as a valid quantity.

On the other hand, it cannot be immaterial to any mind that any fact concerning the exterior world should enter that mind. However profound the intuitional wisdom, the facts of science are of profound importance to it; for these facts are real to our mortal lives and capable of so transforming our environment that the activities of our lives may be vastly changed by them, and not at all necessarily changed for the worse. Indeed, it were a kind of spiritual indolence and perverse atavism that would permit the wisest of Eastern sages to ignore the facts of science on the ground that wisdom has been revealed and that the wisdom which satisfied the God-realising sages of the past was sufficient for all time. For we act in Time, even though we only truly live through the realisation of Eternity; and if "Eternity is in love with the productions of Time" it is not merely our privilege, but our duty, to experience the progress of Time through the increase of scientific knowledge, and thus equip ourselves for the task of increasing the joy of Eternity. That is surely the meaning of Jesus's parable of the Talents. The interior needs to have perpetual currency with the exterior if

it is not to become static, sterile and moribund. And again, the exterior needs the perpetual re-animation of the interior if it is not to become a meaningless desert of intellectual abstraction.

Professor Shastri in a collection of lectures to students upon the teachings of the Upanishads, has made it his business to answer in the simplest terms the most fundamental questions. The book makes delightful reading, for within its scope the author moves at ease among concepts that have long baffled men and still continue to baffle them. It is a book to be commended to those to whom it is dedicated: "To all enquirers of Spiritual Truth in the East and West." Simple minds perplexed by Western theology will find any amount of helpful clarification in Professor Shastri's frank exposition: to such it will prove of real value. But I doubt if the writer has done what is really required: in fact, I think that instead of separating the intuitional from the scientific, he confuses them; and as illustration of my complaint, I quote the following:—

The Rishis say, "From This (Absolute) the world was born." Now, how was it born? To find out the true meaning of one verse of the Vedas and to understand it we have to refer to many verses. It came into existence in the same manner that God by means of his thought projected the sun, moon and universe, in the beginning of this Kalpa or great life-period of our solar system. Now, the existence of a life-period shows that creation did not take place in its entirety at one time; but as by the systoles and diastoles of the heart the blood goes first to the left ventricle and then to the right ventricle, so creation is projected out of God, and when projected survives for some millions and billions of years. Then slowly it is re-absorbed and followed by a period of seeming inactivity in which God (Absolute) alone remains, sunk in His almighty majesty and splendour for aeons and aeons, until for some inexplicable reason another creation is projected forth.

Inexplicable reasons are not, of course, worth presenting to anybody. Still, we can accept the statement as valid analogy. It accords with William Blake's last words in his "Jerusalem":—

All Human Forms identified, even Tree,
Metal, Earth & Stone: all

Human Forms identified, living, going forth and returning wearied

Into the Planetary lives of Years, Months, Days & Hours : reposing.

And then Awakening in his Bosom in the Life of Immortality.

Yet I doubt very much the wisdom and efficacy of such a statement as Professor Shastri's. The process he is describing can only be truly understood after a long period of interior spiritual gestation. To present it as elementary factual knowledge seems to me to be an attempt to invert the order of true

growth in wisdom.

That, in fact, is my criticism of the book as a whole. It presents the sum of spiritual experience almost with the ease and finality of a ready-reckoner. That may be very misleading ; for spiritual truth needs spiritual experience in which to discover its roots, and it is insufficient to present the flower with but little suggestion of the infinite travail by which the roots of spiritual truth were formed, and by which alone they can be formed.

MAX PLOWMAN

Work and Rhythm—Food and Fatigue. By E. ROLAND WILLIAMS. (George Allen and Unwin, Ltd., London. 2s.)

Two things stand out in this book. First, the value of the unification of knowledge as instanced by the author's interest in "Bionomics," the relationship between Biology and Economics. Secondly, his recognition of rhythm, or periodicity, as one of the fundamentals of life. Students of *The Secret Doctrine* will welcome this presentation of its second Fundamental Proposition. Examples are given of its action in the bodily organism, and of its application in the more natural society of the past. Our industrial civilisation has lost the rhythm of old-time labour ; but as an unconscious adaptation to the stress and fatigue caused by loss of rhythm through overproduction, it has changed its nutritional ways. There is an increased use of stimulants and "refreshers," tea, coffee, alcohol, etc., to postpone or offset the effects of fatigue. There is a greater use of carbohydrates, the "restorative" foods, which are easily utilised "fuels," sugar being the most important. There is the instinctive attempt to combat fatigue by speeding up the cycle of meal times, *i.e.*, smaller and more frequent meals.

To our complex and exacting environment may be due "a 'subconscious'

drain upon tissue resources in the form of 'tension'—a habitual increase of muscular 'tone' " which changes the rate at which the stomach empties itself. Emotional stress, hurry and anxiety upset the rate of emptying, and also the amount of acid secreted by the digestive glands. Too rapid a rate together with an excessive amount of acid may cause the latter to digest the stomach lining, if no food be present to work on. Fewer, smaller meals are therefore a palliative. Must we always force the pace on all sides, can we not return to simpler, slower, more natural rhythms? Despite however the armament fever and the tendency to depend on dietetic stimulants there are signs of a growing desire for the true antidote to fatigue, found in rest, rhythm and natural living.

So far the book is intensely interesting but it lacks one chapter. It offers no suggestions how to apply rhythm to-day, how to gain and maintain, even in the midst of turmoil, the equal-mindedness that keeps the balance in the body's rhythm. That equipoise comes from Self-knowledge, and therefore Theosophy adds to its fundamental proposition of the periodicity of life, two others, for all three are needed to show the meaning and the right use that should be made of life. Let us hope for a second, enlarged, edition of this little book.

W. E. WHITEMAN

The Human Soul in the Myths of Plato. By THE EDITORS OF THE SHRINE OF WISDOM. (The Shrine of Wisdom, London. 3s.)

A famous Orientalist once called mythology "a disease of language which springs up at a peculiar stage of human culture." But as the authors of this book point out, "all great religions and philosophies have made use of myth and allegory for veiling, and at the same time revealing to those who have eyes to see, their profoundest truths." This is because "the soul's intuitive faculty responds immediately to the mystical truth expressed in a myth, and even when the reasoning mind cannot explain and analyse the aspects of truth which are presented, yet the soul feels them to be true because the wonder and beauty of these ancient myths and fables touches the very depths of her being."

Plato, "one of the greatest masters of the art of myth-making...deliberately employs myth and allegory in his dialogues for imparting the knowledge of the deeper mysteries of life." He describes how the human soul, "self-motive, uncreate, beginningless, and immortal," suffers disturbance by her descent into

generation, which so obscures her vision of truth that, instead of seeing realities she sees only the appearances of things.

It is only by proceeding, in a mystical sense, from the ONE that she can become fully self-gnostic and self-conscious, can come to know her relation to the One and to the All, and can take her true place in the fulfilment of the Great Purpose by lifting up nature to super-nature through the processes of art, in its real and widest sense.

Any implication of fatalism or determinism in connection with the soul is disclaimed. "In a mystical sense both Necessity and the Fates are within the soul, for she makes her own joy and her own sorrow, forges her own fetters, and breaks them again when she attains to liberation from the bondage of matter."

This version of the nature of the soul, its evolution and its destiny, is but an echo of the ancient Wisdom-Religion of which Pythagoras and Plato were the earliest expounders in the Western world. In this book, small in size but rich in quality, the editors have made indeed a worthy offering at the Shrine of Wisdom.

N. K.

The Early Buddhist Theory of Man Perfected: A Study of the Arahan. By I. B. HORNER. (Williams and Norgate, Ltd., London. 12s. 6d.)

The author distinguishes two phases of early Buddhism, the teaching of Gotama and the teaching of Monastic Buddhism. Although the two phases cannot be kept very clearly apart, since the earliest texts are largely fruits of monkish labours two centuries after Gotama, Miss Horner finds evidence for the view that the concept of the *arahān* changed as time went on and became more rigid in the hands of Monastic Buddhism.

She is quite right in the view that original Buddhism did not deny the existence of the self and that the *arahān* concept is "a vindication of the rights of *attā*, the self." *Nibbāna* did not mean extinction of the self, but waning of

wrong states of mind which lead to rebirths. The word for *nibbāna* was deathlessness or *amata*. It was under Monastic Buddhism that this waning came to be understood more comprehensively as the waning of the stuff of existence, and the doctrine of *anattā* or not-self came to occupy a more prominent place in Buddhist thought. In fact, *nibbāna* came to mean the waning of the self. But while Miss Horner is quite right in this distinction, she goes too far when she argues that for original Sākya *arahatta* was not something finished, the end of a process, but that it implied "an infinite going...an infinite improvement, enrichment, and development of the self." None of the reasons she gives for this appear to us at all convicting. Some of the reasons interspersed through the book may be summarised and refuted *seriatim* :—

(1) Gotama made an advance upon Upanishadic philosophy by emphasising *becoming*. Man was not God-like but he could *become* God-like. This becoming implied that there was to be no static being. The original idea is that of "a process, dynamic and unending, of a man continually going beyond what he is at present."

(2) "*Pāra* (beyond) as an attribute of changelessness is in direct opposition to the Buddhist view that everything, including man, is in a state of continual flux."

(3) "For Sākya, the arahān as man perfected was not *nibbānagata*, gone to *nibbāna* : his bourn, his destiny, his *gati* (going) was as unrevealed as is the course of birds in the air." The implication is that the goal cannot be reached in this life and that it is infinite in scope.

(4) There was for Gotama no horror of rebirths or of becoming. The view was held that "life upon this earth was but an opportunity, as one of many lives, for so becoming as ultimately to achieve perfection." Arahanship here and now is the offspring of Monastic Buddhism.

(1) We can make allowance for Miss Horner's predilection in favour of becoming. That is her personal view. But all the ancient systems of Indian thought, Buddhism included, agree that the goal of human effort must be *final release*, and that this is possible here and now. Our human existence carries that privilege, and the ultimate goal can be attained if we are sufficiently earnest. The author herself admits : "For Gotama, if a man followed the training, if his will was set towards the highest Good, if it had been so set for many life-spans, then he could become here and now an arahān." The notion of an endless progress, the notion of a goal that constantly recedes as it is approached, and the notion of a crossing to the beyond where the crossing is "ever prolonging" is foreign to all schools of Indian thought, no less than to all rational thinking.

(2) The contention that there is a direct opposition between *pāra* under-

stood as an attribute of changelessness and the Buddhist view of reality as continual flux would render quite meaningless any theory of man perfected. Monastic Buddhism did not think so. And the reason is plain. Perfection may be conceived as consistent with the continued existence of the self or it may not be so conceived. It may imply the spiritual well-being, security and deathlessness of the self ; and it may equally imply the dissolution of the self. In either case, it was thought beyond doubt that the flux should be capable of being arrested or ended so far as man's own destiny is concerned. There must be a condition of being when the individual is finally released from the cycle of birth and death. This alone is the justification for regarding Buddhism as a religious system and not merely as a philosophical theory acceptable to the intellect.

(3) Miss Horner herself has provided in another part of the book an answer to this objection. Gotama was silent about the ultimate destiny of arahāns, because arahanship was regarded by him as its own reward or as the goal itself. He was not unaware of the goal. He avoided mere speculative questions and revealed only those things which he considered "would be to the profit of the Order, or would constitute the rudiments of the good life or conduce to *nibbāna*." There is no suggestion anywhere that he regarded the goal either as infinite or as incapable of being achieved here and now. If it *could not* be achieved here and now is there any certainty that it would *ever* be achieved ?

(4) Gotama, more perhaps than other religious teachers of India, regarded life as full of misery, and release from birth and death as our highest goal. Becoming was not considered by him as an opportunity for indefinite advancement of the soul to an unknown destination, but as an evil to be rid of. Indeed, the full consummation was supposed to require "a process of very long duration" and consistent effort for many lives, but the whole arahān theory was undoubtedly "based on the belief in the perfectibility of man

here and now." The formulæ which describe arahanship clearly indicate that cessation of becoming is the very essence of it. "Destroyed is rebirth," "this is my last birth, there is no further becoming for me," etc.

The book is interesting, but there is no doubt that the author has approached the subject with a Western bias. Her attitude is brought out by the following statement :—

Origin and Early History of Saivism in South India. By C. V. NARAYANA AYYAR. (Madras University Historical Series No. 6, 1936. Rs. 5 or 10s.)

This book is the result of investigations carried on by the author as Research Fellow of the Madras University between January 1928 and June 1929 under the guidance of Dr. S. Krishnaswami Aiyangar. Unfortunately, when the research was made sufficient was not known about the Mohenjo-Daro civilisation. Accordingly the book is based on the old pre-supposition that Hinduism owes its origin primarily to Aryan and Sanskrit sources. The studies now going on in regard to the Mohenjo-Daro civilisation promise to revolutionise this view, and it may well be that treatises such as the one under consideration will have to be rewritten to trace the origin of Saivism as well as other forms of Hinduism to earlier non-Aryan, and possibly Dravidian, sources.

The book suffers not only from this basic defect but also from the fact that very little material is as yet forthcoming for a historical study of Saivism. Much of the evidence the author produces for the earlier part of his work is internal, i.e., based on a study of the texts themselves, and when it is remembered that the texts were often interpolated by later writers and inextricably mixed up with myths and legends, one is left in doubt about the certainty of this method leading to sure conclusions. It must at the same time be admitted that this method appears at the present time to be the

We of to-day either do not believe in the chain of rebirth, or if we do, are not so much afraid of it (since we regard it as a field for progress and development towards something better than we are now, rather than as an unbearable burden).

She may be right according to her lights. But this is not Buddhism original or later. It is a sentiment which no important Indian system of religious thought will endorse.

G. R. MALKANI

only one possible in this sphere, and the author has done service in collecting together whatever data he could.

Saivism is here traced to the Rudra worship of the Vedas. According to our author this storm-god was not only fearful and destructive, as generally believed, but also good and benevolent. At the time of the Brāhmaṇas, Rudra assumed a terrible aspect as the punisher of those who failed to perform rituals according to prescribed rules, and during the period of the Upaniṣads with the rise of the view that the Spirit of the Universe (Brahman) was one with the Spirit (Ātman) within the individual, belief in gods was held to be not necessary except among the religious, some of whom raised Rudra to the status of the Supreme God. In the *Mahābhārata*, Saivism developed side by side with its rival Vaiṣṇavism as a *bhakti* cult, each with its own special votaries who had not yet developed any hostility for each other. Indeed some were so tolerant at this time as to hold that Śiva and Viṣṇu were but two different names for the same Supreme Being.

Saivism of the type found in the *Mahābhārata* was prevalent, according to our author, even in the southernmost corners of the country, as the earliest Tamil literature amply testifies, and the author confesses that it is fruitless to ask when these ideas came into the southern country, "for the truth seems to be that there is no evidence of a time antecedent to their coming (p. 107)." At the same time the conventional view that Saivism did come to the south from the north

is maintained. If it so came, as it might have, one would expect to be told what the religion of the south was prior to this, and how it influenced Śaivism as Śaivism influenced it. Till research is carried on in this very interesting and important field, no account of Śaivism in the South can be regarded as adequate.

A certain amount of dissatisfaction is apt to be felt because no light is thrown also upon other gaps in our knowledge of the early history of Śaivism—how, e.g., Rudraism developed into Śaivism. The only efforts made to link up the two is by dubious etymology, where we are informed that *rud* from which the name Rudra may have been derived means “suffering” which this god drives away ; and *śo* from which Śiva is said to be derived means “attenuate” or “make thin,” and as both gods were conceived of as driving away suffering or sin, they were identified. The conclusion is far from convincing for there were also other gods who were thought to drive away evil. Another development of Rudraism is that associated with the conception of Paśupati which figures very prominently in later Śaiva philosophy. Paśupati means “Lord of cattle,” and it may well be that the worship of the storm god, Rudra, here came in contact with a pastoral religion which it assimilated or which assimilated it. But no attempt is made to face this problem.

The author is more in his element when he has material ready for his investigation, as in the second half of the book where he deals with the Śaiva Nāyanārs from the works ascribed to them, gives an account of the contents of the *Tirumandiram*, and fixes the date of the Nāyanārs as follows :—Manikka-vāṣagar 660-692, Sambandar 644-660,

Appar 600-681, and Sundarar for 18 years between 1710 and 1735. This part of the book will be of interest chiefly to scholars in this field.

There are a few interesting suggestions made by the author. One is that the Śiva līṅgam is only a concrete emblem of the invisible Spirit and never was the phallus. A chapter is devoted to a discussion of this important question and it is sought to show both by texts as well as by the shape of the līṅgas in temples that the līṅga in Śaivism has no phallic significance or origin. From the fact that every Śiva temple even to-day regards a tree as the *kṣētra vṛkṣa* or the temple tree, it might be concluded that these trees were sacred in themselves and worshipped. As against this our author suggests that the tree provided shade for those who worshipped at the shrine in days when there were no temples, and thus they came to be inseparably associated with the Deity and only so regarded as sacred. Another suggestion which does not appear so acceptable is in regard to Śiva dancing amongst corpses in cemeteries. He says in this connection that some people are moved to worship when they are faced with repulsive forms. If the terrible forms of some gods and goddesses are worshipped it is not, one is inclined to think, because they are repulsive, but because they strike the worshipper with fear and awe.

Very little has as yet been written on the subjects dealt with in this book. It is a pioneer undertaking and therefore necessarily difficult of accomplishment. The author is to be congratulated on his work which we are confident will stimulate further enquiry and lead to fuller knowledge of the early history of one of the greatest living sects of Hinduism.

BHARATAN KUMARAPPA

The Measure of Life : An Introduction to the Scientific Study of Astrology. By RAYMOND HARRISON. (Stanley Nott, Ltd., London. 10s. 6d.)

Addressed to "the sceptical not to the credulous," Raymond Harrison's volume "contains a fairly correct and popular account of the principles regulating the predictive branch of Astrology and their practical application. The first ten chapters are devoted to a description of preliminaries such as the nature and characteristics of planets, etc. The remaining ten forming the latter half of the work deal with the relation between planetary combinations, aspects, ownerships, and the values and possessions of life, like health, family, profession, prosperity, adversity; the concluding chapter explains the "Philosophy of Astrology."

Indians unsophisticated in Occidental influences have always accepted the value and validity of Astrology, and if his book is to them a case of *porter de l'eau à la rivière*, Mr. Harrison should not regard them as unsympathetic or uncharitable. Time was when in India astrological experts could predict the occurrence of daily events, but now, astrology has fallen on evil days owing to the existence of quacks. Still there is the extensive mass of literature awaiting scientific examination, with which, however, Mr. Harrison's acquaintance does not seem to be intimate or even adequate.

It is positively misleading to say "Mars...being natural lord of the 1st and 8th houses in every map" (p. 81), as the lordship is restricted to those signs of the Zodiac, and unless Aries were also the ascendant at birth (*Lagna*) such a description would be inaccurate and incorrect. In an atmosphere of profundity, it sounds highly artificial and incorrect to be told that "a person is said to be born *in a sign* when the sun is placed there at birth, and to be born *under a sign* when that sign is rising." (p. 83.—italics mine). The fact is that there are *three* supremely significant standpoints from which a chart or

horoscope has to be examined. Calculations have to be made starting from the *Lagna*, or *Janma-Lagna* (*ascendant*), secondly, from the *Chandra-Lagna* (sign occupied by the moon), and *Surya-Lagna* (that occupied by the Sun). The difference between "to be born in a sign" and "to be born under a sign" is just that between Tweedledum and Tweedledee. Such expressions show that Mr. Harrison's grasp over Indian Astrology is not firm.

Notwithstanding modern attempts to bring together East and West, in most life-values, and life-patterns the two are standing decidedly apart to-day. Should East be East and West West in astrology? In the concluding chapter Mr. Harrison argues that "life has a meaning and that there is a rational explanation" of things. This argument is too airy. But when he observes that "a star many millions of miles away may be of more importance to us personally than say some person with whom we are in actual contact," he grows amusing; and when he shirks answering a definite question whether Mr. Brown was fated to die as the result of a taxi accident, he is becoming comic. Let me answer in terms of Indian Astrology. *Planets and planetary positions and combinations at birth just indicate the life to be lived*, that is, the outcome of previous actions done in previous existences. It is a grievous error to suppose that Planets drive one to success or failure. In *Laghu-Jataka*, Varahamihira says: "Yadupachitam-anya-janmani ... tasya-karmanah-prap-tim-vyanjayati-sastramet" (*i.e.*, Astrology indicates what has been earned in earlier lives to be lived in subsequent existence). The thermometer *indicates* fever, but does not create it. I am unable to understand Mr. Harrison's "free-will, limited of course, and conditioned by its environment (p.288)." In using that delightful "of course," Mr. Harrison gives his whole case away. Yet, I admit he has written a readable Introduction to a difficult science.

CORRESPONDENCE

CENSORSHIP AND THE B.B.C.

The question of literary censorship has again stirred in its secular sleep, awakened by the cheerful harkaway of Mr. James Douglas in a contemporary journal. Once again that John Peel among moralists has aroused a reputed fox from his lair in the morning editions, and once more the hunt—a little less unanimous than of old—are galloping after his view-halloo. (All fox-hunting terms here used are at once strictly copy-right and inaccurate!)

We need not perhaps linger too long over this particular chase. Let us wish Mr. Douglas good sport, plenty of capping-fees and a satisfactory kill. After which the victim may be thrown to the hounds, and we trotting home peaceably after a good run may have leisure to ponder the problem of blood-sport in literature or stated in terms of its immediate application, "Should there be a literary censorship for broadcasting?"

That the B.B.C. must exercise some discrimination both in the literature which it broadcasts and to which it calls attention, is obvious. The responsibilities cast upon the Corporation by its vast public are such that it must weigh its words, as an alternative to the painful process of continually swallowing them. Some choice is, therefore, inevitable. The question is upon what principles shall that choice depend?

It has always been the contention of a certain school of writers that there is no connection between ethics and art. Another has maintained that art and morality are two facets of one truth, as witness the pictures of the Renaissance. Again, there are those who hold propaganda in literature is the ghost without Hamlet. To these purists are opposed a prominent contemporary school who believe that art which does not express a Communist doctrine is

merely roming aimlessly while the fiddle burns.

Ought the B.B.C. then to insist on complete freedom of moral, or amoral expression, or ought they, on the contrary, to apply some moral standard, such as, for example, is upheld by the Censor of Plays, of whom it was observed,

C is the Censor. He keeps the stage clean

By ruling out God and the Crown as obscene.

Or again, leaving morality to look after itself, are the B.B.C. required to supervise, or alternatively to ignore, the political character of any given literary effort? Ought they, for example, to encourage Mr. Stephen Spender to become a second and more bigoted M. Malraux, or ought they sternly to send him back to the schoolroom to acquire the rudiments of political economy and of political intelligence?

This, like most of the problems which confront the B.B.C., is because of the material in which the Corporation work, so novel that the past affords little guidance. Yet, as the elder sister in *Cranford* often and justly observed, "experientia does it." We may still learn something from previous attempts to restrain freedom of expression on either moral or political grounds.

As to the former ground, it should be remembered that something like complete prohibition of literary alcohol existed during the Protectorate. This was succeeded by a debauch in the Restoration. To be decent in the days of Vanbrugh and Farquhar was not merely to be dull, but to be dangerous. As well admit yourself a Roundhead at once as describe an upright man or a virtuous one. This roaring licence wore itself out with the prunes and prisms of the eighteenth century. Observe,

though, that no sumptuary legislation enforced a stricter code. England had quite simply become tired of undiluted smut. The huge blue pencil of public boredom quietly eliminated pornography.

To this succeeded again without statutory enactment, except that contained in the vague and little understood provisions against blasphemy and obscenity, the Victorian era of Pharisaical prudery. No love, except what was lawful, was recognized. Sinners, even by seduction, such as Little Emily in *David Copperfield*, fled wailing into the night, accepting the prevalent view that to be seduced was worse than a crime; it was the last act of a melodrama. All unmarried persons were virgins, and children, it might be assumed, there being no overt evidence to the contrary, were autochthonously born in the absence of both their parents from home.

This fundamental change was, let it be repeated, effected and controlled by no other censorship than that instituted by public taste. That such a state of affairs could have existed at all is almost incredible and that it should have lasted for the best part of a century is as near to being proof, as is needed, that repression may safely be left to the general conscience.

It is true that George Moore heralded a revulsion of a marked and even violent nature. Nor can we be sure that the swing has reached its limit. Still the young—and those who seek to propitiate them—write as though the sex-life of contemporary England would set the least conscientious hen in the farmyard clucking with shame. If,

however, we are honest, we shall find that we are beginning to be fatigued by so much vice and so little sense. We begin to long for a couple shamelessly (and happily) living in open monogamy. We are even driven to turn the sugar-sweet pages of *Winnie the Pooh* as an antidote. Inexorably, after another Restoration orgy, the pendulum is swinging back.

Cannot the B.B.C., therefore, permit the wretched thing to take its course? It is suggested that for two valid reasons it both can and should. In the first place it is not a publisher and, therefore, escapes the difficulty of deciding whether a book such as, say, *Ulysses* should or should not be given to the world. Indeed, unless two or three days could be devoted to its broadcasting this Leviathan would defy them. The second reason is that good art and bad morals cannot live together. Beauty dwells with kindness, as Shakespeare observed, and deliberate ugliness, or savagery, automatically fails as literary expression.

Obviously a thousand voices will be raised to refute so controversial a platitude. What is bad morals, they will ask, and what is beauty, they will continue? As to that the answer to those in their vicious circle is that bad morals are bad art and that the proof of the pudding is in the eating of it. By which is meant that if the B.B.C. will continue to judge literature and art on their merits as such they need not censor either morals or politics. That will be a problem of which they will increasingly find, they can say, "Solvitur somnambulando."

London.

HUMBERT WOLFE

ENDS AND SAYINGS

AGELESS WISDOM

Man is a king, dethroned, and cast out from his kingdom ; in chains and in a dungeon.

Man is a cave-dweller though he calls his cavern the world.

Man is a gnome, condemned to forced toils, in the kingdom of darkness.

Man cries aloud in desolation, a poor captive beating his life out against the bars.

Then quietness falls on the struggler's soul ; he learns that the prize may be his, as soon as the price is paid ; and he learns that the price is himself.

There is that which is sweeter than melody, and more joyful than joy.

What is that treasure that lies within ?

Two oracles there are, graved in the shrine of the heart :—The first, Thou, Man, art the heir to fulness of life. The second, No life that is bounded can ever satisfy the soul.

The heart of a beggar will not be content with half the universe ; he is not born to a part, but to the whole.

The door may be opened in life ; it may be opened by death : but there is a death which will not open the door.

He who would drink the essence must dare to possess it pure ; must willingly throw aside the dust-covered treasures of earth that harboured its flavour before.

The first strong day of power repays in full the weakness of ages.

All the air resounds with the Presence of the Great Spirit.

All mortals shrink into echoes—faint, distorted, jarring. But listen beyond the echoes to the singing souls—the immortals are no other than the mortals themselves : to-day in promise, hereafter in consciousness and life.

These Divinities have universal aims ; when the silence falls upon us, we can hear Their Voices, pointing out the Path which transforms the body of earth into the Body of Light.

Our Divinities cast the Light on the Path for us and as It grows we see the Light of the Lords of Light.

On that day the august Company of Watchers, Strangers ever to earthly company, shall take for us the place of the poor actors who now usurp the stage.

The grain of incense will fall into the Flame of Wisdom and the sacrificial fragrance will live—the Immortal will become MAN.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

MAY 1937

No. 5

THE OMNIPRESENT SPIRIT

The materialist is unconscious of the transcendental side of his own being. The spiritualist is unaware of the substantial nature of his own soul. Each can maintain his position only by shutting eyes and ears to the testimony of his brother. Half-truths *are* fatal—to the convinced believer as to the convinced sceptic. Nature, essentially a Unity, appears hostile to the faith of the one, the calculations of the other, because inevitably upsetting them both.

The greatest, and the still unsolved problem of all alike, is the physical and substantial nature of Life itself. By a most strange paradox the materialist is, in this respect, a genuine spiritualist, for the whole trend of our modern science has been a denial of the *independent* nature of Life—whose presence it has to admit, yet whose origin it cannot account for, whose destination it cannot explain. How could it, on the assumed basis of *objective* Reality?

The counterpart of this paradox is easily seen in all popular religions and the theologies on which they repose. The spiritualism of them all is grossly materialistic. All are, practically and actually, intensely anthropomorphic and egocentric, unable to conceive of Gods or Saviours, Heroes or Demi-gods, with any concern other than human. That all Nature is *both* spiritual and material, *both* subjective and objective, is beyond their sphere of vision. That this is a living Universe, an *honest* Universe, never enters their heads. How could it on the assumed basis of *subjective* Reality?

The fundamentally opposite assumptions of the reality of either the objective or the subjective universe are equally dishonest because equally exclusive of the Omnipresent Spirit.

The philosophies of materialism, modern as well as ancient, persist in regarding Reality as *within* space, time, and causality. They deal only

with the phenomenal, yet would have the hardihood to speculate and reason upon the noumenal. This is the very essence of intellectual dishonesty.

Despite their assumed revelations, theology and popular superstition are everywhere found imprisoning their God and Gods within the narrow confines of their own human and earthly interests, passions and desires. This deified unconscious selfishness is the last word in moral dishonesty.

The civilizations built up on the foundation of materialism, the religions erected on the foundation of spiritualism, are alike transitory—as perishable as “human nature” itself. The dying words of Gautama Buddha to his mourning disciples are a protest against both religion and science, against both materialism and spiritualism: “All compounds are perishable.” “Human nature” is a compound of true and false, of good and evil. How, then, outside of miracle, could it persist any more than the body in which it is housed? Whenever the Ego, the Soul, the Self which is *man*, identifies its own being with the one or the other, with object or with subject of contemplation, by that act and fact it loses true consciousness of its own individuality.

Conscious immortality is as necessarily contingent as is conscious mortality. The latter is the inevitable sequence of Self-identification with body or mind, both of which are compounds. The former is contingent upon *Self*-perception and *Self*-realization independent of body but not of Matter or Substance, independent of ideas, or forms of

thought, but not of Spirit. In short, the “annihilation” of the materialist, equally with the “personal immortality” of the spiritualist, is a dream, a mirage, a phantasm of the human mind—unless the basic nature of the Universe is miracle, not law. In which case, what is the use, either of knowledge or of faith, of reason or of revelation? Reduced to terms, neither materialism nor spiritualism *can* be honest, for despite their professions they both incessantly reason, plan, act, with knowledge and with faith.

Unity in the midst of Duality, the manifested in the midst of the unmanifested, the Identity in the midst of both subject and object of perception—this is the Pythagorean Triad which animates Gods, Heroes, and Men along with the rest of Nature in the vast inclusive Original. Upon this conception of “three in One and the One in the three” is based all the philosophy of Plato. His pupil, Aristotle, seizing only the corpses of Plato’s words, embalmed them as his own concepts of “privation, form, and matter.” This “holy Trinity” of materialism lay dormant during the long centuries of the rise of the forms of spiritualism now lumped artificially together as Christianity—until the Renaissance was well under way. Then Lord Bacon, rifling the sanctuary of the dead, laid hold of this mummy and, re-dressing it like a skeleton at the feast, to his own honour and dishonour, thus earned the epitaph, “the wisest, brightest, meanest of mankind.” Modern materialism is but a recrudescence, a transmigration

from pre- to post-Christian re-embodiment. Newton's famous "three laws of motion" are nothing else than a presentation of the mechanical application of the Pythagorean Triad to all objective phenomena, and are but a rebirth of Archimedes's principle of the lever. The "three hypostases of the Deity" in the theologies of the Christian Church Fathers are the psychic counterpart of the same materialization.

The same basic principles lie in the far background of all theologies. The Hindu Trimurti, the Christian Trinity, are but apotheoses of "human nature." Thus, whether as to religion or science, the descent from the transcendental to the concrete, from the region of ideals to the grossest mental idols, can be clearly traced by any one disposed to "begin at the beginning" of the workings of human consciousness on the materials provided by Nature and by Revelation alike. None of the countless minds given over to what passes as philosophy, religion, and science—none of these has been able to divorce itself from the purely empirical point of view. It is well known that the range of human physical existence is extremely narrow. A few degrees in temperature from normal, up or down, and disease, delirium or coma ensues. A few more, and dissolution of the compound results. Human mentality in general exists within a psychic range as narrow as physiological limits. It could not be otherwise so long as mind and body are swaddled in the merely personal perspective of both.

The psychology of the common self-consciousness of Gods, Heroes, and Men, the identity of the powers inherent in all alike, the sameness of the matter with which all are clothed and in, on, and through which all perform their respective cycles of activity—all this stupendous background is ignored. The laboratories of science, the seminaries of religion, the educational halls of the common people are all alike founded on the notion of ineradicable separateness as the root and container of all things. With such a basis, the scientist inevitably sees only opposing forces, only antagonistic states of a multiplicity of compounds, and back of these a horde of "elements."

The deity of materialism is the God of Power, and hence modern science has been directed to the *conquest* of Nature—not to understanding the cosmic Life everywhere active before glazed eyes which perceive only "forces" and naught of the Intelligence within and behind every minutest change. The most hopeful and inspiring sign in this field of human research is the number of first-rate scientists who are venturing publicly to speculate on the possibility of *intelligent* laws, intelligent forces, other orders of consciousness which work with a perfection difficult for us to visualize intellectually. This intelligence is beginning to be noted in mineral as well as in plant and animal organisms, in their constituent cells, crystals, colloids. Once some scientist single of heart as of mind adopts a flash from some higher source and devotes himself to a reconsideration of the vast

fund of data already at command—instead of the lifeless terms, “correlation of forces,” “metamorphoses of matter,” “laws of nature,” he will boldly adopt the ancient occult designations. He will assert transmigration and reincarnation, and henceforth speak of Elementals, not “elements,” of Karma, not “law,” of the Omnipresent Life, not “nature.”

Everyone can now see, six centuries after the miracle, the immense change in *basis* behind the Renaissance. The word itself means literally *re-birth*. Is anyone so foolish or so credulous, or so materialistic of mind as to fancy that there was no prior, that there will be no succeeding Renaissance of “human nature” in the mass, of glimpses into the light of supersensuous worlds by individuals? On all this, the thoughtful would do well to remind themselves of Buckle’s summarization in his *History of Civilization in England*. He there wrote :—

Owing to circumstances still unknown there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time until the minds of men are ripe for its reception.

As Buckle goes on to show, every science as well as every religion has

had its martyrs. That “friction” by which mechanical motion is possible at all, is by the law of paradox the same resistance to change which in the end reduces “motion” to “inertia.” The same law operates in the mental and moral world. All progress is against the current of the established order of travel. The time comes when even the dullest wonder why such opposition should ever have been aroused, and equally how intelligent men should ever have regarded as established truth what a child should have seen to be a fiction of the human mind.

It is well known that Plato divided the history of mankind into fertile and barren periods. This alternation of action and inertia is but a veiled reference to the law of cycles in the worlds metaphysical as in the world physical. We know but little of its mathematical principles and operations but that little should teach us the uniformity of Nature in the field of minds as well as of bodies. The same lack of interest in genuine psychology has prevailed in religion as in science. The phenomenal has absorbed layman and theologian quite as much as the scientist. Within the current generation, however, men of the highest repute in the several religious divisions have dared to espouse self-responsible freedom of thought as the essence of moral and intellectual progress. When the spirit of true inquiry into all life’s problems and mysteries shall bring into student-relation the most open-minded of the two hitherto divergent and antagonistic schools—then one may reasonably conclude that the time is at hand for “a new era in the

affairs of mankind."

That Buckle and others neither knew nor inquired into the possible sources of those "flashes of intuition" which permit an insight lacking or denied to the great majority of men, is a phenomenon in itself, showing how great as well as small men are so carried away by an idea as to lose all sight of its supersensuous relations and values. In active experiments and concentration of mind by great students of science, all consciousness of the moral consequences of their discoveries has but too often been lost. And so with great and learned theologians. They have been able to conceive of god and gods, angels, demons and what-not as inhabitants of extra-corporeal worlds. They have visioned the souls of the dead as becoming "citizens, denizens, aliens or naturals" in those other worlds. Further, they have been able to conceive of some sort of interaction and intercourse between living men and these worlds of the disembodied. But throughout the Jewish, the Christian and the Mohammedan world it has but rarely occurred to any that their Scriptures, their facts and alleged facts, are all interpretable in quite other and more coherent terms than those hitherto allotted to their basic conceptions.

Unable to conceive of the Unity of all in Nature behind as well as within all the trinities of manifested existence, the Law of science, the God of religion, become, the one quite as much as the other, a mystery or a miracle. If Life is to be *intelligently* studied at all, it has to be studied in the entire series of its manifestations.

In this unbroken series, Man is self-evidently but one of many Kingdoms of being. Below him are the animal, plant and mineral hierarchies, identical in substance, their identity not lost by absorption, not extinguished by any of the changes to which these are subject along with man. That in all their forms there is resident a Something which responds to impact from without, which maintains activity within the structure, cannot be rationally accounted for on any other theory than that of intelligent Life. The discovery of the so-called "Brownian motion" more than a century ago, the more recent explorations in the field of biology, of colloidal chemistry—these should have opened the eyes of reflective students of the physical sciences far more than has as yet occurred. Aside from Jagadish Chunder Bose, General Smuts and Dr. Alexis Carrel, not even speculative interest has yet developed. But the very *culs-de-sac* which bar progress on their predetermined levels of research must in time incite if not inspire these one-way thinkers to look aloft. They may thus learn empirically that the human Soul has wings as well as hands and feet, and so, that what is impassable physically is no barrier psychologically.

By the simplest of induction he who perceives a continuous line of ascent from the primary to the complex, from the chemical "element" to man, with no loss of identity, but an accumulation of *experience*—will begin to search within *Self* for the "missing links" in the visible chain of being. More, the same induction will lead him, the

moment he turns to Self-contemplation, to the analogical conclusion that the same Principle of progression does not stop with man, that the chain extends as certainly upward as downward—not to “infinity,” but to *repetition*. Thence the expression “the law of cycles” will assume a psychological, a transcendental value in the mathematics of the Soul. When that happy awakening comes to pass, it will be easily perceived that the ground the leaders of our civilization are now traversing with greater and greater difficulties is very old soil indeed. Souls in bodies and out of bodies have made the journey before us. Their spiritual, intellectual and psychic artifacts remain invisible and non-existent only to the self-absorbed in their own pursuits, the self-complacent and self-satisfied—in short, hidden only from the unready and unworthy, as the consciousness of man may be said to be actual but inscrutable to the animal.

Applying the same law of analogy and correspondence to the religious mind, the glimpses had by the seers and ecstasies of every sect of every faith will be approached, studied, weighed in quite other than theological scales. The common nature of all, the similarity of experiences, the identical effect produced on the minds of visionaries of every description, will be scientifically analysed. Instead of being reduced to “articles of faith,” they will be made subjects of dispassionate survey on equal terms. Such consideration will infallibly lead to some degree of Self-revelation. Here and there one will come who will

draw near enough in his deepest and most reverent but watchful moment to—

The light that never was, on sea or land ;
The consecration, and the Poet's dream.

He will return to earth from that inner and inmost vision with quite another assurance than that of any poet, any saint, any ascetic or any theologian. Heaven and hell and earth, Gods, Heroes and Men, Spirit, Mind and Matter—will all alike have spoken to him in another language. The “Voice of the Silence” will remain within him, and henceforth he will live in the communal Life of the One SELF. The Scripture of Nature and the Scripture of Self-realization will unite him consciously to the Universal Brotherhood which eternally is, whether we are aware of the fact or no.

The source of all religion, as of all science and of all philosophy, is the Trinity in Nature and in Man, the microcosm of the great macrocosm. “The trinity of Nature is the lock of Magic, the trinity of man the key that fits it.” Until the Divinity resident in all things, active in everything, self-conscious in man—until the Presence is recognized in Self and as Self, the Perceiver, the Experiencer, —the ever-becoming Identity, man, can never know himself as the Knower. “The sin against the Holy Ghost” is the denial of the consciously divine in all Nature, the Self-consciously divine in man. That denial is the assumption of ignorance, not of the Spirit which would “prove all things and hold fast to that which is good.”

WHAT IS THE SOUL ?

[C. E. M. Joad's lucid expositions of modern culture, and especially of philosophy, are well known. He has been reading the Theosophical expositions of H. P. Blavatsky on the subject of the human soul, especially in her well-known article "Psychic and Noetic Action" (*Raja-Yoga or Occultism*, p. 51 *et seq.*) from which he quotes. One difficulty which he presents is really non-existent ; in the very book its solution is to be found. The difficulty posited by our able contributor is that the link between the Higher and the Lower Egos, or the Individuality and the Personality, is missing. In Madame Blavatsky's philosophy it is not missing. The lower, in essence, is an aspect of the Higher ; turned outwards and using the brain and the senses it looks in the opposite direction, so to speak, away from the Higher. When stirred by any force or cause, the lower turns within, and a conjunction, however feeble or temporary, between it and its parent, the Higher Ego, ensues. The very basis of the Yoga system, the union between the lower and the Higher, is this connecting link. Mr. Joad himself and those who feel the same difficulty may be referred to several places in the writings of Madame Blavatsky, but it will serve our purpose to point to p. 67 of her *Raja Yoga or Occultism*.

The reader's attention may be drawn to more than one appreciative remark Mr. Joad makes about Mme. Blavatsky.—EDS.]

It is, of course, easy to deny the existence of a soul. Scientists, for example, complain that they have never been able, even with the most delicate instruments, to detect the presence of such an entity. Not only the soul, but also the mind, escapes their observation. Therefore, they say, in effect, there cannot be one. The assumption upon which this denial is founded is that in order to be real and to exist, a thing must be something that we can see or touch, or be at least of the same nature as what we can see or touch. If it is not, then, according to science, it must be a figment. For science is limited by the nature of its method to investigation only of those things which we can see and touch. Hence, when it comes to consider the soul or even the mind, both of which are presumably unseeable and untouchable, science is driven to deny them ; they are, it holds, mere functions or emanations

of the brain. It represents consciousness as a by-product of bodily processes, a sort of glow which illumines the brain, rather like the halo round the head of a saint. Events occur in the brain as a result of messages which have reached it along the neural paths that lead from the sense organs, and when the events are lighted up by the glow, we are said to be conscious of them. Since, however, consciousness is a mere by-product of the brain whose function is to illuminate it, and since it cannot illuminate what is not there, nothing can happen in consciousness unless it has first happened in the brain. Hence science leads us to a completely determinist conclusion.

The foundation of this whole way of reasoning which, under the name of materialism, dominates the western world, seems to me to be mistaken ; it is a mere assumption that only the things which we can see and

touch are real, and it is a mere assumption, therefore, that the scientific method is the only method at our disposal for investigating the nature of reality. The vision of the saint, the moral intuition of the good man, the æsthetic inspiration of the artist, may all be just as revelatory of reality as the measuring rods and test-tubes of the scientist ; may be and, if we are once prepared to agree that reality may contain non-physical factors, for example, deity or goodness or beauty, not only may be, but are. Take, for example, our knowledge of a human being. It might justly be said that for a true account of a human being we must go not to the scientist, but to the friend. For the sciences which tell us of his bodily constitution, his heredity, his psychological disposition, and his training, do not give us the whole truth about him ; they only accumulate information about particular aspects of him, *e.g.*, his bodily system, gene constitution, or unconscious memories. But the sum of all these aspects does not constitute a man, for a man is more than the aspects of him which science catalogues, and he is more, just in so far as he has a soul, or, as I should prefer to call it, a personality. Science, then, can give no account of personality.

There is, further, a well-known philosophical criticism of the soul or self. This in its classical form is stated by the philosopher, Hume. It rests upon a denial of the existence of any introspective evidence for the soul or self. The common-sense view is, I suppose, that the soul is a kind of continuing entity in and to which

there occur a number of events which are psychological states ; for example, I am angry and then I am remorseful. It is the same I, the same soul which, as we should normally say, passes through the two states of consciousness. The effect of Hume's criticism is to assert the states of consciousness, but to deny the continuing element. However keenly I introspect myself I never, he pointed out, in fact come across myself. What I do come across is a desiring something, a hoping something, a fearing something, a thinking something, or, in the case in question, a something which is wondering whether there is a self ; but never do I meet with the *I* who desires, hopes, fears, thinks or wonders. If we think of the ordinary conception of the self as a string along which is strung a number of beads—the beads being our psychological states—the effect of Hume's criticism is to assert the beads, but to deny the string.

The method adopted by Kant for meeting this criticism is to make a distinction between two parts of the self, or rather between two selves, which he called respectively the empirical self and the transcendental self. The empirical self is that of which in everyday life I am conscious. To it Hume's criticisms apply, for it is, indeed, nothing but a bundle or series of psychological events. By a variety of subtle arguments Kant sought to show that this bundle or series of events cannot be all that we mean when we talk of the *I*. There is also, he held, a continuing self which underlies and links them together, although of this continuing self we are not normally conscious.

By virtue of this continuing self we belong, he taught, to the world of reality, and escape from the everyday world of appearance of which the empirical self is a member.

The teaching of Madame Blavatsky is on similar lines. She, too, postulates two souls or selves which are broadly defined as follows. The first is body-dependent, that is to say, the events in it are determined by prior events taking place in the body ; it is known as the "Lower Self," or as "psychic activity." "It manifests itself, through our organic system" and "from its lowest to its highest manifestations, it is nothing but motion."

The second self, known as the "Higher Self," is self-conscious, active and freely willing. Instead of being a mere bundle of psychological events, like the first self, it is a unity, or rather, it is a unifying principle. It has no special organ as its counterpart in the body—for how can there be a specific organ to determine the motions of that which unifies all organs?—nor can it be correlated with any bodily movements. It is not, therefore, located in the brain, and it has no counterpart in brain movements. Its activity, described as "Noëtic" as opposed to the "psychic" activity of the first self, derives from the "Universal Mind." Impulses spring from this Universal Mind, which is also called "the Wisdom above," which act upon and motivate the Higher Self which is an aspect of it. Our actions are the result either of the impulses which inspire the Higher or Noëtic Self, or of the motions which determine the Lower or Psychic Self ; if the former,

we shall by virtue of them advance to a realization of the "Individuality" of our higher natures, which are also our true natures ; if the latter, our behaviour will be nearly that of automata driven by *appétites* which are nothing more nor less than our responses to the stimuli which reach our bodies from without.

Finally, the Higher Self is identical and continuing in and through different lives. It is the permanent element which runs like a thread through the different existences which are strung like beads along its length. The Lower Self, being a reflection of the body which determines the events that occur in it, is different from life to life, as the body is different from life to life. As Madame Blavatsky puts it, "The all-conscious Self, that which reincarnates periodically—verily the Word made flesh!—and which is always the same, while its reflected 'Double,' changing with every new incarnation and personality, is, therefore, conscious but for a life period."

The distinction between the two selves is applied by Madame Blavatsky, with great ingenuity, to counter some of the difficulties raised for any spiritualised philosophy by scientific materialism.

There is, for example, the scientific doctrine of the conservation of energy which is held to be incompatible with the notion of free will. Movements of a molecular character take place in our bodies ; they have effects upon what Madame Blavatsky calls "the sensory centres" in the brain. These movements and their effects take place in accordance with the law of cause and effect. What, one wishes

to know, succeeds the last of these bodily movements, those, namely, which have occurred in the brain? Presumably, some form of psychical activity; something, that is to say, occurs in the mind. But if the psychical activity in the mind succeeds the brain activity as the effect succeeds its cause, it is determined by it and we are not free. If it does not succeed it and is not determined by it, what happens to the energy set going by the brain activity? Presumably, it disappears or is lost, but if it is lost the doctrine of conservation of energy is infringed. Madame Blavatsky meets this difficulty very simply in terms of her distinction between the selves. That there are movements in the body is obvious, and they are, indeed, molecular motions; also, as science asserts, they produce their appropriate reactions in the mind. Thus the doctrine of the conservation of energy is not infringed. But it is only upon the lower mind that they produce effects. "Psychic activity from its lowest to its highest manifestations" is, indeed, as I have already quoted, "nothing but motion." But, Madame Blavatsky is careful to point out, it does not therefore follow that the Higher Self is governed by bodily movements; for since the Higher Self has no correlative organ in the body, it cannot be determined by the body. "If instead of 'psychic' we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that will has no special organ, how will the materialists connect it with 'molecular' motion at all?"

Madame Blavatsky again invokes

the conception of the whole as more than the sum of its aspects or parts, to which I have already referred. (It is interesting, by the way, to note how many of the novelties which have been put forward by philosophers in the twentieth century appear in her work. This is particularly true of the modern philosophical criticism of materialist science.)

For example, what account, asks Madame Blavatsky, does the physicist give of sound? "He decomposes sound into its compound elements of vibrations." In these he inevitably fails to discover either harmony or melody. Does he, then, deny the reality of harmony and melody? Not if he is wise, for harmony, the fact is obvious, exists; harmony is real. Yet harmony is produced by certain combinations "of the motion of vibrations." The vibrations are, therefore, quite properly regarded as constituent parts of the harmony. What follows? That the method of science which is to analyse, to split up, to take to bits, is neither final nor exhaustive for, in the process of splitting up, certain characters of the whole with which we started are lost. For, given that there are certain characters of the whole which are not also characters of the parts, for example, harmony which belongs to the music but not to the vibrations, and it will follow that scientific method, which deals with wholes by splitting them into parts, will fail to provide us with any account of these characters. Thus, it has nothing to say of harmony; it can only tell us of vibrations. Its account of a violin sonata would be that the tail of a horse had been dragged on a number of occasions

with specified velocities and calculable pressure over the entrails of a cat. And similarly, says Madame Blavatsky, science can tell us nothing of the self, of the Higher Self, that is to say. It can only analyse the physiological and psychological components upon whose combinations the Higher Self is manifested.

These arguments seem to me to be valid ; in the light of them I should agree (a) that the materialists are wrong in treating of the mind, soul or self as if it were a mere function of bodily processes. (If it is so, by the way, any argument to prove that it is so, being the product of mental activity must itself be a function of bodily processes and cannot, therefore, prove anything about anything) ; and I should agree (b) that the soul, mind or self cannot legitimately be taken to pieces and described in terms of its component parts.

I do not feel confident, however, that Madame Blavatsky's division of the soul into two is wholly without difficulty ; for how, we want to know, do the two souls interact? Presumably they do interact, since, if there was no point of contact between them, we should no longer be dealing with an entity or person possessing two souls, but simply with two different entities or persons, and the problem would not arise. If, however, they do interact, what is the mode of this inter-

action ? The Lower or psychic Self is, we are conceding to the materialist, a mere reflex of the body ; the events which occur in it are therefore due to prior events in the body which determine their occurrence. The Lower Self is, therefore, a determined self. The Higher Self is the vehicle of impulses which reach it from "the Wisdom above." How, then, does the Higher Self make contact with the Lower and *vice versa* ? For to make contact with is to produce an effect upon. If, then, the Higher Self produces an effect upon the Lower, the Lower is not *always* determined by the body and is not, therefore, wholly Lower. If the Lower Self produces an effect upon the Higher, the Higher is not *always* the vehicle of the impulses of the Higher Wisdom ; is not, that is to say, always Higher. In fact the distinction between the two selves seems on analysis to become blurred. In spite of this difficulty, a difficulty which, in my case, would lead to the postulation of only one self, it is impossible not to feel the greatest respect for Madame Blavatsky's writings on this subject ; of respect and, if the word may be permitted, of admiration. Writing when she did, she anticipated many ideas which, familiar to-day, were in the highest degree novel fifty years ago.

C. E. M. JOAD

Do not imagine that because man is called septenary, then quintuple and a triad, he is a compound of seven, five, or three *entities* ; or, as well expressed by a Theosophical writer, of skins to be peeled off like the skins of an onion.

—H. P. BLAVATSKY, *The Key to Theosophy*

IS CHRISTIANITY IMPERIALISTIC ?

[Here is a frank criticism, the implications of which, we hope, will not be lost on Christian Missions and their supporters. It is penned by one who has had first-hand experience in China—Paul E. Johnson was at the West China Union University at Chengtu, Szechwan, from 1925 to 1927. At present he is Professor of Philosophy and Dean of Morningside College at Sioux City. He writes to us : “I am deeply interested in the values of Oriental Civilizations and I am eager to assist in building bridges of understanding, appreciation, and friendship across the continents.” --Eds.]

Christianity spells imperialism in the languages of Asia, Africa and Latin-America. Among the bitter masses of these continents Christianity is spoken of with a hiss of sibilant scorn. Along the frontiers of Christian invasion missionaries are “tools of imperialism,” national Christians are “foreign slaves” and “running dogs of the imperialists.” Why the fury of this rising resentment toward the “good news” of Jesus? Does Christianity merit these hostile reproaches?

What is imperialism? Imperialism, first, aims at *expansion of territory*. Europe constitutes one-twelfth of the land area of the earth, yet over three-fifths of this planet is to-day ruled by Europeans. Little Netherlands administers a colonial domain three times the size of Germany. The possessions of France in Asia and Africa exceed the entire area of Europe. The British Empire, of which the island of Britain is but one one-hundredth part, includes one-fifth of the world's dry land. A second aspect of imperialism is *exploitation*. Imperialists have invaded, conquered and acquired to the utmost extent of their avarice, blandly assuming the earth and the fulness thereof as their rightful heritage. Raw materials, including

slaves for labour and war, were stripped from defenceless colonies. Markets were forced open to unload the mountainous progeny of tireless machines. Empires were built not without profit to the exploiters who devoutly ruled by “divine right.” Imperialism, in the third place, is characterized by *remote control*. Political power is held at the imperial capitals far removed from the colonies or their autonomy. Centralized dictatorship vested in military force is the imperial pattern of government. Taxation and oppression without representation have often infuriated colonials. But this is justified as controlling “child-races” for their own good, until (if ever) they are grown up enough to govern themselves. A fourth trait of imperialism is *superiority*. The imperial mind takes ascendancy for granted by cool assumptions of superiority. We are civilized, advanced, enlightened. You are uncivilized, backward, ignorant. The psychology of lord and master colours every attitude and relation, breeding myths of Nordic supremacy and setting up a racialism which is the most vicious caste system of modern times.

What has this to do with Christianity? Is it true that missionaries have dreams of empire? The mis-

sionary movements of the last century aimed at *expansion* of Christian territory. "Go ye unto all the world, baptizing all nations" was the most quoted text. In the hey-day of imperialistic expansions, contemporary with extensions of political and commercial influence, the church launched a world programme "till every knee should bow and every tongue confess." Flag-waving was in the air and far-flung boundaries were on the march.

Fling out the banner ! heathen lands
Shall see from far the glorious sig.n.t ;
And nations crowding to be born,
Baptize their spirits in its light.

Furthermore, the missionary enterprise was viewed as a *conquest*. Missionary vocabularies rang with military terms : "enlisting volunteers" as "soldiers of Christ," rallied to the stirring march of "Onward, Christian soldiers," called to "prepare for Zion's war." Other religions became enemies to defeat by campaigns, strategy, occupation, diplomacy in which treaties and navies assisted forcibly in opening doors for the gospel. Success was measured in the number of converts captured.

The sunlight is glancing
O'er armies advancing
To conquer the kingdoms of sin ;
Our Lord shall possess them, . . . etc.

Missionary administration has also exercised *control* from the home base. Mission properties in distant lands have been held and operated by remote control from the other side of the world. Recent uprisings in these mission fields have effected changes, but the transfer of authority is still somewhat delayed. *The Christianity exported from the West is not indig-*

enous to the continent of its birth. Church architecture, ritual, hymns, creeds and denominationalism largely reflect the patterns of a foreign culture. There are notable exceptions, such as the Kagawa Fellowship and Omi Brotherhood in Japan. The new hymnal of the Chinese Christian Church is another significant development. But Christianity still remains largely a foreign religion to Asia.

Superiority has been assumed on religious grounds. Christians have claimed the best religion as well as the largest navies and the power of industrial civilization. Naturally the best navy, civilization and religion should win. So we have contrasted light with darkness, culture with heathenism, sanitation with dirt, health with disease, knowledge with ignorance and superstition. Surely the advantages of this enlightened civilization should be evident to all ; it has been urged in holy condescension—

The heathen in his blindness
Bows down to wood and stone,
Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ?

The resemblance is striking. Too striking, in fact, to overlook or pass off with a shrug of innocent surprise. Yet Christian missions exhibit quite as significant differences. The missionary enterprise at best seeks not kingdoms of the earth but a kingdom of heaven. Missionaries seek not to exploit but to serve, not to seize but to share, not to destroy but to save. Comrades of Christ offer brotherhood in place of slavery, democracy instead of tyranny, peace to heal the disease

of war. The mission of Christianity is to lift up the lowly, to release the captives, to heal the sick, to open the eyes of the blind, to reconcile conflicts, to appreciate the value of others, to call all races into the love of the universal family of God.

Christian imperialism is a contradiction of mutually repellent forces. The essential nature of Christianity is inherently opposed to the essence of imperialism. Christianity is anti-imperialistic as imperialism is anti-Christian. Those who renounce imperialism are thereby allied with the religion of Jesus. The entanglement of Christian movements with imperialistic enterprize is an unholy alliance, betraying both parties in a false union that is mutually antagonistic.

Will Christianity survive the fall of empire? The answer lies imbedded in other questions that first need to be answered.

1. *Can Christians purge their secular alliances?* Christianity was originally anti-imperialistic before the reign of Constantine. Gradually followers of Jesus accepted the imperial ways of pride and greed, strife, and force. Tired of being a peculiar people, impatient of the slow processes of growth, Christians have compromised with the powers of evil. Crusades to rescue holy ground and save the world have used the very weapons they condemned to win empty victories for Christ. Until the year of grace 1937 this religion is so entangled in unregenerate Western civilization as to be inseparable from its destructive forces. What can a gentle religion of the Spirit do with the savage lusts and militant mate-

rialisms of this immoral society? The simplest way out would be to withdraw from the infectious associations of these iniquitous and stiff-necked generations. Walled up in cloistered isolation on remote islands of safety it might appear easier to avoid the contagious sins of insidious social diseases. But such retreat would be as futile as impossible. We cannot sever our social relations, and even so our ills would recur. For the kingdom of evil like the kingdom of heaven is within. The poisons of pride, greed, and rivalry are the inner toxins of our own lusts. The only way to purge the Christian life is the infinitely difficult task of cleansing human nature in all its inter-relationships. This means redeeming immoral society from the core of inner desires to the outer horizons of world culture.

2. *Can Christians rediscover their religious frontiers?* The old frontiers were geographical, demarking Christendom by territorial boundaries. Our fathers spoke fluently of Christian countries whose blessings we enjoyed in contrast to distant heathen lands whose "curse" extended beyond the pale of our favoured dispensation. But old distinctions have broken down. Old boundaries roll up like a scroll when our eyes are opened to the chasms of contradiction between our deeds and creeds. The new frontiers of Christianity are not geographical but moral. They are the frontiers of social righteousness that arise in every interaction of person to person amid the everyday relations of family, neighbourhood, trade centre, factory and mine. They are frontiers of social justice that appear wherever group meets group in the rivalries of

class, nation and race. The missionary is not typically marked by long journeys, but by constant dedication to human need wherever it is found. A missionary is essentially one who has a mission. The mission of God, as we understand it on this planet, is seeking to save life to the largest pattern of its worthy fulfilment. Whoever sees the mission of God truly and devotes himself wholly to this redemptive purpose anywhere is a Christian missionary. To rediscover their religious frontiers Christians must redefine the missionary call, rewrite the missionary hymns, and reconstruct the missionary task.

3. *Can Christians practise universal love?* Ideal communities have invited the dreams of every generation since man could imagine a better country. Yet the perennial tragedy is the unreality of every desired Utopia, literally "not a place." Here or there an ideal is realized in a person or social situation, but the "Christian civilization" has not yet arrived. The cultural areas that have most conspicuously made this claim are largely moral deserts with

sparse oases occasionally dotting the barren spaces between. In the frantic race with catastrophe the issue is : Will Christians, before it is too late, demonstrate community of life ? A community of love, instant and constant in response to human need. A classless society that is world-wide in scope, removing barriers of distrust and prejudice, both vertical and horizontal. Can we develop a mutual loyalty each to all and all for each until we become brothers indeed ?

Is it possible for the religion of Jesus so to redeem his followers that for joy they shall bear others' burdens ? The uncertain glimmer of twilight hovers about the decline of this, another civilization. And yet if we could unite to establish a beloved community coextensive with the race of man, the course of history might be changed. Needs would be translated into values, conflicts would be transformed into concords, competition would be transmuted into co-operation. And the pattern of a new society would be formed on an old planet.

PAUL E. JOHNSON

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world ; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness... In whatever way men approach me, in that way do I assist them ; but whatever the path taken by mankind, that path is mine, O son of Pritha.

—THE BHAGAVAD-GITA

TOWARDS A NEW WORLD ORDER

[We present here three articles : the first advocates a remedy along economic lines, for the conditions obtaining to-day, naming Social Credit ; the second sees the necessity for a psychological remedy, and finds Western psychology wanting—"but maybe the East has an answer" ; the third attempts to respond.

An important idea in the mystical philosophy of the Ancients, not brought out in the third essay, is worth considering. What Jesus implied when he said : "Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you"—is applicable not only to individuals but also to nations. When a nation's culture is rooted in Spiritual Idealism, its intellectual, moral and economic progress is balanced and is sustained. Mental power decreases when spiritual perception wanes, and with the weakening of the race-mind the political status and social order degenerate, and economic poverty overtakes the people. But as long as the soul of a nation remains intact, any kind of poverty may be overcome in time.—EDS.]

I.—ECONOMISTS FIRST, PSYCHOLOGISTS NEXT

[Miss Irene Rathbone belongs to a family with traditions of business, philanthropy and art. She herself has had a varied career, having had experience of nursing during the War, and later, of acting, till her health gave way ; then a spell of travel and finally (so far) writing as a career. She has published several novels, one dealing with sociology.—*They Call It Peace*.—EDS.]

Civilization has lasted a bare six thousand years. Moreover, modern ethnologists and anthropologists tell us that it was sprung, by a few geniuses, very suddenly upon ordinary men. *Where* it was sprung, whether in Egypt, Sumeria, or in the Indus Valley (my personal bias is towards Egypt) does not greatly matter. What matters is *how*. For if civilization had slowly evolved, instead of suddenly arriving, it can be assumed that man would have adapted himself to it. As things were, he did not. The transformation of his outward life took his inward, his psychological, life unawares. For consider the manner in which man had existed during that period of tens of thousands of years—we call it "pre-history"—which lay behind the event in Egypt.

He was a wanderer, a hunter. Ig-

norant of agriculture, of flocks and herds, of settled domicile, of the patriarchal family, of class, of religion. Ignorant of war. His nature was gentle, generous, impulsive. His habits peaceable ; his senses uncannily (compared with our own) aware of the physical world he wandered in ; attuned to it. This was man's Golden Age, his Garden of Eden, his Paradise, or period of innocence. And the memory of it, and of his "fall" from it, has lingered on in legend, been referred to at intervals, wistfully, through the historic centuries, by writers from Hesiod to Rousseau. Our present-day political and financial leaders—even if they have heard of it—take care not to refer to it. It suits their book a great deal better to sketch for us primitive man as a "fighting animal," thoroughly at home in blood

and violence.

It is not however my purpose to discuss why violence *originally* arose—the seeds of it lay in civilization itself, and were connected with kingship, human sacrifice, crop fertility, and the like. Still less whether man *could*, in those earliest days, have so dealt with the phenomenon sprung on him that he derived from it only benefits and no ills. Enough that he failed ; that his primitive equilibrium was upset ; and that more and more, as time went forward, he was to find himself driven to act, behave, even to feel, in a way contrary to his own nature—though not, alas contrary to the requirements of his own out-of-hand institutions. Enough that the seeds of violence sprouted ; and have become, now, in this sixth millennium, a jungle of horror. That is what *we* have to deal with.

When we look at the causes for which violence, (since it came to be an activity of man's at all), has been used, we see that roughly they resolve themselves into two. The first cause being the *acquisition* of wealth—*i.e.*, means of life—by one group of men from another group ; the second the *infliction* of wealth by one group of men on another group. The first is understandable ; the second so remarkable that only a race whose hold on realities was as shaky as modern man's could accept it. Moreover, it is only in these latter days that it has become, not *a* cause but *the* cause of violence among us. Granted my contention (disputable, I know), that all wars, back through history, even those with religious rallying cries, have been basically economic, I am emphasizing

that modern wars are completely, but at the same time *invertedly*, economic. They are fought to get rid of wealth—citizens being meanwhile assured that this process will enrich them.

Through former civilized millennia there had been insufficient production in the world to allow every inhabitant a civilized existence, but in this machine age, this power age, production is so overwhelming that not one man, woman or child need want for any comfort. Yet goods are *forced abroad*. Every country competes feverishly with every other for the dwindling markets of the world. Goods are bombarded outwards, while the mass of the home citizens starves. The more highly industrialized each community becomes, or the more scientifically agricultural (or both), the thicker this outward bombardment of goods till it turns into a bombardment of shells. Was ever such lunacy ? The old wars for plunder, for treasure, were common sense compared with ours. True, the strong of those days got a larger share of what *was* going than the weak, but such unfairness smelt less rankly than the unfairness now—now, when the strong need no longer fear a diminished share of goods for themselves because of an increased share for the weak. "Need" not fear. Actually they do—so imbued are they still with the outlook of earlier "scarcity" periods. And either they blind themselves to the abundance of the present (proof of which lies all round them, in workshop, wheat prairie, orchard-land, and coal field), or else, aware of it, they cause to be destroyed those huge

portions called "surpluses" which they can neither consume nor sell. Acts of blasphemy. And still the earth bears, and still our incomparable machines pour forth their products; so that in spite even of destruction the export game continues, while, against imports, even higher tariff walls are raised. But the game would not continue if the home citizens could *pay*. There is the crux. Our system allows no access to goods save through money; and no money can be obtained save through work. And work—because of science—lessens yearly.

But those at the back of the system—those responsible for it—running it? Who, and of what sort, are they? We would expect them to be few—since the system certainly fails to benefit humanity at large—few, and very powerful. And so we find them. They are the high financiers. The money monopolists. They hold the one power that matters. Leaders and led, alike, are in their hands: even those obvious-seeming powerful ones, our capitalists and statesmen—the successors of the nobles and monarchs of earlier times. *There is to-day, realistically speaking, only one upper class, restricted at that, the class of financiers. This class is international in the worst sense.* It has no local or patriotic roots. It is outside laws. (In all the charters of the twenty-eight central banks created since the last war there is a clause definitely putting them outside the laws of the country in which they are established.) It has no interest in countries, no interest in industry—as such; its irresponsibility is as

great as its power. Its one object is to strengthen the chain with which it nets the world: the chain of debt. Financiers, by their manipulation of credit; by their issuing and withdrawing of loans, at will; by their false methods of cost accountancy; by their linking of money (sometimes tightly, sometimes loosely) to an irrelevancy like gold instead of to a reality like goods,—by these and other means financiers keep the purchasing power of every community chronically short. So that we have the grotesque spectacle (to take only a passing example) of all the food-producing countries knocking at England's door and pleading to pay their debts in meat for England's under-nourished millions—and being told to "restrict." England's own meat producers, meanwhile, being told to "restrict" too.

Let not the man in the street be deceived. Let him beware of assigning "capital" and "labour," "upper class" and "lower class," to opposing camps. All—if they only knew it—are in the same camp. Against finance. *The community should demand one thing: purchasing power equivalent to production. In other words, "Consumer Credit"—or "Social Credit."* Then we should be on the way to establishing a money system which reflected realities. Short of this—decay; or Fascism; or Communist revolutions; or decimating wars fought in the sacred cause of foreign markets, and to make the world safe for usury.

Christ, two thousand years ago, saw the danger spot—and hit out at it. Those innocuous (comparatively)

money-changers of the Temple were the precursors of the ghouls who suck our life-blood to-day. Who are the greatest "anti-life-ists" the world has known. Evil dreamers among figures and abstractions. Causing money, by keeping it scarce, to haunt the thoughts of men as money was never meant to—never *could*, given its right role of quiet distributor of produce. "For your Heavenly Father knoweth that ye have need of these things." Christ was aware that beauty grows from the earth upwards; and gave his blessing to bread, to fish, to wine, to the idle lilies, and to happy human love.

The spirit of man (and NOT international finance) is the ultimate sacred thing in this universe. Therefore, man's body, the spirit's temple, must be fairly served. For harmonious development there must be freedom—from economic anxiety—from fear of sudden and filthy death.

It would seem on the whole to be true that "the ability to live begets the disposition to let live." True, not only as between man and man, but as between class and class, nation and nation. Individuals, classes, nations would not be at each others' throats if, in their own ways, they were allowed to "live." But we have seen that they are not allowed. In the grip of a system which they don't understand, human beings are growing warped in their natures; growing here more savage, there more apathetic, than perhaps ever before.

The psychological approach to the problem, of which we hear much to-day, does not seem practical. Our psychologists (and pure pacifists)

aim to change circumstances by changing the human heart. They contend that for men to feel differently, and behave differently, towards each other would dissolve the stresses about them, the doom above them. They might as well call to frightened children in a bricked-up cellar to be creative, happy, forgiving, good! Surely the first step towards these desirable ends is to pull down a wall? And this, precisely, is what the New Economists propose to do. Aware of the terrible *time* factor; aware that the true, though hidden, keepers of the cellar—the high financiers—will, at most, only bore small holes to admit a minimum of air to a portion of the victims; aware that the crowd within are either devitalized and inert, or hysterical and murderous, the New Economists are determined to de-powerize the keepers, and, with the acid of Social Credit, dissolve *walls*. When that job—their job—is done, the psychologists can get on with theirs. And tough enough it is likely to prove—for old habits of mind persist, and although men will be at last *released* for living, living itself will need rediscovery.

There is a natural inertia in man, which, together with his love of life, his sensitiveness, his cleverness, is an instinctive legacy. This has been played on to a quite unsparing extent (during the last century or two particularly) by those power-wielders to whose interest it was to do so. Regimented; physically and mentally doped; pressed by the dull, continual necessity of acting in such ways as will "earn" him a livelihood; ready to submit even to his

own annihilation at bidding, modern man might well cause doubt as to whether any renewal of the springs of life will indeed be found possible for him. The New Economists do not entertain such a doubt. They say that in so far as society is *not ready* for improved circumstances, the reason is that society is *denied the benefits* of improved circumstances. They agree that the adoption of these will leave certain ethical and psychological problems to be resolved, but that the task of resolving them cannot be undertaken till it is known what they are ; and this will not be found out until sanity, security, and freedom in the economic sphere are inaugurated.

"Social Credit offers an adventure, perhaps the greatest, the most daring upon which humanity has yet embarked," writes a distinguished man of letters. Eagerly as I endorse this, I would like to add : " *since* that most daring

adventure of all, the launch from 'primitive' to 'civilized' conditions six thousand years ago." The two adventures, however, have essentially the same aim : Fuller Living. And the second will almost certainly, as the first was almost certainly (after an unseen period of preparation), be sprung upon men.

And then—the return of the Golden Age ?—Paradise Regained ? Man as he used to be ? Yes—but with the addition, not the loss, of man's experience between ; the addition, not the loss, of the astounding material and spiritual wealth he has created between—and will continue, from then on, unrestrictedly to create. His "fall" (into violence—into anarchy) need not be repeated, for his outward institutions will be harmonious with his inward needs—and safeguarded to remain so. The fruit of the Tree of Knowledge of Good *and* Evil will not have been eaten in vain.

IRENE RATHBONE

II.—THE BANKRUPTCY OF PSYCHOLOGY

[Leslie J. Belton, author of *Psychical Research and Religion* and *World-Vision*, is the Editor of *The Inquirer*, the organ of the Unitarians in England.—Eds.]

A well-known English industrialist gave £ 250,000 to promote the work of the Cavendish Laboratory at Cambridge (England). That this munificent gift will be ably and wisely used no one can doubt ; a donation which furthers research in physical science and thus helps to increase our knowledge of the "universe around us" is money well given and will be money well spent. But a question arises : is it better

that this money be expended on subsidising research into the physical (*i. e.*, inorganic) universe or that it be devoted to promoting intenser study of *Life* ? It is true that the question need not arise : research may be carried out in both directions at the same time, and between the various scientific "fields" no thought of competition need arise. Yet this donation suggests a line of enquiry it may be profitable to pursue and

prompts the further question, whether at the present time the study of Man in his social relationships is not in greater need of encouragement than physical science.

The study of inanimate, as contrasted with animate, nature, of matter as contrasted with mind (frail though at points be the boundary between the two), is notably more advanced than the study of life and mind ; its data are more measurable, its formulations more exact than those of biological science can ever be. The importance of physical science in the technological field goes without saying ; but no less important, though less widely recognised (as a writer in *The Times* has recently pointed out), is the application of our biological knowledge not only to such special sciences as agriculture and horticulture but to all the intricate and manifest problems of social existence. Indeed it would not be difficult to show that since Man's knowledge of his *physical* environment is greater than his knowledge of life and mind, since Man up till now has shown himself incapable of directing to beneficent ends the knowledge which physical science has given him, the paramount need of the present time is for a richer and more determined concentration of resources in the biological, and expressly in the psychological and sociological, fields.

To say that Science has reshaped the world is to utter a truism. We are living in a world which *on the surface* is vastly different from that which our forefathers knew, or could dream of ; the material wealth, if not the happiness, of mankind, has

immeasurably increased, and the technical achievements consequent upon the application of scientific invention and discovery to Man's needs (his real and his alleged needs) have annihilated space. and transformed Man's world into a network of complex relationships. East and West *have* met, and in spite of ethnological and cultural differences, the gulf between them is decreasing year by year. The ideological ferment which followed the French Revolution extended throughout Europe and into the "New World" ; the ideologies of our day extend to the farthest corners of the earth. For good or ill, the world is becoming a single unit. Interdependence is no longer an ideal to be achieved, but an accomplished fact. Structurally the world is one and the isolation of any people, or of any separatist group, is in practice impossible, though it remain, here and there, a theoretical aim.

Yet in spite of this signal achievement, in spite of Man's extraordinary advance in the physical field, his social relationships are scarcely removed from those of the Dark Ages. Technical progress has outstripped sociological progress and every attempt Man makes to solve his social problems on a grand scale is wrecked by human intransigence and self-interest. Clearly—and the point is so obvious that it need only be stated—Man is, so far, incapable of using to his own best advantage the material benefits accruing from his industry and skill. Technical developments have either increased his sociological problems or

rendered them more acute. Man harnesses the forces of Nature to his will ; he predicts the courses of the stars and isolates the "cosmic" waves ; in large measure he controls disease and lengthens the span of human life--no mean achievements on the physical plane ; *but for all his triumphs he fails in the most elementary fashion to control the course of human events. Man can control machines but not himself.* So intractable seems the spirit of Man, so insuperable seem the difficulties of sociological direction on an international scale, that the world has become outwardly (materially) a unit but remains inwardly (spiritually) an organism incapable of functioning because its members engage in internecine war, because its members plan for their own welfare regardless of harmony of the whole. Of all human sins, that of egotism is the deadliest, and egotism in an age of material expansion may wreck the world. Thus, Man—Man in his "aloneness," and in his social relationships—constitutes the chief problem of the present age. *The pressing need of our time is for a deeper understanding of human nature and human relationships.* Study on these lines, if it is to achieve results, must be world-conscious and as disinterestedly universal in scope as physical science must necessarily be. Only so will the world-organism be healed of its wounds and the World Community be born.

Power is a curse in the world when it is divorced from nobly constructive ends. Our misfortune lies in this, that we know incomparably more

about the sources of power and the means of manipulating power than we know about the manipulator himself. The proper study of mankind is man, but it is precisely here that knowledge fails. The scientist, according to his special knowledge, gives us a "picture" of Man : the physicist tells us of the atomic structure of physical man ; the chemist resolves man's body into chemical compounds, the anatomist into flesh, blood, bones and nerves, and the geneticist adds his chromosomes and genes. But this amassing of isolated data, though it increases our fund of knowledge, tells us very little about Man as a living being, about Man in his wholeness. Nor can history, anthropology or any other special science help us in this. Can psychology ?

Of the special sciences, psychology is one of the least exact, and the one least able to define with precision its general conclusions. Almost there are as many psychologies as there are psychologists. Each "school" has its own theories, often its own terminology. That most fruitful of psychological discoveries, the Unconscious, is by some acclaimed as a magic key to unlock the mysteries of human behaviour and by others brusquely controverted. Psychologists too, are prone, like other specialists, to isolate certain data and then use them (true though the data may be, as far as they go) to build up psychological schemata relating to the whole of Man which their restricted field and limited facts fail to justify. The psycho-analytical and the behaviourist schools, at opposite poles, have both been flagrantly guilty of this

particular sin. And this also may be said, that while many of the experiments carried out in the psychological laboratories of our universities seem too trivial, and too aloof from everyday life, to be worth the voluminous and recondite reports printed in specialist journals, the social psychologists, untrammelled by laboratory discipline, lose themselves in a maze of (sometimes) ill-founded theories and speculation. Of the many branches of psychological investigation, that of medical psychology is perhaps the most practically helpful at the present time, but even in this sphere much remains to be achieved, if only in converting medical diehards to the value of psycho-therapeutical methods.

It is because I rate the possibilities of psychological research so high, not because I underestimate its value, that I have ventured upon these few critical remarks—because, moreover, I believe that *psychologists have lost sight of their "proper study" in emphasising too exclusively the physiological signatures of mental life*. Modern Western psychology fails to find—as often as not fails even to look for—an answer to the fundamental and vital question: "What is the *psyche* and how is the individual *psyche* related to (1) other

living beings and (2) its total environment?" It may be that Western psychology is, and must be, too analytical to allow of its throwing light on the constitution of Man *in his totality*; but, if this be so, if psychological research is incapable of suggesting an answer, then psychologists will have to acknowledge defeat on this count and gracefully retire while philosophers and laymen make what answer they can. And this is precisely what is happening. If we want to answer the question "What is Man?" (not primitive man, instinctual man, physical man, social man, or any other single aspect of "manhood," but Man in his wholeness) we must look for our answer not to the expert psychologist but to the "amateur"—and to the ancient scriptural texts. Dr. C. G. Jung, in the West, has recently shown the way. But maybe the East has an answer which Western thinkers might profitably heed?

The paramount need of Western thought is for a deeper understanding of the nature of Man. Only through spiritual understanding shall we be enabled to direct towards beneficent ends the plenitude of power which physical science has placed in our hands.

LESLIE J. BELTON

The above two articles were written independently; both reached us on the same day; taking advantage of the "coincidence," we sent them to our Hindu friend for the Indian point of view presented in the following essay.—EDS.

III.—TRY THE MYSTIC'S WAY

[Radhakamal Mukerjee, M.A., Ph.D., is Professor and Head of the Department of Economics and Sociology, Lucknow University. He is the author of many volumes on Economics, is Associate Editor of the *Indian Journal of Economics* (Allahabad University) and of the *Journal of Applied Sociology* (University of California). He is corresponding member of certain European associations devoted to the study of population problems. But he is not only an economist—he is also a mystic and has written for THE ARYAN PATH of April, May and November, 1936, on "The Necessity of Mysticism," "The Law of Compassion in Mysticism," and "The Mysticism of Yogachara Buddhism."—Evs.]

The paramount need of Modern Industrial Civilisation is to subordinate the ideal of mechanical efficiency to a spiritual outlook, which may reconcile personality and machinery. The application of the sciences to the development of man's resources and control over his environment and the spread of technocracy, utilising nature's potential energy, have given to man's organisation an undreamt-of power.

The Great Society and Big Business have become colossal ; they control not merely man's environment but also the conditions of his living, his feeling and desires, his very psyche. The besetting sin of modern civilisation is standardisation, which holds man more and more firmly within its iron grip and makes of him a mere material in the processes of technology which man invented and adapted in his service but not for him to serve. *The same process of standardisation has changed man's feelings and desires towards fellow men who have also now become instruments, not ends in themselves.*

The world faces a complete divorce between the field of man's daily work and his intimate desires and ideals, between commerce or industry and art or religion, between man's tech-

nical achievement and his ethical development. Thus man alternates between the sphere of life dominated by technocracy, which baffles many of his elementary instincts and makes work a grind, a cut-and-dried standardised function of drudgery without a soul, and the life of appetites and aspirations where man's social and ideal values are altogether disregarded.

Many reformers in the West stress the importance of the change of technocracy and revision of the institutions of private property, competition, credit and free enterprise for inaugurating a new era of social relations and for bridging the present hiatus between technological and social progress.

No doubt an improved or an altogether new social and economic *milieu*, as in Soviet Russia, will call forth new incentives for work, while the end of insecurity of employment, exploitation and mechanical drudgery will pave the way for a new creativeness in industry and sanity and justice in social relationships. *Much as we may value the social and institutional direction of man's motives, desires and ideals, neither the reform of private property and free competition, nor the daring*

adventures of collective production and social credit can be successfully inaugurated without a new social conscience and an aggressive social good will.

Thus the problem of reform is essentially psychological rather than technological. The reform of technocracy cannot go very far and bring about a fundamental social adjustment as long as it has to fight human self-interest and intransigence which have been woven into the texture of social life by half a century of profit-making capitalistic industrialism. The last few decades have seen daring experiments in social, protective, and ameliorative legislation in the capitalistic countries, but these have hardly ushered in new social relations, and the ethical problems of an irresponsible, unspiritual capitalism yet remain to be tackled.

How can psychology contribute successfully towards the solution of the present crisis? We all know that modern Western psychology has often degenerated into the paid retainer of the profiteer. *A science which ought to unfold the infinite capacities of the psyche has been applied by modern industry for vocational selection, for advertisement and for sale of goods to people who do not and should not want them.* Modern psychology is thus often at work perfecting the technique of exploitation for the directive classes, for use in their interests as against those of the workers and the consumers.

The uses of a science depend upon the ideology of the scientist; and though psychology can become most helpful in the present cultural crisis

by offering an answer to the fundamental question: How is the individual psyche related to other individuals and the entire environment?—such questions do not interest orthodox psychologists. It is only from certain special branches of psychological investigation, such as psychical research, the study of personality and psycho-therapy, that significant suggestions have been forthcoming as regards the unity of the stream of consciousness and about consciousness in its wholeness, and its discreteness.

Modern psychology is too much handicapped by its mechanical and analytical outlook to concentrate on the stream of consciousness in its totality and in its manifestations in the individual psyche. It is for this reason that it has failed so far to give us the picture of man in his wholeness, which might serve as the objective background of a profounder understanding of man's social relationships and give a proper sociological guidance to his interests, motives and ideals, derived as these are from the matrix of the universal consciousness.

Myers' celebrated work on *Human Personality and Its Survival of Bodily Death* and the *Proceedings of the Society for Psychical Research* are full of evidence of the communication between minds which overcomes barriers of time and distance. Parapsychology is a science now in the cradle, though there is a growing recognition that this problematic aspect of psychology is now exceedingly important for the advancement of the science. Telepathy and mind-reading suggest

that under proper discipline and control one individual mind can know about the contents of another or other individual minds. Clairvoyance, telekinesis, materialisation and prophecy are far more difficult to understand. May it be that the mind is a *miroir de l'univers*, and in very exceptional persons does the mind-mirror become conscious in the ego-form?

The hypothesis is that when the mind becomes, through the process of abstract concentration, free from the disturbance of the sensory and organic processes, the omniscient higher mind operates and apprehends phases or states of reality, which are not bound to the spatio-temporal system of relations. The mystical hypothesis is also legitimate and the human mind might be a part of the super-mind, itself an aspect of Spirit or Universal Mind.

Minds, as Driesch observes, are capable of a mutual supernormal transference of knowledge in the mental field, which is something more than thought-reading or clairvoyance. Osty in fact assumes that a "transcendental" plan exists for each man in a universal and supra-personal consciousness; it is within this latter that the *yogi* reads the plan. E. von Hartmann calls this "a telephone connection in the absolute."

Evidence of superior intellectual and spiritual powers of the mystic and the saint has, indeed, come and still comes from all countries. Cases have been recorded by Myers and others in which men by experiment leave their bodies and show themselves to their friends. Telekineses, levitations, raps, materialisations

connected with the body of a medium, photographable hauntings in the presence of a supernormally endowed person and scratches or similar marks obtained on objects under the same conditions are (granting their reality) now attributed to the single fundamental phenomenon of materialisation connected with the body of a para-physically endowed person. Driesch observes :—

The assumption is that the supernormally endowed person can not only materialise apparitions as true materialisations, but can also produce rigid invisible structures with which to pull, knock, scratch and so on.

It is not strange that mystics who discipline their intellect and emotions acquire these and other supernormal faculties. No doubt when in the mystical contemplation the reference of self entirely disappears, the consciousness becomes one vast undifferentiated and unitary whole, the eternal unity in the changeable world.

As long as modern psychology retains its mechanical outlook and struggles against the incorporation of the materials offered by the studies of the unconscious and the sub-conscious and the recent developments of para-psychology, it will hardly be useful in describing to us man's consciousness beyond what is most superficial. Modern psychology must get beyond the biological boundaries of consciousness in order that it may truly interpret the consciousness as the total all-comprehensive reality which is the primary source of man's being.

In the East, the fundamental

conviction is that all things are thoughts and every thought is an entity in itself. We read in *Yoga-Vasistha* :—

There is mind behind every particle of dust ; it fills the whole space. It grows within every sprout ; it moves as sap in tender leaves. It rises up in the waves of the ocean ; it dances within the womb of a rock. It rains in clouds ; and lies inert in a piece of stone. Even in inert things resides desire in a potential form, as flowers, in their seeds.

The same consciousness which pervades nature in every quarter and cranny also penetrates human life and experience. The human personality is a colony of lives rather than a single spiritual entity. Yet we all feel a unity of lives within ourselves. Individuals make histories without number, but the Absolute has no history of its own. Consciousness or evolution may be a part of our cosmic process but the Absolute is not subject to it. The Absolute is only the balanced whole, and in the Absolute all processes, distinctions and multiplicity of the individual psyche merge. It is consciousness, without the dualism of subject and object, which is universally present in all. This unity of life and experience which psychology posits, mysticism establishes as the integral core of the individual's existence and consciousness.

In the East there is no difference in the standpoints of psychology and mysticism ; each aids and supports the other. The vital flame of the mystic vision keeps the lamp of

psychological systems burning to illuminate our daily routine. It is only the harmony in man's consciousness, the unity of self with other selves that can furnish the ground for reconciliation between personality and machinery, and socially direct the tremendous power which science has placed at man's disposal. Neither institutional reform, on which the new economists pin their faith, nor psychology even of the *Yogic* kind, can elicit new motives and desires, and renovate social relations vitally and fundamentally. It is only a spiritual discipline and transmutation of the psyche bringing it *en rapport* with the psyche of other individuals and with the Absolute Consciousness, which is present in everything and in everybody, that can transform society from war and strife to peace and constructive progress.

The West has overestimated the importance of technology and organisation in eliminating human stresses and sufferings. The abuse and misdirection of technology have thwarted man's social expressions and brought about an unbalance in emotional life and personality. *A rearrangement of man's outward institutions cannot overcome the present crisis without a re-orientation of human motives of work, desires and ideals.* It is only a new synoptic psychology and a mystic discipline which can tide over more successfully the crisis that has overtaken civilisation.

RADHAKAMAL MUKERJEE

THE IRRATIONAL SOLUTION OF THE PROBLEM OF EVIL

[J. S. Collis is one of the younger philosophers. He is Irish by birth ; his Oxford days were spent at that cradle of erudition, Balliol College. He is interested in the Adult Education movement. His early books *Forward to Nature* and *Modern Prophets* attracted notice and his *Bernard Shaw* was very highly thought of in literary circles. He has contributed to this journal since its early days, and his *credo* seems to have been embodied in the first article he wrote for us—"What is Philosophy?" Philosophy he defined as "the intellectual understanding of how to attain Religion." "Religion is the knowledge that life is to be trusted." It seems to us that in these two definitions may be found the key to Mr. Collis's interpretation of the problem of evil.—Eds.]

No rational solution of the Problem of Evil has ever been advanced which is capable of thoroughly satisfying the mind. You can invent good working explanations, but they must always be subject to the devastating further *Why*. The only genuine solution is irrational. And this may not be within everyone's reach. That may be against it. But it is surely better than the intellectual approach which fails for everyone.

I propose to examine the best illustration of this irrational conquest ever written. It is to be found in one of the earliest plays—and one of the best. It needs cutting down and tightening up, but even so it is a remarkable drama. The technique belongs to Bernard Shaw, though the conception of the play could never enter the Shavian mind. In *The Book of Job* we find a great deal of what we are accustomed to imagine as modern discussion of the problem of evil—for in all ages it is generally discussed in much the same way, and if it has yielded to solution it has always been the same solution (there cannot be two).

You remember the story. Job was a man of substance with large

estates and a happy family. All went well with him, and he himself did nothing wrong. Suddenly his good fortune came to an end. One day when at dinner, four messengers in succession arrived to tell him that his oxen, his asses, and his servants in one place ; his sheep and servants in another place ; his camels and his servants in another place ; his sons and his daughters in another place—had all been destroyed.

Job was overcome and rent his mantle and threw himself on the ground. Yet he worshipped God, crying out immortally—"The Lord gave and the Lord hath taken away ; blessed be the name of the Lord !"

But there was more to come. Satan, from going to and fro on the earth, and from walking up and down in it, had observed that while a good man will bear the loss of property and children with fortitude and piety, he will not, however good he is, submit without protest to a disfigured body and ill health. "Touch his bone and his flesh," Satan says to God, "and he will curse thee to thy face." And God decided to test him in this also.

In consequence Job finds himself

covered in boils from foot to head. He takes a trowel to try and scrape them off, and sits down among the ashes. This is too much for his wife who says to him "Curse God and die." But Job still stands firm. "What?" he asks. "Shall we receive good at the hands of God, and shall we not receive evil?"

Hearing of his calamities his friends come to see him. At first they are so shattered at the sight of him that they are dumb and sit down without speaking for seven days and seven nights.

They soon make up for this silence. Job himself leads off by breaking into imprecations and cursing the day he was born in an almost Celtic stream of poetic fury.

At the spectacle of his casting down Job's friends are alarmed and try to find reasons to justify the situation. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite are intellectualists and moralists. At not inconsiderable length they make out a case for God, and by insisting that Job has been guilty of sins and hypocrisies, endeavour to show how his sufferings at the hands of God may be reasonably accounted for. But they fail to convince even themselves. The sincerity of Job's replies disarms them: for not only does he maintain his innocence but even in his pain and perplexity he refuses to deny his feeling of the Divine Wisdom. Though he has said to corruption, "Thou art my father: and to the worm, Thou art my mother and my sister," though all have turned away from him in abhorrence, he nevertheless suddenly bursts out—"Oh that my words were

now written! Oh, that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." And to his tormenting friends he turns and says—"But ye should say, Why persecute we him, seeing that the root of the matter is found in me?"

When Job and his friends have exhausted themselves with argument, a young knowledgeable fellow called Elihu, the son of Barachel the Buzite, bursts out and is under the impression that his special pleading for God is highly effective. But suddenly God Himself appears in person and punctures him by saying, "Who is this that darkeneth counsel by words without knowledge?" And at this point the drama reaches the high moment we have been awaiting when a solution to the mystery will be offered.

We know what to expect. We have been prepared for an authoritative statement from God Himself reproving Job for complaining and pointing out that God has ends in view not to be comprehended by mortals, or that He has been testing the good and pure man, or other plausible and rational explanations (though always exposed to a further why?). But God does not do this. He does not mention Job's situation at all! Instead He points to the magnificence of creation. He witnesses to the sublimity of His works. He rehearses the glory of life. He shows the strength of His government and the dominion of His command over all things as over the ocean to which

He saith, "Hitherto shalt thou come, but no further : and here shall thy proud waves be stayed." In a series of flaming poetic images He summons up the incomprehensible miraculousness of creation before Job's inward eye, and then reminds him of the existence of the wild goats and hinds, of the wild ass, the unicorn, the peacock, the stork, the ostrich, the horse, the hawk, the eagle, the hippopotamus, and the crocodile.

Job is overcome. He does not submit—he *accepts*. Suddenly he accepts and cries out to God, "I have heard of thee by the hearing of the ear : but *now* mine eyes have seen thee. Therefore, I abhor myself and repent in dust and ashes." He has suddenly become a seer and his mind is set at rest.

But why ? What revelation has he received that he has not had before ? What new argument has he heard ? Has he not reasoned along those lines himself, or tried to ? Did not Elihu, the son of Barachel the Buzite, advance much the same view ?

No. The answer is No to all those questions. He has suddenly left Rationalism behind—and reaches another view-point. God has not spoken to him rationally. He has not given him a new argument. He has given him a new perspective. He does not even try to convince Job in the manner in which Whitman approaches the problem in *This Compost*. He does not point to Purpose or Design. There is no teleological persuasiveness whatsoever in the Almighty's discourse. He mentions animals that offer the feeblest support for that kind of approach. He speaks of the ostrich

which leaves her eggs in the dust "and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers, her labour is in vain without fear ; because God hath deprived her of wisdom, neither hath he imparted to her understanding." Nor does the hippopotamus with its unseemly gait and its bones that "are as strong as brass" provide in its person the best possible example of a perfectly designed universe—yet the Lord is careful to say that this creature no less than the monstrous crocodile and the eagle whose young ones suck up blood, is "the chief of the ways of God." His method is not to convince by reason but to convince by *power of mysteriousness*. The tormented soul of the sufferer is appeased, not by the sudden light of a good reason, but by a sudden feeling of an *intrinsic value* in what appears to be the very negation of reasonableness : the incomprehensible becomes, in itself, fascinating, and more inspiring than the comprehensible : the thought descends, the thought occurs, that All is Well, not because there are reasons for that thought but because there are no reasons. And the passage put into the mouth of God by the great dramatist expresses, to use the words of Rudolf Otto, "the downright stupendousness, the wellnigh dæmonic and wholly incomprehensible character of the eternal creative power ; how, incalculable and 'wholly other,' it mocks at all conceiving, but can yet stir the mind to its depths, fascinate and overbrim the heart."

J. S. COLLIS

SEX IN HUMAN LIFE

[Bharatan Kumarappa, M.A., B.D., Ph.D., has done much research work in philosophy—both Eastern and Western. Edinburgh University granted him his Ph.D. degree in European philosophy, and London in Indian philosophy. He is the author of *The Hindu Conception of Deity* and *Village Industries and Reconstruction*, and contributes to various journals on education, religion, philosophy and social work. For several years he was employed in academic teaching work, but his heart interest became engaged in the welfare of his poorer countrymen, and since 1935, when he joined the All-India Village Industries Association (of which he is now assistant secretary), he has devoted himself to village uplift.—Eds.]

To assign the right place to sex in human life, we should look at the part it plays in sub-human nature. Human life has become so encrusted with convention and custom that it is necessary to strip ourselves of these if we would think afresh and without bias.

In the sub-human sphere sex plays strictly a biological role ; its purpose is to propagate the species. In some cases the males die immediately after they have mated, e.g., the honey-bee. As against this, the sex function is made by man an end in itself, propagation becoming only an accidental by-product of sex indulgence. Some may argue that it is precisely this which constitutes the function of genius in man ; that where nature is unconscious, man is deliberate. Thus the animal eats food to satisfy its hunger, but man often eats for the pleasure of eating, and has made of eating itself an art. Similarly civilized man has made of the sex instinct a veritable art. What are merely appetites in the animal, have become cravings in the human being. The latter have produced the glutton, who is by no means an inspiring artist. Similarly sex craving produces lust which, like gluttony, is absent in the animal, but which passes for love

in the human kingdom.

The aim of true art is universally recognized to be the upliftment of human consciousness through the agency of the Beautiful. Can we say that the civilized man, who has made of sex instinct what it has now become, is a devotee of art ? What inspiration or elevation has it brought to his consciousness ?

The desire for Beauty, as also for Goodness and for Truth, belongs to the Spirit, while the craving for food and for sex belongs to the body. Spiritual ends, when followed for their own sake, meet with moral approval and elevate the mind to noble heights ; on the other hand bodily cravings meet with moral condemnation and create mental cess-pools. In pursuing spiritual ends man distinguishes himself from the animal, in following bodily cravings man also distinguishes himself from the animal only in so far as he curbs and restrains them to serve higher ends.

In the light of this, it is obvious that birth-prevention through contraceptives is fundamentally opposed to human, let alone spiritual, development, for it promotes sex indulgence and enhances sex craving. The theory of those who advocate it is that

married love needs physical expression, and without it becomes lifeless and impossible. It is asserted that sex relationship apart from parenthood is legitimate for man. This may be a question for dispassionate psychological inquiry, which, however, is not easy to secure, nor are strictly scientific experiments in this line possible. The burden of proof, however, rests on those who make this claim. A mere appeal to popular feeling is of no value, for any response from this feeling may rest only on present depraved practice. On the other hand, those who have curbed and controlled sex desire and who have given us the benefit of their experience, proclaim as Mahatma Gandhi has recently done :—

I know from my own experience that as long as I looked upon my life carnally we had no real understanding. Our love did not reach a high plane. There was affection between us always, but we came closer and closer the more we or rather I became restrained...All the time I wanted carnal pleasure I could not serve her. The moment I bade good-bye to a life of carnal pleasure our whole relationship became spiritual. Lust died and love reigned instead. (*Harijan*, Vol. III, No. 50, p. 398)

The experience of such people not only shows that love becomes purified and spiritual when sex indulgence is excluded, but also that such sex restraint leads to beneficial results. Thus Gandhiji further writes :—

Although I have always been a conscientious worker, I can clearly recall the fact that this indulgence interfered with my work. It was the consciousness of this limitation that put me on the track of self-restraint, and I have no manner of doubt that the self-restraint is re-

sponsible for the comparative freedom of illnesses that I have enjoyed for long periods and for my output of energy and work both physical and mental which eye-witnesses have described as phenomenal. (*Harijan*, Vol. IV, No. 8, p. 61)

This testimony from practical experience is amply supported by scientific theory. Are not the glands which secrete what is involved in sex relationship at the root also of all physical, mental and moral development of the individual? Castrate a male calf and his physical development is impeded. He is not unlike a cow in size and appearance. His instinctual intelligence is also retarded, and he loses the virile characteristics of the properly developed bull. In the human species, also, eunuchs are of poor muscular build, effeminate and without strength of mind or character. What does this show but that the secretion of these glands is most vital for the all-round development of the human individual? If, however, all the secretion is directed into one channel, the other aspects of the individual, also dependent on it for their proper functioning, are starved and remain undeveloped. Thus people given to sex abuse in their youth are often of poor build, neurotic, weak in mind and flabby in character. In fact sex abuse in youth often leads to insanity, for the brain gets no chance of development and deteriorates. But these are not the only symptoms : the indirect result is the presence of one or more twists in the mind. An otherwise normal brain-intelligence has what is called some "quirk" or some "peculiarity." Where, however, these glands func-

tion properly, the individual is marked by ability, physical, mental or moral, or all three combined. It is a well-known fact that many people with great mental ability are also strongly sexual, and so-called geniuses have often been abnormal in their sex life. This is one more indication : they have been endowed with specially good glands which function in an exceptionally efficient manner.

If the secretion of these glands is most important for the proper all-round development of the individual, it is obvious that anything which drains away or wastes that secretion is altogether harmful. Masturbation is condemned for this very reason. And yet this is exactly what is encouraged by the use of contraceptives. Further, even such self-restraint as is exercised by couples at present will be given up because of contraceptives, and individuals will feel free to yield to their craving and indulge it to the full ; and since passion increases when it is fed, this will lead inevitably to the deterioration of the race. Further, the use of contraceptives cannot be limited to married people, and when young unmarried people take to it disastrous results are inevitable.

As against this, the usual argument of the advocates of birth-prevention through contraceptives is that great misery is caused to the poor and the infirm by the birth of more children than they can afford to look after properly. *But in seeking to remove this evil, great as it admittedly is, they are leading the human race into a far greater evil, one that cuts at the very roots of*

mental and moral development. Nothing that consumes the vitality of the people and deprives them of moral stamina and mental vigour, ought to be tolerated, whatever the consequences. The economic poverty of the people is no argument for making them also mentally and morally depraved. Their economic lot can be improved by other means. *What is needed is ceaseless propaganda against indiscriminate sex indulgence.*

Woman must no longer be looked upon as a means to satisfy man's lust. The wife must learn to respect herself and curb the approaches of her partner. So far as human progress goes there are no short cuts. The longest way round is the shortest in the end. Mental and moral progress is not obtained cheaply. One has to earn it by untiring efforts. Young America may seek to improve mankind in one generation by mechanical means, but she has yet to learn the limitations of artificial devices in dealing with the human species.

The only sound solution to this problem has two sides—one negative and the other positive. Negatively, people should be educated in matters of sex in such a way as to be warned against the evils of indiscriminate indulgence, so that they will learn to exercise self-control in matters of sex. But such negative repression is likely to lead to nervous disorders and abnormalities unless coupled with an outlet for their vital energy. *Positively, therefore, the solution lies in occupying oneself with pursuits which interest one and take up one's time.* In psychological language,

the sex impulse should be sublimated to other ends—religious, social, political, scientific, artistic, and so on. When this is done, it will be found to lead inevitably to the growth and development of the individual, for then the most precious power within him, instead of being wasted or allowed to run away with him, will be harnessed to worthy ends and in them will find its fulfilment.

Ultimately the problem resolves itself into a choice between two alternatives. In one this marvellous energy finds expression in sex indulgence, and leads at best to no results beyond momentary gratification, and the providing, as it is claimed, of a physical basis for married love. In the other, where it is conserved for the purpose of offspring and directed to supplying energy for other ends which promote the full growth and development of the individual, it leads to love which becomes purified and spiritual. So far as the Indian idea in regard to marriage goes, the choice is unmistakable.

Indian tradition has always regarded marriage as a stage in man's spiritual development—a schooling or process of discipline through which he passes in attaining spiritual fruition. The element of personal infatuation which underlies marriage in the West is carefully excluded, so much so that two people who have never yet set eyes on each other are often united in matrimony and expected to get on together as best they may. While, in the West,

marriage is essentially a matter of personal gratification where the couple often do not think of progeny when they come together, the Indian idea has been that it is a social institution in which the couple are brought together for the purpose of procreation and discipline. Married love in our country is not an end in itself, but only a means to spiritual development, the husband even being required after a certain period to renounce the householder stage “when his grandchild plays at his knees.” In this renunciation, with which began the Vanaprastha or forest-dwelling stage, his wife often accompanied him in his retirement.* The view that marriage should involve sex indulgence for its own sake, without reference to parenthood, is altogether contrary to our tradition. With remarkable foresight the founders of our civilization harnessed to higher ends this great power within us, which, left to itself, might have led us into dissipation and savagery.

Western civilization, which in the machine age has shot up like a mushroom, seeks through mechanical means to promote man's happiness, little realizing that the devices employed for facilitating sex gratification without its natural consequences can lead only to greater indulgence and ultimately to man's ruination by the loss of his most precious possession. It is the duty of lovers of mankind to save the West and all the world from such a catastrophe. True freedom comes not of bondage to lust but of mastery over oneself.

BHARATAN KUMARAPPA

* The philosophy underlying this ancient practice is explained in “Living the Higher Life,” by Murdhna Joti, reprinted in *U.L.T. Pamphlet—No. 34.*—Eds.

THE GOD OF THE JUNGLE

[Claude Houghton is a novelist of originality and distinction. He combines literature with his work at the Admiralty as a permanent civil servant.—Eds.]

They comprehend me not, the Unheavenly,
How Souls go forth from Me ; nor how they come
Back unto Me : nor is there Truth in these,
Nor purity, nor rule of Life. " This world
Hath not a Law, nor Order, nor a Lord,"
So say they : " nor hath risen up by Cause
Following on Cause, in perfect purposing,
But is none other than a House of Lust."
And, this thing thinking, all those ruined ones—
Of little wit, dark-minded—give themselves
To evil deeds, the curses of their kind.
Surrendered to desires insatiable,
Full of deceitfulness, folly, and pride.
In blindness cleaving to their errors, caught
Into the sinful course, they trust this lie
As it were true—this lie which leads to death—
Finding in Pleasure all the good which is,
And crying " Here it finisheth !"

Fear is an instructor of great sagacity, and the herald of all revolutions. One thing he teaches, that there is rottenness where he appears. He is a carrion crow, and though you see not well what he hovers for, there is death somewhere... Fear for ages has boded and mowed and gibbered over government and property. That obscene bird is not there for nothing.

To read these words of Emerson is to realise the road we have travelled. To-day, few would refer to fear as a " carrion crow." It is regarded, not as a menace, but as an ally. Big and little rulers—remembering the methods by which they seized power—both realise that only by creating fear in their followers, and then exploiting it, can they maintain their ascendancy. Fear handcuffs a man to his fellows. It creates, therefore, only a negative unity—but unity of any kind receives a rapturous wel-

come to-day.

The modern world has reached a state in which practically every one is afraid of everything. Behind the fire-breaching boasts, the sabre rattling, the frenzied propaganda, the endless conferences—there is fear. For many people to-day life is a nightmare. But a nightmare has only to last long enough in order to seem natural, normal, and inevitable—and this, presumably, is the explanation of the fact that the most monstrous conditions are now accepted as permanent features of a spectral landscape. Food is destroyed, although people are starving. Millions have nothing to do. Civil strife is raging or fermenting. Every one is terrified of war, yet every nation is piling up mountainous armaments. " You must be prepared to inflict every imaginable horror on your neighbour be-

cause he is preparing to inflict every imaginable horror on you." That is the formula. To awaken fear has become an industry, a highly organised industry, and a fiercely competitive one.

But the creation of a negative unity is not the only illusory advantage to be derived from fear. There is another, which also receives a rapturous welcome from a world imprisoned in an economic strait-jacket. It is this—there is money in fear. Yes, there's money in fear! That's a grand discovery! It reveals a vista of unsuspected and vast markets— as the posters on every hoarding testify. To-day, all the fears that haunt humanity— but chiefly the fear of death, the fear of disease, and the fear of one's neighbour—are exploited with bewildering ingenuity. The extent to which the modern world is dominated by fear is dramatically revealed by the difficulty experienced in imagining the world haunted no longer by this spectre with a thousand shadows. How many of our institutions would remain standing if a magic wand were waved and fear was banished for ever from our hearts?

It is now a truism that there can be no economic revival until confidence is restored, and that no restoration of confidence is possible while nations continue to be haunted by fear. But no positive policy for the laying of this spectre has been advanced. On the contrary, what is preached, day in, day out, and ever more stridently, is the gospel of Nationalism—which is no more than self-interest in uniform. And, despite its claims, this Nationalism in most

cases is a lie, since—owing to class differences as to what constitutes self-interest—those who speak in the name of the nation only do so after a ruthless suppression of those who disagree with them. *The supreme fact in the whole situation is that there is not a single unifying idea in Europe.* And the inevitable consequence is that there are nations no longer: there are warring parties. The only recognised policy is self-interest: the only recognised argument is force. The gangster's creed has triumphed.

It has triumphed so completely that horrors have almost ceased to be news. They are announced, of course, in giant headlines, but there is little or no emotional reaction to them. At the time of writing, horrors of every kind are being committed in Spain. To-morrow, they will be raging somewhere else. They are becoming a familiar feature in a nightmare landscape. We can say with Macbeth: "The time has been, my senses would have cool'd to hear a night-shriek." But that time's over. We've heard too many night-shrieks.

As an inevitable consequence, the old conceptions to which lip-service was once paid ("Justice," "Freedom of Speech," "Liberty," and so on) now seem faded, far-off, unreal. It is true that they turn up occasionally in leading articles, or in the perorations of public men, but they no longer have even a symbolic validity in practical affairs. They are recognised for what they are: the "common form" of propaganda—merely the decorations which every party pins on its tunic.

The best aspect of life to-day is

that men are being forced to recognise the depths within themselves—those depths which are the measure of their potential greatness. Nowadays, it is difficult to be a humbug ; in fact, it is becoming a real achievement. The old tomfoolery that the natural man is really an angel under a bowler hat has been blown sky-high. We find ourselves back in the jungle—and the god of the jungle is fear. Sooner or later, we shall have to face right up to that fact and its implications.

And, in facing up to it, we may discover that once men cease to be in organic relation with the Eternal, life must degenerate into a scramble for loot. If reality is conceived merely in terms of what you can grab before the grave closes on you for ever, life must become a jungle. It's inevitable. And, it's as well to remember the jungle has no history, for no significant issues are involved in its ceaseless conflict. *When a man will fight only for his own material possessions, history has come to an end.* The paradox still stands that if there is nothing greater than oneself worth dying for, there is nothing that makes life worth the living.

Unless men can be delivered from fear, they will continue to take giant strides towards catastrophe. It is fear, and only fear, which renders men capable of any and every enormity. All reckless courage is rooted in fear ; and much bravery is an inversion of the fear of cowardice. Fear is the supreme adversary. "I am afraid of nothing," said Montaigne, "except Fear."

Fearlessness is the first virtue mentioned in the sixteenth Discourse of the *Bhagavad-Gita*, but the fearlessness to which Krishna refers is far removed from the meaning we usually attribute to the word. His fearlessness is a fulfilment—a state of being. It is not isolated "heroism" : it is a spiritual synthesis. With us, a man may be physically brave—and a mental, or moral, coward. Conversely, he may have mental, or moral, courage—and be a coward physically. But the fearlessness of which Krishna speaks is utterly removed from the "fearlessness" which consists of "not being afraid." It is a fearlessness born, not of the absence of fear, but of the presence of love. It is the fearlessness of one in organic relationship with that which IS—who is not deceived, therefore, by that which seems. It is that order of fearlessness which retains its identity though it descend into hell.

It is still possible to retrace the road we have travelled, but a condition precedent to our return is a realisation of the nature of those gods who have lured us to the brink of chaos. Sooner or later, men and nations have to look the gods they have served between the eyes, and it is seldom a pleasant experience—for the gods we serve bear little resemblance to those we profess.

The modern world is so bewildered by its destination that it has forgotten the road which led to it. Possibly the speech of Krishna that precludes this article, will recall the road.

CLAUDE HOUGHTON

NEW BOOKS AND OLD

SINGERS OF JAPAN*

In Europe, particularly in England, a man must have a label, or he is nothing. He must be a poet, a philosopher, a chemist, a doctor, a mathematician, anything definite. He cannot be a multiplicity of things. There is no room, in the modern scheme, for a Leonardo da Vinci or a Havelock Ellis. So much is this the case that many thinkers never get credit for their style; while many imaginative writers are not even supposed to possess an original thought. To what absurd lengths this cult of specialization can go is seen by what the late Thomas Whittaker once related to me. He had just published his *Apollonius of Tyana*, and a bright young reviewer, having heard that the author was an eminent Neo-Platonist scholar, boldly affirmed that Thomas Whittaker could not write biography "because he was a philosopher in the bone." "A philosopher in the bone!" cried Thomas Whittaker, rocking with laughter. "I don't know what that means. Can you tell me, Shahani?"

Of course I could not.

Anyway, I am nothing in the bone. As a matter of fact, I cannot claim to be an authority on anything. I have been content all my life to be a seeker.

Poetry and mysticism, the novel and the short story, history and philosophy, and many another subject, have interested me at one time or another; but I have never lingered at one shrine. I like to drink a draught at every stream I come across and then to pass on.

It was in such way that I first came to know of Japanese poetry. And the whole thing was a revelation to me. I did not know that such lacey thought and feeling existed in Nippon. And my view is confirmed by a perusal of these

volumes. I am anxious to share my delight with the reader. Let us explore the field together.

Japanese poetry is utterly unlike anything western. It is unique. It attempts to crystallize thought and feeling into the narrowest possible compass. Indeed, of the poets of Nippon alone could it be said that they do not write until what they have to say concentrates itself into a dewdrop. This economy, both verbal and spiritual, finds no parallel elsewhere. Even Horace, though he is as compact as a European might be, lacks this divine brevity of utterance. Of course the English poets, when compared with those of Nippon, appear dreadfully loquacious. They beat out the gold of their thought into very thin leaf. No Japanese poet could ever have perpetrated Shelley's "To a Skylark." To him it would have seemed a frightful waste of time and energy to say the same thing again and again, no matter how prettily. Decorative embroidery means nothing to the Japanese: he prefers the bare bones of poetry. He knows that suggestion, not display, is the secret of Infinity. Perfection, of the kind that western artists hanker after, like all maturity, fails to impress in the end, because of its limitation of growth. Not the flower in full bloom, but the bud, is what the Japanese prizes most. This is so because he has understood (what the Occidental has yet to learn) that in all art that really matters it is essential to leave to the imagination to suggest the completion of an idea, for in this way alone is the spectator or reader made one with the creator. Thus:—

Though going and coming
Its track does not stay,
The waterfowl never
Forgets its way.

(PRIEST DOGEN : XIIIth century)

* *Masterpieces of Japanese Poetry. Ancient and Modern.* Two Volumes. Translated and Annotated by MIYAMORI ASOTARŌ. (Maruzen Company, Ltd., Tōkyō).

Or thus :—

A man who verses writes
With burning heart, no winter
knows—

Like the Camellia flower
Which in December glows.

(YOSANO HIROSHI : XXth century)

This idea is by no means a novel one. It is, in fact, drawn from Hindu thought, which even holds that the true appreciation of beauty is the result of the accumulated lore of several lives. It is for this reason that the works of Kalidasa and his compeers were written, not for the general public, but for an audience of taste and refinement. Cultivated spirit speaks to cultivated spirit in hints, half-tones, figurative allusions, in brief ejaculatory sentences or in little tight voluptuous paragraphs and verses.

Thus many Japanese poems are, to use Clifford Bax's apt phrase, "little swallow flights of emotion which two lines of English are large enough to render." Indeed, of all the forms of Japanese poetry, the most notable and popular are the *haiku*, the shortest type, consisting of seventeen syllables, and the *tanka*, slightly longer, consisting of thirty-one syllables. Both these forms have a long history ; the latter going as far back as the beginnings of Christianity.

Another feature of Japanese poetry is its deep knowledge of the moods and idiosyncracies of Nature. Even Wordsworth and Tennyson are not so informed, so sensitive, so penetrating in this respect as the poets of Nippon. All those innumerable sounds of night and day, where pause is more thrilling than pitch, are to be found here. Such dim utterances, echoes of the very sigh that silence heaves, may seem to the uninitiated trifling or meaningless. But they never fail to remind us that Japanese poetry, like the Indian, is a direct appeal from soul to soul, a mode whereby the magic of the inner and outer world is conveyed to that silent but ever watchful intelligence that broods in fiery meditation in the heart of him who reads. Let the following lines stand as an example :—

On a leafless bough
A crow is sitting ;—autumn,
Darkening now—

This poetry, like all true poetry, is "seraphically free from the taint of personality." In this it resembles the hymns of the Vedas, where man is not the centre of the universe, as in European literature, but an echo of his surroundings. So sings a Japanese poet :—

The pleasant spring hath passed away,
Now summer follows close, I ween,
And Ama's secret summit may
In all its grandeur now be seen ;
Of yore the drying ground,
Whitened with angels' robes, spread
around.

And so his elder brother in India :—

Awake Purandhu (Morning) as a lover
awakes a sleeping maid...Reveal
heaven and earth...
Brighten the dawn, yea, for glory,
brighten the dawn...

(*Rigveda*, X, 168.)

Of course Japanese poetry has not the heights and depths of the Chinese or Indian poetry. It lacks their gravity and profundity. It is lovelier in softer fashion.

But this is superficial criticism. The meaning of art is far deeper than that of its immediate subject. Indeed, subject-matter is of small importance ; for the subject-matter of great art is always the same. The point to remember is : "Whether or not the work exhibits the fusion of the rhythm of the spirit with the movement of living things." This content, this movement of the spirit, is what the Chinese and Japanese alike seek in art. The thought is familiar to India. Translated back into Hindu idiom, it would run : "Whether or not the work reveals the Self (Ātmān) within the form (rūpa)." Thus the creative effort of Asia, despite seeming discords and discrepancies, is, in essence, one. The entire Orient seeks but one thing :—

From the unreal lead me to the real :
From darkness lead me to light :
From death lead me to immortality !

A word or two might be said about the work of Mr. Miyamori Asatarō. He

has translated and annotated the best poems of Japan, both ancient and modern. And throughout he has displayed delicate taste, wide scholarship, and a real understanding of poetry. His effort is to be highly commended. I

cannot think of a better gift (any season will do) than these two handsomely printed and beautifully illustrated volumes. It is a pity that the price is not marked. Are the books to be had free?

RANJEE G. SHAHANI

Anarchy or Hierarchy. By SALVADOR DE MADARIAGA. (George Allen and Unwin, Ltd., London. 7s. 6d.)

Señor de Madariaga's fundamental thesis is simple. If liberal-democracy is to survive, it must transform itself into something that he calls "organic unanimous democracy": of which the distinctive feature is the abolition of universal suffrage, and its replacement by a very restricted political citizenship. Precisely how, or by what examining body, the political citizens would be selected, Madariaga does not tell us; neither does he tell us—and this is more important—how so drastic a restriction of the franchise can be accomplished by the operation of universal suffrage. A modern mass-democracy that was capable of such voluntary self-sacrifice would scarcely need to exercise it.

For all the detail of the structure of his "unanimous organic democracy," Madariaga is not practical. He reveals himself as the idealist political philosopher: also, as the disappointed democrat. It is appropriate that he writes from Geneva. First, because he displays what we may call the League of Nations mentality: an inclination towards an abstract and slightly bureaucratic internationalism. Second, because he greatly admires the efficiency and political sagacity of the Swiss bourgeoisie. Third, because he shows manifest signs of reverting to the political philosophy of the famous *citoyen de Genève*, J. J. Rousseau. Indeed, Madariaga's conception of "organic unanimous democracy" really comes straight from "*Du Contrat Social*."

That is nothing against it, as a theory; but in these troubled days it reads like a Genevan dream. One might almost say that, in spite of his seeming modernity,

Madariaga is one hundred and fifty years behind the times. Whatever the few remaining liberal-democracies of Europe may evolve into, it is fairly certain that they will not evolve into what he desires. So that the impression he makes upon us is that of an academic Utopian. And we surmise that the psychological origination of his book is to be sought in the disappointment experienced by an academic liberal who was thrust by the democratic revolution in Spain into high political office. Revolutions never stop at the point required by the bourgeois ideologist. Once the continuity of ordered government is broken, more elemental forces begin to manifest themselves. Their upsurge drove Madariaga out of political office. Viewed against this background of personal experience, *Anarchy or Hierarchy* appears as an attempt to create an imaginary political system for Spain which would have had a less convulsive effect upon the author's position.

The personal equation, being inevitable, can often be discounted. But not in Madariaga's case. For we really need an explanation why he so markedly ignores the danger which faces the European democracies to-day: the menace of international war. Under this shadow, an academic disquisition, however brilliant, on the necessity of transforming democracy into aristocracy, seems strangely irrelevant; because the necessities of waging modern war will at the very beginning compel a suspension of all democratic liberties, while at the end of it—if so definite a thing as an end is really conceivable—the nations, reduced to barbarism, will be thankful for *any* system of ordered government. Madariaga's neglect of this sinister but dominant factor in the contemporary situation is the more remarkable, because

he plainly sees the catastrophic effect of the war of 1914-1918 upon the liberal-democracies. He writes: "The ways in which the World War sapped and brought down the democratic and liberal ideas of the past century would repay study, for they are many and curious," and he proceeds to enumerate them: the searching character of the experience itself and the thirst for sincerity it created in the combatants; then the accustoming of Western men to state-socialism, to authority and the supremacy of national over all other interests, and, among the Allies, to a quasi-international organization of supplies.

But if such was the effect of the War of 1914-1918, what will the effect of the next world-war be? Infinitely, unimaginably worse. If the former war dealt a mortal blow, as it did, to the liberal-democratic faith; how much of it is likely to survive the latter? Yet instead of seeking for some salvation out of the threatening disaster to all Western civilization, Madariaga turns back to an abstract scheme of democracy which events in his own country of Spain have shown to be entirely Utopian.

We do not blame him for employing his semi-philosophic retirement at Geneva in these innocent speculations. Yet it is strange that one who endured the disillusionment of the average democratic idealist in 1918, and then was called to play an eminent part in the Spanish dem-

ocratic revolution and be disillusioned again, should not have suffered a deeper inward upheaval. Madariaga, for all his intellectual brilliance, has become more of the liberal rationalist than he was before. Whatever fate may be in store for democracy, the day of rationalism is over. That is not to suggest that Madariaga is not right in thinking that hierarchy is both necessary and natural, and that mechanical mass-democracy is spurious. The difficulty is how to create a humane and valid hierarchy out of the falsity of mass-democracy. Hierarchy—as the word itself implies—depends for its sanctity on the prevalence of a universal religious faith. Hierarchy without religion is a chimæra, though of course "religion" here does not necessarily mean explicit and institutional religion. Soviet Russia is perhaps "religious" in the required sense. But this necessary re-creation of religion in liberal-democracy is the real problem, which Madariaga instinctively avoids. The only religion it has shown itself capable of evolving is the bastard religion of the State: which is complete death to liberal-democracy. That Madariaga has no solution of the problem to offer is no cause for surprise; but that he should ignore the very existence of the problem is remarkable, unless we regard it as merely confirming the irrelevance of liberal-democratic thinking in the distracted Europe of to-day.

J. MIDDLETON MURRY

Philosophical Essays for Alfred North Whitehead. (Longmans, Green and Co., Ltd., London. 12s. 6d.)

This collection of papers contributed by nine of the younger American philosophers, who were formerly students of Professor Whitehead, is an instructive and valuable book. A glance at the contents shows how wide a range of subjects is dealt with. We are impressed with not only the importance of the subjects discussed but also the care, completeness and authoritative study made of them. Professor Whitehead went to Harvard

University in 1924 as Professor of Philosophy. At that time he was known best only through his co-authorship with Bertrand Russell of *Principia Mathematica*. It was, in fact, during his residence at Harvard that his philosophical ideas attained maturity and received expression in a series of volumes, the most important among them being *Science and the Modern World*, *Process and Reality* and *Adventures of Ideas*.

The book under review is an expression of the writers' appreciation of his

stimulating teaching, inspiring personal influence and the association they have enjoyed with him. Each essay deals with a special subject. The first one is on "The Mathematical Background and Content of Greek Philosophy," by F. S. C. Northrop of Yale, who has contributed more than one thought-provoking essay in *THE ARYAN PATH*. The author maintains that, since several centuries of scientific investigation are at the basis of Greek Philosophy, it is absolutely necessary to know the sciences of the time for an intelligent understanding of Greek philosophical theories. Mathematics and Astronomy were the mature and leading sciences of the Greek period, and so Mr. Northrop naturally starts with George Cantor, who laid the foundations of modern mathematics, and traces historically the development of Greek philosophical ideas in the light of Greek mathematical theories. We find the essay to be of immense help to an understanding of the philosophical thought of ancient Greece.

Raphael Demos of Harvard, adopting distinctly the historical approach to his study, gives a masterly exposition of the

doctrine of "The One and the Many in Plato." Then the reader is introduced in the third essay to the science of symbols in the *De Modis Significandi* of Thomas of Erfurt, by Scott Buchanan of the University of Virginia. All these three essays are historical, and are products of considerable spadework and deep study. The remaining essays,—“Truth by Convention,” “Logical Positivism and Speculative Philosophy,” “The Nature and Status of Time and Passage,” “Causality,” “The Compound Individual,” and “The Good”—are all thought-provoking.

As it is difficult in such a work as this to dispense with technical terminology, the book naturally assumes some familiarity with philosophy on the part of the reader. The diversity of philosophical subjects treated in this volume by Professor Whitehead's former students indicates some of the many directions in which the thought of this philosopher is being felt. To students of philosophy, this volume should prove invaluable to an understanding of modern trends in American philosophy.

J. M. KUMARAPPA

The Lament of Beauty. A.D. 1936 : *A Rhapsody.* By CECIL MOORE (The C. W. Daniel Company, Ltd., London).

The theme of this poem is too vast, too sublime, to have met with any treatment at all adequate. This the poet will be the first to admit ; but he has made a bold effort—and we respect boldness. He mourns the evil way that Man has trod—

For 'Truth is fled,
And Beauty dead,
And Life is poison gas, and guns and bombs.

The Kali Yuga ! But a thread of hope runs through the whole poem. Dipping into the past we see :—

In Aryan Upanishads there streams
The Ancient Wisdom glowing like a Dawn,
That flings on high its fascinating beams
Before the coming of a sullen morn ;
A wisdom pure, of Contemplation born.

The names of many great Teachers through the ages are reverently chronicled. The reviewer had a momentary flash of irritation in seeing the Buddha re-

ferred to as the "Forerunner" of Christ, but the poet surely means that as the Buddha followed in the footsteps of his predecessors, so also did the Christ. Still, "forerunner" is scarcely the best word. We are told, however, that "The Christ is Buddha and the Buddha Christ"—

The Buddha and the Christ are hid'd'n away,
Save in unnumbered scattered lonely hearts ;
While priestly craft and ceremonial sway
Have veiled the Truth Their inward voice imparts.

This is, alas, too true.

Inevitably the poet believes in reincarnation :—

Through birth ye move to recreative death ;
Through death to life in infancy's rebirth.

The poet visions :—

From union of the East and West will spring
The flower of world-religion promise-filled ;
A flower of love immortal that will bring
An age of Peace upon a weary world,
With flag of Truth triumphantly unfurled.

May the vision be realised ! The poet has made his offering.

T. L. C.

The Belle of Bali. By A. S. WADIA. (J. M. Dent and Sons, Ltd., London. 10s. 6d.)

It is depressing to be out of tune with *The Newcastle Journal* and *The Methodist Recorder* concerning the merit of Mr. A. S. Wadia as a writer. On the other hand, I could give him endless praise as a photographer. The photographs in his book are superb: but the writing..... First of all, what sensitive writer could have called a Balinese girl a "belle"? Then, too, consider these two passages: "the upper part of their body (*sic*), however rounded and firm-lined it may be, does not betray [why "betray"?] that alluring fullness of curves nor [it should be "or"] that subtlety of lines [which] one associates with the female form divine" (p. 32): and "lo and behold! whom should I find standing before me but the very image of the Balinese maid [which] I had long pictured in my mind, tall of stature ["tall" would surely have been enough?] and shapely in limb, with a certain quaint beauty of face, and a figure betraying [once more] those flowing lines and alluring curves [which] one associates with the female form divine..." (p. 43)

Worse is to come. "Nor are fluffy négligées, nor gossamer nighties imported into that isle of innocence to add to feminine sex attraction." Mr. Wadia

must beware of the words "nor" and "betray." And what can we think of a writer who says (p. 102) "Consequently, men, with all other beings and things on the surface of the earth, are mere toys and playthings in the Hands of Brahm, who at His own sweet will..." and so on? Why, too, since he was obviously delighted by the physique of the Balinese girls, does Mr. Wadia say suddenly that "in spite of their habitual semi-nudity and many physical attractions, the women of Bali have never at any time lost their dignity and self-respect in the eyes of their men"? Apart from the absurdity of the suggestion that semi-nudity and sexual attraction might forfeit respect, how is it possible for anyone to lose her self-respect in the eyes of anybody else?

The most interesting passage in Mr. Wadia's book, although it is written in touristese, may be found on p. 49:—

The Balinese believe that Heaven is a place of rest and quiet contentment closely resembling the earthly Bali, where the world-weary souls of the departed rest and recoup [what a word!] and then once again are born on earth. Those of the Balinese who have deserved well of their gods are rewarded for their past good deeds by being allowed after a short stay in Heaven to be born again in Bali.

But Mr. Wadia is an admirable photographer.

CLIFFORD BAX

What Is Man? By MARK TWAIN. ("Thinker's Library." Watts and Co., London. 1s.)

This book represents a side of Mark Twain of which the existence is not suspected by many of his admirers, who may now exclaim, as they did when his *Joan of Arc* came out, "Hell! This isn't funny!" The licensed jester of the New World here solemnly lays aside his cap and bells and reveals himself a repressed philosopher, a "plain and hard determinist" and a behaviourist before behaviourism. To its association with Samuel Langhorne Clemens's *alter ego*, this little treatise owes its inherent weakness as well as its present resuscitation

and its probable vogue. As new light on Mark Twain, as biographical material, *What Is Man?* is welcome and significant. Intrinsically, however, it is provocative rather than satisfying.

The relentless realism of approach which denies both altruism and freedom to Man, stops short of denying, or even questioning, the existence of Deity. To assert that Man is what he is on account merely and wholly of "outward influences" is a flat denial of the seers' testimony: "Like fire within the wood, He is within the heart of all beings."

The fault of the book is not its unlovely harshness of temper, but an unwillingness or inability to pursue the

inquiry wherever it might lead the thinker. Mark Twain prides himself on being a Temporary Truth-seeker and pleads for a "closed mind." But he gives up his search for truth half-way and closes his mind too soon.

Old Man : What is the Soul ?

Young Man : I don't know.

Old Man : Neither does anyone else.

This wilful indifference exists side by side with the assurance : " The mind is purely a machine, a thoroughly independent machine, an automatic machine."

This mechanistic conception of Man—from which there naturally flow the comparisons of Shakespeare to a loom, of an astronomer to a rat and of a Congressman to a flea—is both fallacious and depressing. From these comparisons themselves, one may just as well infer, not that man is a machine, but that the rat and the flea and even the loom are divine. In fact, the abuse of analogy as argument can be illustrated from almost any one of these pages.

A cold, fierce candour, like A. E.

Housman's, lights up his analysis of human motives : We do all things—all our heroisms and martyrdoms—" *for pay, solely,—for profit.*" But this ignores the paradox—known to psychologists as well as moralists—that "those only are happy who have their minds fixt on some object other than their own happiness."

But, however much we may disagree with the methods and conclusions of this amateurish *atma vichara*, Mark Twain's crisp dialogue and his "instances in point" possess a high literary value and extort admiration by their lucidity and apparent aptness. And if it is good sometimes to have our complacency rudely shaken and the pride of the mighty, brought low, Mark Twain's posers can perform this function, the function, that is, of medicine, though not of food.

Mr. S. K. Ratcliffe's Introduction provides a full biography of Mark Twain and a competent summary of the leading ideas of his thesis.

K. SWAMINATHAN

Sanskrit Buddhism in Burma. By NIHAR-RANJAN RAY. (H. J. Paris, Amsterdam)

The book under review is a dissertation which the author presented to the University of Leiden for the degree of Doctor in Letters and Philosophy. It speaks well for the quality of research embodied in this monograph that the author, on the strength of it, was allowed, after only five months' stay at Leiden, to obtain the highest degree of the University there. The term Sanskrit Buddhism has been used "to indicate nothing more than those forms of Buddhism whose canons are supposed to have been written and preserved in Sanskrit."

Burma is commonly supposed to belong to the Southern school of *Hinayāna*. It is an admitted fact that this form of Buddhism was introduced into Burma from South India at a very early date, was later strengthened by Burma's contact with Ceylon, and has ever since remained the dominant faith of the land.

Our author shows that some forms of *Mahāyāna* Buddhism also were prevalent in Burma in the eleventh, twelfth and thirteenth centuries. They were introduced into Burma "not later than the ninth or tenth century." "The earlier wave of Sanskrit Buddhism in Burma seems, however, to be that of *Mūlasarvāstivādins*." (p. 88) These forms of Buddhism came from the north-eastern provinces of India.

The conclusions of the author are based on archæological, palæographic and iconographic evidences. Among the archæological finds in Burma, there are images of gods and goddesses taken from the *Mahāyāna* pantheon. They are also represented in painting on the walls of temples. The scripts of Sanskrit inscriptions "on stone and terracotta votive tablets" tend to support the author's theory. This is a scholarly work and makes some contribution to the religious history of Greater India.

R. DAS

A Wanderer from Sea to Sea. By MAARTEN MATISSE. Translated from the Dutch by IRENE CLEPHANE and DAVID HALLETT (Lovat Dickson, Ltd., London. 10s. 6d.)

The opening sentence of this autobiography provides us with the key to the whole book :—

Children live in a fantastic world of the imagination, as unreal as the paradise of flowers drawn overnight by the frost upon the window-pane.

That, alas, is still true of many childhoods ; but what we now know about children is that they are, by nature, the sternest realists alive, who only compensate with worlds of fantasy when they are denied their rightful means of growth. Parents who try to live their children's lives for them, or who demand of their children strict conformity to grown models, will of course bring up fantastical romantics. But for this, their own ignorance is to blame ; for the idea that fantastical romanticism is the essence of childhood is rank superstition. Day and night the normal child is pursuing reality like a hare : he indulges fantasy only in moments of pure recreation. Wordsworth should have taught us that.

Maarten Matisse shows the effects of early suppression in all the events of his vagrant life :—

I was an awkward, delicate, shy little fellow...The baby language that I spoke until my sixth year was understood only by my parents and the kitchenmaid...My parents had no hold over me. Nobody could prevent my following every urge as I pleased...I hesitated long between becoming a general in the Indies, an admiral at sea, or a planter in the primeval forest...The girl from Urk had determined my choice : I wanted to sail so that one day in my own ship I could voyage with my own sailor's bride towards distant lands.

Disillusion will naturally follow such a setting, and *A Wanderer from Sea to Sea* is one long tale of disillusion. The wanderer wanders from Holland to France, Italy, Switzerland, Turkey, Arabia, across Persia to Hyderabad and Bombay, and finally comes to Gurukula

at the foot of the Himalayas on the banks of the Ganges. Here he finds rest and peace in the Yogi philosophy (and, incidentally, the opportunity of making one or two interesting, if critical, portraits of Gandhi whom he saw and heard but does not appear to have met) :—

My life and soul had become engrossed in this world that once had been so strange to me. I lived happy and contented as a jivan mukti. My life's urge seemed to be dead ; the belief that I had embraced did not give me incentives to create new cultural values. My mind could not free itself from the rules of the Hindus, the stranger who drank or ate meat was to my mind impure. He who did not rinse his mouth after a meal inspired me with aversion. A man who danced with women was a sensual sinner. The Vedas were the only books that contained true knowledge. My daily existence was a closed circular course. When I left my forest, it was only to journey as a pious pilgrim to holy places.

Precisely why he left does not appear, though the answer is possibly to be found in the question he asks himself :—

Should I sojourn in the restfulness of the peace I had achieved, or should I bestow the diamonds of great knowledge on my struggling brothers in the distant, declining land of the West ?

The diamonds, in fact, seemed to lose something of their brilliance by exportation ; though the last chapter is called "Shanti," Matisse's renewed contact with the West is fuller of disgust than of peace :—

Not a word passed my lips of the redeeming knowledge that dwelt within me. In this chaos every word would have been misplaced. Here one must endure.

We are almost reminded of Milton's "Paradise Lost" :—

Here Pilgrims roam, that stray'd so
farr to seek
In Golgotha him dead, who lives in
Heav'n.

God does not live in India—or in Europe, Africa or America ; "for in him we live, and move, and have our being ; as certain also of your own poets have said, For we are also his offspring."

MAX PLOWMAN

The Flaming Door : A Preliminary Study of the Mission of the Celtic Folk-Soul by Means of Legend and Myths. By ELEANOR C. MERRY. (Rider and Co., London. 12s. 6d.)

The Druid Bible : The Primitive Testament and Natural Predecessor of the Old and New Testament. By GEORGE H. COOPER (Victor Hillis and Sons, San José, California. \$5.00)

We need a different word than egocentric to describe the apotheosis of the familiar and the environmental—geographic and doctrinal—which these volumes have in common despite the obvious differences in the writers' equipment for their task and in their manner of approach. Both profusely illustrated volumes point to the sameness of tradition and of prehistoric records in widely separated parts of the world, but each has a pet preconception to account for it, to which the facts are made to bow. Both assign to the British Isles in antiquity a leading role in the unfolding of human thought.

Captain Cooper was born, and spent at least his youth, in England. His book purports to furnish not only the "Universal Key to Prehistoric Symbolic Records" but also "Startling Proofs that Ancient Britain was the Cradle of Civilization." Captain Cooper has dived in archæology, astronomy, mathematics, symbology. At nearly eighty years of age he writes with a vigour and zest which are infectious even though his arguments fail to carry conviction.

The likeable Captain has evolved most startling theories and convinced

himself completely of their correctness. "He whom a dream hath possessed, knoweth no more of doubting." He assures us that the Garden of Eden was in Salisbury Plain and that Atlantis was the ancient name of the British Isles and the Port of Bristol was the capital of Atlantis.

Not only did the Babylonians, the Chinese, the Tibetans and the Egyptians receive their ideas from Britain, but the *Iliad* and the *Odyssey* deal with British scenes. And, going West, the Great Aztec Calendar Stone is but "a replica, in another and advanced form of art, of the complicated monolithic structure of Stonehenge."

In *The Flaming Door* Miss Merry reproduces some charming old Celtic legends and essays their interpretation. The impartial reader's confidence, however, is shaken by Miss Merry's sweeping statements to bolster up her claims for the uniqueness of the character and mission of Jesus. Nor has Miss Merry convinced us that Hibernia was "the parent of every Mystery school in ancient times."

And the mysterious Druids, of whom both books treat? They and their teachings are wrapped in mystery still. As Miss Merry beautifully puts it :—

Our puny souls are too crippled and starved by the cold winds of our cleverness to rise higher than the grey lichens that cover the now silent and lonely altars of the Druids. We may listen to the strange music of the winds that blow about them and feel the stirring of some dim sadness ; and that is all . . . and we forget, and go our ways still starved and small, and a little disdainful.

E. H.

The Man Who Knew. By RALPH WALDO TRINE (G. Bell and Sons, Ltd., London. 5s.)

Through the New Testament, imperfect as it is, the scattered fragments of old Wisdom are perceptible to every earnest individual who studies the Gospels with an open mind, as does this widely-read writer of the "New Thought" school. He advocates inner communion,

which he calls "active sincere desire followed by quiet receptivity," with a view to retaining one's connection with the Infinite spirit. "It was the Divinity of man that the Master revealed." The purpose of life is conscious realization of this Divinity ; from that realization springs recognition of the interdependence of humanity.

The interests of capital . . . or labour . . . are

not separate. Under the law of sympathy, mutuality and co-operation their interests run parallel.

Sin means literally "a missing of the mark." In declaring that God does not punish but that violation of the Law itself carries its own punishment, Mr. Trine repudiates by implication the shell of the pernicious vicarious atonement idea; yet he preserves its poisonous kernel, *the idea that escape from the consequences of past wrong-doing is possible*, once the violation of law ceases.

Mr. Trine takes a matter-of-fact stand on miracles. Referring to the alleged virgin birth of Jesus he remarks, "We can rest assured that what does not occur now did not occur then." He explains the legend as common in antiquity and an aspect of universal symbolism. But in mentioning other legends of virgin births, including that of the Buddha, he takes occasion to animadvert upon the "great degeneration" which Buddhism suffered "when the priest began to mould a revelation and teaching of wonderful light and power for human help, into a dogmatic

system shot through with a material tinge—with an eye to authority, power, and money." This gratuitous stricture upon the one great religion which has remained most free from dogmatism and priestcraft does not strengthen the confidence of the student of comparative religions in the writer's depth of vision.

Mr. Trine tells us that Jesus "was a layman, never a churchman." He ends, however, by shepherding his readers into the ecclesiastical fold. But to shove them into the Churches is to take them away from Christ.

One teaching of the book, characteristic of New Thought as it is of Christian Science, is not without menace. The author puts it :—

We are now learning that when a man's mind is lifted up, his whole estate—body, spirit and all of his affairs—is lifted up. All successful men are men of great faith.

The Man Who Knew is straightforward and simple to a degree and will bring a new vision to many unsophisticated pious folk who have not realized the difference between the teachings of Jesus and those of the churches.

DAENA

A Message from the Sphinx. By "ENEL." (Rider and Co. 12s. 6d.)

The title carries a more unmitigated claptrap connotation than this book as a whole deserves. It is not a mediomistic communication but consists of (1) an account of the Egyptian hieroglyphic writing and its symbolism, based apparently on first-hand study; (2) a consideration of the language and concepts of the *Cabala*, obviously on the basis of delving into cabalistic lore; and (3) a consideration of the language of art and of various methods of divination, astrology, numerology, the medical art in antiquity and in modern psychism, and an attempted defence and explanation of Magic.

The first two sections, if accurate, are informative and valuable, but too much rests on "Enel's" *ipse dixit* to inspire great confidence. The documentation is wholly inadequate. The

drawing, for example, of "The egg of Pradjapati. India," which depicts the genii of good and of evil, respectively, as a winged angel and a *pucca* Christian Devil with horns and tail complete, arouses a scepticism which only the address of the original could still.

"Enel's" philosophical basis is weak, with a strong leaning towards a "Creator" of the universe. Reference to "the Karma with which man comes into the world" is pointless without presentation of the teaching of Reincarnation. And "Enel" virtually ignores ethics. His treatment of the occult arts offers little to the student.

The author mentions Theosophy in terms which show him unfamiliar with its basic position of offering no "revelation" but only a restatement of forgotten truth.

E. M. H.

Thought and Imagination in Art and Life. By KATHARINE M. WILSON, M.A., Ph. D. (George Allen and Unwin, Ltd., London. 7s. 6d.)

The publisher's note refers to the author as a modern mystic. Her present work is a collection of essays which are suggestive, thoughtful, occasionally original, and sympathetic to spiritual values; but mysticism in any genuine sense is hard to find in it. The mystic lives so constantly and naturally in the consciousness of the Eternal that his utterances inevitably take on the garment of symbolism and his inner life becomes an unceasing effort to stabilise the vision attained in privileged moments.

We have here a number of detached thoughts on a number of poetic, moral and religious themes. The chapter on humour ends with a plea for the "saint in motley" and urges the inclusion in heaven of the "makers of jokes as well as the singers of songs"! In Indian mythology, Narada is just a "saint in motley," the very embodiment of comedy in all her moods, pathos, irony, pitilessness, mischief, but mysteriously allied withal to the deeper intents of Heaven.

The chapter on Imagination reveals the author's insight. It discusses the common fountain of the spiritual, religious, artistic and symbolic types of imagination. Imagination is declared to be the "eye of the spirit," in the true Platonic tradition, and the spiritual role assigned by the author to imagination is reminiscent of Plotinus. But Dr. Wilson makes the strange suggestion that Shelley's method is not truly imaginative, abounding only in fancy! Shelley heaps image upon image "fancy suggesting by chance, not imagination selecting." Surely there seems to be a failure of insight here. The superabundant flow of images, say, in "Prometheus Unbound" or even in "The Ode to the West Wind" is surely the paraphernalia of suggestion (*dhvani*) clothing the dominant creative mood with an inner unity of its own (*rasa*) and evoking, not so much by what they picture forth as by what they hint at, a similar experience? The images of

Shelley are subtle, meant more to communicate a mood than to etch a picture on the tablet of the mind.

The chapter on moral laws is a striking plea for regarding the moral life as creative art; laws and conventions can never lay claim to finality. That is why the heroes of the spiritual life often appear less than moral to their contemporaries. Hence the Indian advocacy of a super-moral stage of life, in which is witnessed a transvaluation of all values. The *Gita* pronouncement—"Abandoning all morality, surrender to Me alone" (xviii, 66)—has puzzled the profoundest thinkers.

The last chapter is brimful of fresh thought. It urges the reasonableness of the "immortal hope" on the basis of our intuitions, which are "influxes of the spirit, spiritual suggestions not yet incarnated... Intuitions are the foreshadowings of facts, the arrivings of new mind, the souls of the next birth." Granted the reasonableness of immortality, the question arises as to the *content* of the future life. Is the soul to wait in a coma till doomsday? Or is it to carry on the adventure of growth in a series of opportunities or incarnations, rising on the stepping-stones of dead selves to higher things? But reincarnation appears a "miserable doctrine" to this unusually thoughtful writer. Is it too much to claim for it a fair consideration? What if the idea completes the broken orb of the present and resolves the paradox of infinite potentiality housed in infinite capacity? There is, further, the empirical evidence of "freak" individuals claiming to remember incidents of previous lives, an evidence which demands scientific appraisal. And, if this life is good enough for realising spiritual values, it is good enough surely to furnish continued opportunities for the completion of life's destiny. To demand an utter break, a qualitative gulf between the present and the future, while acquiescing in a "creation out of nothing" for the soul, seems an altogether unnecessary flouting of the rational principle of continuity.

M. A. VENKATA RAO

The World's Unborn Soul. By PROFESSOR S. RADHAKRISHNAN. (Oxford University Press.)

The subject of Sir S. Radhakrishnan's inaugural lecture at Oxford was a happy choice. With his characteristic brilliance, he gives pointed utterance to the need for the spiritual rebirth of the world's soul. And this, he suggests, would come about by Eastern influence.

As a preliminary, the Professor makes an illuminating survey of the development of the soul of the West through the ages. Modern conditions of life and common interests alike compel us to treat the world as one organic unit. We need a rational religion to sustain a new order. Great periods of human culture are marked by the "accession of spiritual vitality derived from the fusion of national cultures with foreign influences." The catholic and eminently rational culture of the East may perhaps help in the regeneration of spiritual life in the modern world.

The end of philosophy and of religion in India has been identical ; their ways of

approach, however, are different and varied—a striking evidence of the tolerance and comprehensiveness of Hindu *Sādhana*. Professor Radhakrishnan's interpretation emphasises the philosophic and Vedāntic approach. There may be a *Sādhana* inspired by the purely religious consciousness. The *Bhagavad-Gītā* teaches us *Yoga* or the feeling union and identity of the individual with the cosmic will through self-surrender and devotion. The approach here is not, as it is in Vedānta, through the speculative consciousness by a critique of experience : nor is there any direct suggestion of the falsity of the world.

Again, the Professor appears at places (pp. 25, 28) to soften Śaṅkara's total and unqualified rejection of phenomena as illusion. The world, for Śaṅkara, is but *believed* to be real, and the realisation of Brahman means the cancelling of the world-illusion. This does not affect the main argument of the lecture. All those who are striving for the new order will welcome it as an inspiring message.

T. R. V. MURTI

Creative Morality. By LOUIS ARNAUD REID, D.LITT. (George Allen and Unwin, Ltd., London. 10s. 6d.)

Dr. Reid is Professor of Mental and Moral Philosophy in the University of Durham at Armstrong College, Newcastle, and in this work he reviews the ideas of good, duty, and right as "expressive of a certain attitude of mind to what, for the want of a better name, may be vaguely called 'reality.'" It is a stimulating essay, and, unlike so many books of this nature, a pleasure to read. It seems a pity, though, that beyond a passing reference to the *Bhagavad-Gītā* (in which he says "the sage's soul is perfect, sinless amid sin") Dr. Reid has not been able to deal with other religions in addition to Christianity in his consideration of the effect of religion upon morality. A comparative study, even within the limits of this volume, would have been helpful. His view is that, when an experience is

religious, "it may be said to be the basis for a life (as a whole) of creative morality"; but, he goes on to say, "man is not a creator, but a creature." Is it any wonder, then, that he finds the chances of universal agreement on a metaphysical basis remote? Metaphysics has been defined as only a particularly obstinate effort to think clearly, and, if we are to discover identity of moral teaching, on a metaphysical basis, we shall be compelled to go to esoteric philosophy with its teaching of monadic life containing potentialities that become powers in the course of evolution, physical and super-physical, and its corollary of the continuity of life and form. From "creature" to "creator" is the transvaluation of all values. It is, however, refreshing in these days to read that "the seat of moral freedom is always in the individual and never in the crowd," and there should be a widespread

response to Dr. Reid's appeal "that the intellectual (as well as any other) defence of individuality is not less but more necessary at times when the manipulation of mass emotion through propaganda is so widely extolled."

Four levels of moral life are distinguished by the author :—secular ; part secular and part inspired by "the sacred" (e.g., by duty or love) ; wholly inspired by sacredness but *not* religious ; and the moral life partly or wholly inspired by religious sacredness.

In the final chapter of a valuable work Dr. Reid deals with the important problem of moral integration, laying down the thesis that love is a fundamental condition of creative goodness. In his view, religious experience is a form of inspiration, "an influence permeating the

whole of life." Accepting this view it would seem to us that, while the value of morality consists undoubtedly in practice of its precepts, yet there is great need for sound principles as well, and these in their turn should be in accord with the ultimate matrix of the ethical life—the awakening of the radical good, the fundamental nature of man, as viewed in the light of unchanging and eternal Truth. In the language of Plotinus : "The endeavour is not to be without sin, but to be a god." To supplement Dr. Reid's treatment of creative morality in the light of specifically Christian teaching, readers may be commended to a study of the Buddhist doctrine of *bodhichitta*, and thus realize some of the factors making for universal agreement.

B. P. H.

The Religion of Wordsworth. By A. D. MARTIN. (George Allen and Unwin, Ltd., London. 3s. 6d.)

Mr. Martin's little book is a good example of the selective habit which he appreciates in Wordsworth himself. Refusing to be drawn into either biographical or metaphysical discussions he takes his stand on a passage from one of Wordsworth's letters in which he professed a "religion of gratitude" and examines this religion under its four heads of Nature, Humanity, Friendship and the Bible. And what makes his book valuable is that the religion he finds and approves in Wordsworth is manifestly one which he cherishes himself and which he is eager that others should cherish too.

To approach Wordsworth less as a poet than as one who built up a religion for himself which combined truth and orthodoxy has, of course, its disadvantages. And many even of those who do not accept the extreme view that his life was broken into two contradictory halves will feel that Mr. Martin has smoothed out the contrasts too easily. He admits, indeed, as he must, a failing of inspiration in the poet and also the incongruity of his opposition to measures

of reform which were in line with the ideals that he so eloquently professed even in his later writings. But he insists that "the quality of his underlying desire" never changed. Certainly Wordsworth never ceased to feel a deep "sympathy with his fellows" but Mr. Martin underestimates the extent to which in his later life it was stultified by fears bred of self-interest.

The virtue, however, of his book lies in the fact that he is intent on finding what was positively good in Wordsworth's beliefs and experiences and for the most part disregards what was negative. Thus in his chapter on Wordsworth's view of Nature he rebuts the charge that he was ignorant of her darker side, suggesting rather that he had felt it only too vividly and had learnt the wisdom for himself and others of feeding upon her beauty rather than her terror. Again, in treating of Wordsworth's need of friends, he shows how one-sided was the legend of his egoistic self-sufficiency created by the London literary circle and claims that he found in friendship a way out of pride and narrowness into the very hearts of his fellows. Nor, according to Mr. Martin, was his later acceptance of orthodox

Christianity anything but "the natural outcome of his meditations upon Nature, Humanity, Friendship and the Bible," and the inevitable result of his realising that strength to supplement the failing of his instinctive powers was not to be found in "the philosophic mind" but in a communion of the spirit. In writing thus Mr. Martin overlooks all that was merely self-defensive in Wordsworth's later orthodoxy and in the

Established Church of which he became the champion. His aim, however, is not to be critically searching, but to commend the means by which Wordsworth conquered an exceptionally turbulent disposition and the separative tendency of a strong individuality. I cannot think that the victory was as complete as he suggests but the religion of gratitude which he derives from Wordsworth has much in it of lasting value.

HUGH I'A. FAUSSET

Told in Furthest Hebrides. By F. ROBERTSON CAMERON (Eneas Mackay, Stirling. 2s. 6d.)

Hebridean Holiday. By OWEN HAMILTON (Williams and Norgate Ltd., London. 7s. 6d.)

No book on those misty, glamorous isles that fringe the west coast of Scotland could ignore the prevalence of second sight among their people. Mrs. Robertson Cameron's sub-title is "True Stories of Second-sight in the Islands given the Author first-hand," and Major Hamilton's travelogue refers repeatedly to the people's uncanny prevision.

Mrs. Robertson Cameron's people "see before them" quite simply and naturally. An old woman climbing the hill to her cottage sees a funeral procession wending slowly to her door. "And they were all there, Anna, Neil, and Hamish, and Alan, and the minister, himself, and it was only—myself that I could not see." And even as she finished recounting her vision to her old neighbour, "Ailsa's head fell forward on her breast, and the moving of her gentle hands ceased."

A young woman runs in gaily to see the plaid a friend is making her for her approaching marriage, and her friend's mother has a vision that sets her rocking and keening after the girl departs.

"Aye, aye! it's no wedding-day for Marion, but the mist of the white shroud around her neck. Ochone, ochone!"

"And that was the true sight of sights, for in less than a fortnight the snow-white sheet was drawn up to the still

eyes of Marion Dubh."

Though the unity of the collection is marred by the inclusion of three incredible tales of the supernatural as distinguished from the merely superphysical, most of the stories are concerned with premonitions of death. One quaintly deals with the distress of an old islander who, long before automobiles had been heard of on his island, used often to meet a monster on the roads at night, all big lights and roar and smell, coming after him "as quick as the wind."

Major Hamilton philosophizes a little, pleasantly if not profoundly. He paints the scenery of the Islands in unforgettable colours and often compares the Highlands and the Hebrides with scenes in Northern India. He mentions, too, "how similar the nasal chanting (Gaelic is nasal) of the precentor seemed to those notes of professional Indian singers, whose music, we all know, dates back to the Vedas. Here again imagination works, and one wonders if these Gaelic chants, long before even the Druids, may not have sprung from Eastern inspirations."

Neither book offers any rational explanation of "The Sight." Major Hamilton attempts none, mentioning it quite simply and casually, though it forms the sombre prelude to one vivid tragedy which he recounts. For Mrs. Robertson Cameron it is "one of the gifts of God." For the actual rationale of the power to foresee coming events one must turn to the psychology of the ancient East.

PH. D.

ENDS AND SAYINGS

MIND AND SOUL

[During this month of May, on the eighth, the Theosophical world will celebrate the anniversary of the Passing of H. P. Blavatsky. Of her many-sided career, no aspect endears her to her pupils so much as that of the guru ; she gave instruction for their own practice in the higher life which leads to Enlightenment. She translated into the English language some fragments from the Mahayana Book of the Golden Precepts, which she named *The Voice of the Silence* and which she "Dedicated to the Few." Below we give some selected verses on mind-control, in the hope that they will send to this little gem some of our readers, hitherto unfamiliar with it.—Eds.]

The pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.

Thou shalt not let thy senses make a playground of thy mind.

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Mind is like a mirror ; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

Ere thy Soul's mind can understand, the bud of personality must be crushed out ; the worm of sense destroyed past resurrection.

Ere thou canst settle in Dhyana-Marga and call it thine, thy Soul has to become as the ripe mango fruit : as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows, O Conqueror of Weal and Woe.

Hast thou attuned thy heart and mind to the great mind and heart of all mankind ?

Thou must keep thy mind and thy perceptions far freer than before from killing action.

For, as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights, so are thy mind and Soul ; plunged in Dhyana-Marga, these must mirror nought of Maya's realm illusive.

Thou hast to reach that fixity of mind in which no breeze, however strong, can waft an earthly thought within. Thus purified, the shrine must of all action, sound, or earthly light be void ; e'en as the butterfly, o'ertaken by the frost, falls lifeless at the threshold—so must all earthly thoughts fall dead before the fane.

Behold it written :

" Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind." Exposed to shifting breeze, the jet will flicker and the quivering flame cast shades deceptive, dark and ever-changing, on the Soul's white shrine.

Thou hast to feel thyself ALL-THOUGHT, and yet exile all thoughts from out thy Soul.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

JUNE 1937

No. 6

SPIRITS EMBODIED AND DISEMBODIED

Are there other worlds of life and being than the kingdoms of nature with which man is more or less acquainted? If so, what is man's connection with and relation to them?

All the countless problems of human existence are really involved in, and inseparable from, the implications of these two questions. Unless this is recognized from the beginning and constantly kept in mind, it would seem inevitable that the inquirer of to-day will only repeat and not repair the errors of the immemorial past.

That so many first-rate minds are not only willing but desirous to reopen what have for long been regarded as closed issues, is in itself a most hopeful sign, but it is a sign only. After the destruction of the Alexandrian schools there are to be met down the corridors of ten centuries in Western history only rare and isolated individuals whose literary remains seem to indicate at least a measurable degree of success in the

solution of these greatest of all problems. Such men stand like oases in the desert of mediæval scholasticism and superstition, but their known efforts fell upon their own generations like rain on sandy wastes or granite hillsides. Like the rain, these efforts slowly produced through erosion and disintegration a soil from which sprang to new life the undecaying seeds of earlier, richer eras.

The Renaissance had not been possible without these human hotbeds here and there. Their unwritten history, like that of the times in which they lived, can only be read by him who has an eye to the Presence of the invisible in all visible things. To all others that history must remain as inscrutable as "The Revelation of St. John the Divine" with which the Christian Bible ends—an end which is, like its beginning, "The First Book of Moses, Called Genesis," as much a mystery to-day as ever. The Bible, like every other

Scripture, is no revelation to him who is neither a Moses nor a St. John. The "letter of the law" abounds. Its spirit, here but not identified, is present only as a pervading influence. The Pilgrims still find themselves on blind trails which end as they begin—nowhere.

The Renaissance gave birth to modern science and civilization even as the miscegenation of Augustine and Aristotle gave birth to scholasticism and untutored superstition. In like manner is the sophisticated superstition, called materialism, the illegitimate issue of scientific scholasticism and its interpretation of the Scriptures of nature. The spirit of true science has ever been absent from dogmatic religion, as the spirit of true religion from dogmatic science. The scholiasts and interpreters in both have erected their temples and halls of learning out of the proceeds of the harvest sown by inspired Souls for the hungry-hearted. Brought face to face with such parents and such progeny, even a Thomas à Kempis would find it difficult to apply his own maxim: "Of two evils, the lesser is always to be chosen."

Men and parties, sects and schools, are but the mere ephemera of the world's day. Progress and retrogression alternate and succeed each other as light and darkness. No one factor is at work in both, or equally. Civilizations wax and wane in those longer cycles, those seasonal periods when much or little can be accomplished, "according to the established order of things." This, we call Law. Those who are able to rise from the solid earth of "hard facts," to soar above

the obscuring clouds of materialism and sectarianism into the pure empyrean of impersonal thought, know well that "Law" is the macrocosmic aspect of the Omnipresent Spirit, its microcosmic being the free Will of self-conscious man, the Soul travelling through the three regions of space.

Nor, in the six centuries since the genesis of the Renaissance, have there been lacking those rare efflorescences which appear, like snow-flowers, in the most unlikely spots. Each hundred years has seen one here, one there—mostly unobserved, crushed under foot by heedless hunters for supernatural powers, by the misprision of those whose magic has ever been limited to the turning of the sacramental wine into sectarian holy water, the transubstantiation of the germ-cells of Soul-life into bread for superstition. Yet still, as of yore, those who seek Communion with the Most High in all Nature, in all Scriptures, in all Souls, need only look with proper focus to be able to see, despite all adventitious hindrances, the ever-living, ever-active procession of the members of the silent Company. Sometimes they seem only to watch and, again, they only sadly stand and wait—to the view of ardent but impatient searchers for the stars of destiny. But in truth they are always at work, never idle, never still.

In the *Dnyaneshvari*—which H. P. Blavatsky calls "that king of mystic works"—these interim, obscure, often reviled, "exiles" from supernal spheres are given the name *Keshara*, literally "sky-walker." These, of their own will and knowledge and compassion, put on mortal garments that all may have the chance to see

and hear, even if so be they neither feel nor apprehend what messenger and what message are among them. The *Keshara* knows and travels in full consciousness the Path between the immortal and the mortal, the mortal and the immortal, the Path which mankind travels blindfold and bewildered.

"Without moving, O holder of the bow," says the *Dnyaneshwari*, "is the travelling in this Path. In this Path to whatever place one would go, that place one's own self becomes." And *The Secret Doctrine* affirms: "Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance on this earth, and who, for all that, still exist as independently as they did before, in the infinitudes of Space." And again, Plotinus speaks of the same Mystery, writing of both its dark and its bright sides in his treatise on *Suicide* :—

The Soul is bound to the body by a conversion to the corporeal passions. It is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves, and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul, but Soul binds itself to the body. Nature, therefore, liberates the body from the Soul, but Soul liberates itself from the body.

Hence, there is a two-fold death : the one, indeed, universally perceived, in which the body is liberated from the Soul, but the other is peculiar to the Enlightened, in that the Soul is liberated from the body. *Nor does the one death necessarily entail the other.*

Can any natural, normal, cultivated mind find in all this aught of the miraculous, the questionable, the bigot-

ed, the dogmatic or the speculative? Can any fail to get some hint, some inner impulsion, some aspiration of his own from these several "transcripts of testimony" in the *cause célèbre* : Soul *vs.* Body? Is there anything in any science, religion, or philosophy worthy of its name which can be offered as "rebuttal evidence" against the witness and witnesses to the Presence of the Spirit in the body?

From Plotinus to Nicholas of Cusa, from the bard of the Renaissance to the Rossettis, from Galileo and Newton to Crookes and Edison, from Paracelsus to H. P. Blavatsky, and thence to Figures ever upon the stage of human life, not to be named to any but "those who have earned the right to know Them as They are"—are "names to conjure with" for those who would learn of the ways of Magic, the Wisdom of usefulness which "knows how to turn seeming evils into power for good." That Wisdom uses Souls as nature uses her "forces," as the forces of nature use the elements, as the elements use the mineral, the mineral the plant, the plant the animal—and as man uses them all according to his personal genius or folly. Magic, or Soul-wisdom, deals not as man deals with swiftly moving Life around him—but in the compassion of full consciousness throughout what seems to man only "the perpetual round of strange, mysterious change."

Perhaps some may ask, Where was the bright side during the dark millennium of Mediævalism in Europe? Let them read of the gallant company which cast a halo on

Asia Minor and Northern Africa after the rise of Mohammedanism into a Church power among the fighting feudal Semitic tribes. Philosophers, mystics, poets, physicians, chemists and alchemists, still unrivalled by any European comparison, they renewed "the glory that was Greece and the grandeur that was Rome" in the Platonic and Augustan seasons.

And mark a more recent because a vaster sweep of the cyclic renaissance of Wisdom in the very midst of its opposite. That twin-abomination, the attempt of the Moors to *conquer* Europe, and its complement, the attempt of the Crusaders to *conquer* the "Holy Land," nevertheless gave legitimate birth to all true modern progress. So the didymous-abomination, the attempt of modern "Christian nations" to *conquer* the "Far" East, to pillage its accumulated treasures and impose an alien rule by force of arms like Alexander with his futile marches, has given birth to a blessing out of a curse. No Plato, no Aristotle. No anarchy in Greece, no Alexander. No Aristotle and Alexander, no Alexandrian Schools. So, no "New" world in the West, no "Old" world in the East to *conquer*—and anarchistic Europe had destroyed itself. That conquest effected, behold the genesis of Liberty in the West and in the East. The stones in the stream being removed, even by force of arms—the peaceful flow of commerce irrigates the world. Then, the invisible magic of *mutual* intercourse slowly trends toward commerce of minds as well as of merchandise.

The West conquered the East but

half-way, whether by arms or barter. Let the world know that a single obscure man, Charles Wilkins, a merchant in the employ of the British East India Company, made *friends* with the Brahmans, learned their language in more senses than one. Behold the work of Magic: the East met the West from inside out, and her "stored wisdom of the *Pitars*," her scriptures, her philosophies, were made accessible in English. Wilkins's translation of the *Bhagavad-Gita* was, on the recommendation of Warren Hastings, published and paid for by the East India Company. From this beginning, followed the labour and expense incident to rendering into English "The Sacred Books of the East." In time abuses, perpetrated and perpetuated, aroused the moral sense of Britain, and the English Government took over the immense responsibility of "the *Raj*."

The collision of West and East has thus brought far more than conquest and subjection, than mutual trade and profit. It has awakened in both something of which neither had even dreamed. An osmosis of natures has been going on for a century and a half, whereby each has been tinted, coloured, tainted perhaps, by the other. It could not be otherwise, in view of the several immoral as well as moral factors involved. Racially, there has resulted the hybrid Eurasian. Psychologically, there has eventuated, East and West, Eurasianism in philosophy and religion. There is yet to come the same hybridization in science—near at hand, but as yet unsensed.

The Great War brought abundant food for the vultures of hate and mis-

understanding, so that they multiply exceedingly the world around. But who has yet noted the portentous significance of two opposite factors? In that War, Indian troops, not conscripts but voluntary participants, fought side by side on bloody Western fields with the Allies, as did aboriginal Senegalese; and as Turks did with the Teutons. Is there no mighty message to be read in the fact that on the historic battle-ground of Europe, men from every race and breed fought gallantly and willingly, side by side, on both fronts of the titanic strife? Is any one so foolish or so myopic as to take no heed that spirits disembodied as well as embodied had and have their invisible influences in the War on Earth as in the "War in Heaven"—and Hell?

Already out of this world-embracing mutual violence and ravishment have come precursor indices that "the best is yet to be." East and West and North and South are men in whom has been regenerated a living, pulsing, arterial interest in "the things of the other world"—an interest the like of which has not been known since the millennium between 500 B.C. and 500 A.D. Already these men sense, if they do not yet glimpse, that orientation exists and can be found for the route of Souls, between the embodied and the disembodied worlds. They seek, not shibboleths nor commandments, but ways and means to cross the circle of enchantment—another perspective than that offered by speculative science or dogmatic religion. The existence of other worlds of life and being has become to many an assured if still unknown fact—and a fact which can be verified.

Focused almost altogether on the conquest of nature as visible through the perspective of the physical senses, it would be a miracle indeed if "science" could solve these great problems. It cannot even solve its own which multiply at each step forward. Focused even more entirely on the world visible through the psychic senses, it would be a miracle if the ecstatic could understand the true nature of his own visions. As psychics multiply, confusion of tongues bewilders them as well as mankind. Man suffers from not lack but overplus of oracles. And, again, it would be a miracle indeed if either science or theology could understand the medium or the sensitive or the seer, when they do not even understand each other's language—nor care to learn it. And the Seer, still more so the Buddha or the Christ, could say, as the Mystic, Blake, wrote of those he had tried to reach:—

I found them blind, I taught them how
to see,
And now they neither know themselves nor
me.

There *are* ways and means and direction for passing both the physical and the mental barriers which intervene between "the seven spheres." But the seeker of to-day, like his forbears, is enveloped in darkness. Like a long-confined prisoner, even when escaped out of gaol, with the wide world open before him, he hesitates and, hesitating, walks back and forth within the psychic confines of what so long has held him immured physically.

Let all such reflect that we are not the first nor is our experience unique. Others have been prisoners of

thought before, have rived their fetters, have stood where we now stand. They too have walked back and forth the tethered steps we take—have at last risked all for *freedom*. Surely they have left their marks scratched upon the reeking walls, printed upon the very ground where we now waver. We have but to look to find some message, some ghostly or spiritual footprint or sign manual which will show that, in their Souls, hope triumphed over doubts. Here and there, in some measure at least, we shall find encouragement and perhaps faint guiding traces. Most of all, though perhaps last of all, we must come to do as they did, find courage and guidance where we had least thought to look—within the recesses, the very adytum of our own Souls.

Nor are the religion, the science, the philosophy which now, perhaps, we would cast aside as worthless, to be so despised. They, too, are signs and tokens, if and when we are able to read the meaning of the Soul-impulsions which gave them name and form. The physicist is not all materialistic and speculative, the religious Soul all theologian or superstition-worshipper. These possess the same body, mind and senses as ourselves. Their two worlds are ours also. We may profit by their facts, if not by their interpretations. We may learn from their mistakes, if not from their instruction. We must cultivate that "faith, hope and charity" which we as well as they have so often imagined not to be prime factors, if we are to find the least common multiple of all the warring Numbers in the odd

and uneven "struggle for existence." In the great School of Life itself there is no North nor South nor East nor West—but often there are idle as well as ill-taught pupils, where all should be only serious students of the Mysteries.

Hermes or Mercury, the psychopompic genius, is no mere "conductor of the Souls of the Dead through the regions of Hades." This many-named God is ever the God of Wisdom—and Wisdom is the conductor of the Souls of the Living as well as of the Dead. Blind as Milton are we all, but in his gropings this English Homer did but mistake reminiscences of earlier cycles for his own inspiration. Where-withal there is in us, as there was in him, for better apprehension of these inner realms where what once was still is, and will be again.

Is it too much to assume that any and every experience which now we pass through unconsciously or semi-consciously in dawn or dusk or night, may also be ours consciously and of selection? Where-withal there is in every man, not solely in the Buddha, the Christ, the members of "the sacred tribe of Heroes," to regain the memory, the knowledge, the transcendental bliss, that once was common to us as to them.

It requires but the recognition of the Omnipresent Spirit which "shines in all, albeit in all It shines not forth." It requires but the study of the Self of Spirit instead of the self of separateness. It requires but devotion to the Immortal, a devotion which makes of selfish, transitory, personal existence fuel for the flame of the imperishable Ego—"the culmination of the divine incarnations on Earth."

MAN THE MAKER OF HISTORIC CYCLES

[The very well-known American historian and *littérateur* James Truslow Adams advances some important views about the Law of Cycles, or of Periodicity, and its action in History. We draw our reader's attention to the Note following the article.—EDS.]

I am not one of those who believes that history is a science in the ordinary modern use of that word. It has not yet become a correlated mass of facts from which we are able to construct laws which permit us to make predictions with certainty. There are various reasons for this, lying partly in the nature of the investigators and partly in that of the data. Leaving aside the historians of the past who used their material chiefly for the purposes of romance and drama or propaganda, we may note that even the present day historian who likes to consider himself a "scientist"—partly because of the worship of science to-day—usually has neither the ability nor courage to approach his subject in the method of true science. He has to a superlative degree the faults and the timidity of the specialist. He confines himself to a minute section of the field. For example, for fear lest he may be caught tripping among the minutiae of "his subject," he studies, say, the American Revolution and knows nothing of the English, French, Russian or other revolutions. That is, the comparative method, so fruitful in science, is not essayed in history. Moreover, science has advanced not only by painstaking research of phenomena but also by the formulation of bold hypotheses. For understandable professional reasons the modern "scientific" historian

sneers at such generalizations and hypotheses as philosophy and not science and will not usually risk his reputation among his fellow Jelvlers after "facts," or perhaps his rise in salary, by attempting to use this branch of scientific method.

Then there is the nature of the material. The data of recorded history covers but an infinitesimal part of man's life on earth. Much of it is inadequate or questionable. Above all it is treated as personal. The chemist treats one atom of hydrogen like every other atom of the same element. The life insurance companies are solvent because they can average the life-spans and accidents of a million individuals. Darwin could construct laws governing the growth of coral islands because he did not care about the loves or hates of the individual coral insects. But the historian deals with personalities. He does not study revolutions, to repeat our example, as a natural scientist studies waterspouts or cyclones, but writes in terms of a Robespierre and a Marat, a Lenin and a Stalin. In other words, in history we are dealing with the realm of mind and not of matter.

But it increasingly seems to me that we need not for that reason abandon the scientific method, that is, the combination of bold hypothesis and painstaking laboratory and field research. The world of mind is not a chaos because it is not the world of

matter. *I need not here discuss the metaphysics of how the one may be related to the other. But the two realms are to a remarkable extent parallel, and both are subject to law.*

A material phenomenon, as we call it, flows from its antecedents into its consequences, and so do spiritual phenomena. As individuals, we are to-day what our past has made us and our to-morrow will be the consequence of to-day. As a historian I have done much laboratory research but I believe it equally important to attempt the despised generalizations. In this brief article I have been asked to consider only one, that of historic cycles.

As we ponder the entire cosmic process, one phenomenon stands out incontestably, that of cycles. These occur with equal certainty in what we call the animate and inanimate worlds, though even science is steadily blurring the demarcation line between the two, and some day we may recognize the larger synthesis which unites them both as aspects of one absolute. The fundamental fact for us in this article, however, is the universality of cycles, the existence of a rhythm which applies to all things. There is nothing which does not pass through the stages of what we call birth, growth, decay and death. This applies to the vastest sun and the minutest microbe. As it applies to everything in the universe, perhaps even to the universe itself, there are innumerable life cycles going on simultaneously. There is the infinitely vast life cycle of our own solar universe and the probably shorter but still, by human standards, infinite cycle of the earth. On

the latter there have been the cycles measured in millions of years of the geologic ages; the cycles of the birth, growth, decay and disappearance of continents and mountain ranges, the cycles of whole races of plant and animal life; and from these we come down to not only the brief life-spans of individuals of these races and species but of the individual cells composing the form of each.

Let us consider the biology and history of man. In the individual human body there are many life cycles passing through their phases at once. Leaving out of consideration the atom, which science has now resolved into electrical particles, and the molecule, we may start at the cell of living matter. These have their life cycles of varying length. It is said, roughly, that on the whole, the human body changes completely in this respect every seven years. As a whole, the organism may have, under proper conditions, a normal life of eighty years. But the cycles of the parts vary greatly. Our first teeth are decayed and discarded in early youth whereas our hair continues to grow even after what we call the death of the whole. But the individual human being, like the individual cell, is only a part of a larger whole. He himself is a cell in what we term a society or a civilization. Just as a cell dies and the person continues, so the person dies and the society continues. But these larger human aggregates have also their life cycles. The historic and archæological past is strewn with the wrecks of cultures and civilizations which have passed through their cycles, as it is

with the fossil remains of races of animals which have passed through theirs. But as the cell dies and the individual remains, so the individual dies and the civilization remains, and the civilization dies and the race remains.

No one can tell why there should be the differences in the length of the cycles—why, for example, some trees should have a life of fifty years and some of four thousand, why some insects or animals should live a few hours and others a century or more. The point is, that although accident may shorten or prolong the cycle, there seems to be for every organism or organization, however simple or complex it may be, a definite cycle of more or less determined length, and the fundamentals are the same for all, birth, growth, decay and death.

We do not know why there should be these pulse-beats in the cosmos but have to accept them. They are there. When we come to the sphere of man we find the same rhythm in his mental life. Man starts as a youth with abounding energy, curiosity, ambition. Life and power seem endless. As he matures he realizes better his conflict with luck, fate or nature. As he decays, he becomes conservative, unwilling to risk or change, and at each stage he reacts differently to the same stimuli. The adventure which lures the boy leaves the old man by the fireside.

It has been said lately that there is no more reason for trying to interpret society by the analogy of biology than by that of mathematics or of astronomy. Analogy by itself is an unsafe method of reasoning but

I do believe that when we are attempting to account for the cyclical changes in human affairs we cannot leave out the mind of man. In accounting for the cycles in the physical world, including man's own body, we cannot consider his mind as a cause, but in accounting for his own mental cycle and the cycle of those things which his mind has created, such as societies and civilizations, I do not see how we can leave his mind out. We have reached another plane in which unknown factors are at work.

Recently I had occasion to write of economic cycles in the business world and I then explained at length, that I considered such cycles as different from those in the physical world. I took the ground that the so-called laws of economics are different from those of chemistry, for example, in that they are merely the shadows on the screen of a mental cycle which each generation of men goes through and in which memory and the various emotions play their parts. I shall not repeat here what I then said, but it appears to me that *the historic cycles are equally the shadows of a longer mental cycle in the races which build up cultures and civilizations.* If that be so, we have to look for their explanation in the nature of man and not of the physical universe.

Let us consider the present state of the western world, and first the role of memory. It is only a few generations ago that man was everywhere oppressed. He revolted against despotism,—in England, America, France, Germany, Italy and else-

where. Because of his then condition he felt that the chief thing worth fighting for was political liberty with its accompaniments of freedom of thought, press, speech and action. He fought and to a great extent won. For a century or so he was so free that he forgot what lack of freedom had meant. He accepted the benefits of freedom as he accepted the air he breathed. He thought no more of losing them than he did of not having by right enough oxygen in his lungs. We realize the value of air when a man has us by the throat, but when we are released we no longer fight merely for the air. The western world to a great extent forgot, and so has lost its freedom again.

This brings us to another phase of the relation of civilization cycles to man's mind. In the seventeenth century man was adventurous. There was that outburst of energy characteristic of youth. To-day the citizen in nation after nation, like the old man, asks for comfort, safety and security. This combined with his loss of memory as to what lack of freedom meant, has made him the easy prey of the dictators who are now again reappearing like reptiles of an earlier geological age born out of due time. His reactions to the problems and stimuli of his life have changed. Just as the individual man goes through his mental life cycles, so, I believe, does a nation or a culture. But the cycle is a human cycle ; only the generations take the place of the phases of the individual's growth and decay. The generations in a culture are like the years of a man's life, each indissolubly linked

to and affected by all that has gone before, and equally determining the future.

A man may be born, live a year or a century, and die. No one can set a term to the individual life. But all die. To ask whether the civilizations of to-day will last forever is like asking if there are men living to-day who will live forever. No civilization ever has and I see no reason to expect that one ever will. The same emotional factors and loss of memory which send men through the economic cycle of hope, energy, over-expansion, speculation, fear, panic and catastrophe, work out in different proportions and factors in the lives of the civilizations he creates.

There are two interesting points to note. One is that, unlike the fairly fixed cycles in the physical world, those of the mental world seem to be speeding up. The civilization of the stone age may have lasted 50,000 years, those of the old near-Oriental monarchies 4000-5000, but the rate of change steadily increases. Another is that although men live and die, and civilizations also, not only does the race of man continue, but, after each pulse-beat, it seems to rise to greater heights intellectually and spiritually. It is when that rise stops in any particular civilization that downfall appears to come. The sins, the mistakes and the weariness become too great. The fact, however, that this pulsating rhythm, to which the whole cosmos moves, raises man spiritually, as the rhythm continues and grows faster in *tempo*, is of extraordinary interest. I have spoken of the historic cycles as man-

made, and I believe they are in the sense that they are the shadows of mental cycles in the race, as the economic cycles are the shadows of the mental cycles of each generation ; but man himself, and the race, may be shadows of we know not what,

and the rhythm which runs through the entire universe, carrying that part of it which we know best—mankind itself—ever higher, leads to speculation upon which I cannot enter here.

JAMES TRUSLOW ADAMS

A NOTE ON THE ABOVE

The basic principles advanced in the above have been accepted as fundamentals in Hindu and especially Esoteric Philosophy. The whole subject is illuminated by the lucid exposition of H. P. Blavatsky in the section on "Cyclic Evolution and Karma" in *The Secret Doctrine*, Vol. I. Still earlier, in 1877, she wrote in *Isis Unveiled* (I. 34) :—

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended ; till, having reached

the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

Thus all those great characters who tower like giants in the history of mankind, like Buddha-Siddhartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquest, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions.

IDEALS AND ACHIEVEMENTS OF DEMOCRACY IN THE ORIENT

[In his capacity as the organiser and secretary of the All India Village Industries Association J. C. Kumarappa is rendering splendid service of a most constructive nature in re-building the poverty-stricken and dilapidated villages of British India under the guidance of the country's great leader, Gandhiji. He is admirably equipped for his labour of love. He is M.A. (Columbia), B.Sc. Business and Administration (Syracuse N. Y.), and is qualified as an Incorporated Accountant practising at London and Bombay. He is the author of *Public Finance and Our Poverty*, *Public Debts of India*, *Philosophy of the Village Movement*, etc., and was in editorial charge of *Young India*. He has suffered for his political convictions and went to prison more than once in the stormy and memorable days of the civil disobedience movement.

Such a man writes the following very thought-provoking article to which we draw the attention not only of the Indian patriot but also of the official in the service of the government of the country.—Eds.]

When democratic constitution-making is in the air, as at present in our country, it will be well to consider briefly the principles on which democracy is based and the attempts made at various times to attain it.

We are familiar with the words of that liberator of mankind, Abraham Lincoln: "Government of the people, by the people, and for the people." Sir John Seeley in dealing with a much narrower sense of the word explained it as "Government in which everyone has a share," and A. V. Dicey saw democracy where "the governing body is a comparatively large fraction of the entire nation." All these had in mind merely the political aspect of the application of the principle of democracy.

Democratic ideals, however, do not begin and end with politics. If this were all, then democracy would dwindle into a state where, as Lord Bryce observes, "the physical force of the citizens coincides with their voting power" and this would mean a dictatorship in effect. The true

seeds of democracy, on the other hand, sprout and blossom forth in every walk of life. In our examination of the subject, we shall, accordingly, extend our observations to the religious, social and economic spheres as well.

If democracy is to pervade the whole life of a people, it is obvious that it must not be founded merely on the exigencies of politics but on eternal principles. During the French Revolution an attempt was made to derive democracy from such principles and it expressed itself in the slogan "Liberty, Equality and Fraternity." If these three principles are to be applied in practice, an order of society will have to be devised in which their working out will not lead to conflict between individuals. Liberty, for instance, cannot be absolute. Every person will have to surrender a part of his liberty for the benefit of society and, ultimately, it will prove to be for his own benefit also. Nor is perfect equality possible as long as there are differences in nature, so fraternity

cannot be understood in the literal sense of the word.

In a true democracy society should be so planned as to allow full scope for the development of the individual and yet should establish a relative equality by helping and safeguarding the interests of the weak, thus forming a brotherhood in which no one can exploit another. The whole social structure should represent the ideal of progress of all the component parts. Democracy vanishes the moment any one person or group of persons obtains a dominating position. The satisfactory working of its mechanism must be based not on sanctions originating from violence, might or money-power but from a desire inculcated in the masses to realise the eternal principles of Justice, Truth, Non-Violence and Love. The working of such a system will then be automatic, impersonal and unobtrusive.

To attain such a democracy, the ideals will have to be assimilated subconsciously by society, if we may use language suggestive of the view of society as an organism. A person who is learning to ride a bicycle, controls his bodily movements by conscious effort. His brain is at the helm. As the brain is not quick enough to give immediate effect to changes of direction, his progress is jerky and irregular. An expert cyclist on the other hand is not even conscious of being on a bicycle. The control has passed from his brain to his nervous system. It functions almost automatically without any effort, and more quickly than conscious thought. Hence he rides gracefully and in a perfect straight

line. In the same way if society is to fulfil its purposes smoothly and without periodical upheavals, the control must be from the inner self and not from outside. Such a state we may call "cultural democracy."

The amateur cyclist's control is functional, as his faculties have consciously to guide his movements. So also where democratic principles have not permeated into the very being of the people and the community is guided by one or a few individuals at the helm, the direction is from outside and therefore does not work automatically. It may have the outward form but lacks the inward urge. We may term such a state "functional democracy." *We may create functional democracies overnight but cultural democracies are products of millennia. Only the latter will stand the test of time.*

The essence of functional democracy is the form based on a widely diffused franchise. Cultural democracy, on the other hand, is based on the will of the people themselves which finds expression not in mere votes but in actual administrative power. Just as the majority of persons refrain from stealing, not because they fear jail but because they have cultivated an inborn respect for other persons' rights, so when every individual of his own accord desires the social good and acts accordingly we shall have attained cultural democracy—which needs no voting constituencies, but in which the executive power can devolve on each individual to a limited extent.

When we survey the races of mankind and trace the development of democracies we find an interesting

sequence according to their maturity and environment.

The warmer climate of Southern Europe conduced to social life and aggregation in clustering huts of villages. These produced the city civilizations of Greece and Rome. But the bleak Northern and Western parts of Europe led to the development of isolated farmsteads, emphasising individuality. Under such circumstances we should expect to find personal leadership with strong discipline and unquestioning obedience. With this tradition, it is natural to form so-called democratic parliamentary governments where the number of votes count more than their quality. Similarly in religion, the organisation in the West tapers upwards to the Pope ; in social life to the Courts of Kings, and in economics to the capitalist. As long as such small groups provide the leadership there are bound to be conflicts of interest and these democracies are little different from dictatorships, whether of an individual or of a small group. In fact if we scratch the surface of such democracies we shall find the tribal chieftain with a garland of skulls. With the crust removed we meet Mussolinis and Hitlers. With the crust removed we have the Cabinet in England tied to the apron strings of financiers. The man in the street has hardly any real part in the government. Such democracies flourish on the ignorance of the public which is spoon-fed. The leading group or class keeps itself apart by its etiquette, decorum and cultivated social manners which form a divisive factor rather than an adhesive force

as far as the masses are concerned.

As in the case of the "good Samaritan," real democracy and true culture should help to bridge over racial and other barriers. Western "democracy," however, accentuates differences according to group allegiances. At present we see geographical, ethnical and religious divisions amongst nations and class differences within nations. Thus it has been possible to set nation against nation and class against class and so produce an unstable equilibrium to maintain a balance of power. As Bertrand Russell states : " England has hitherto been the decisive factor in preserving that state of anarchy which our grandfathers called "the liberties of Europe.'" Even a socialist of the rank of Karl Marx believes that tropical countries are legitimate booty for European states because of the latter's "superior civilization." How shall we find "Liberty, Equality and Fraternity" where such provincialism prevails and where, in consequence, even motherhood has been converted into an ammunition factory? Naturally personal or group governments such as these which emphasise narrow loyalties and divide up peoples give rise to conflicts resulting in international strife. The same is the position even in religion in the West. The hankering for converts and the missionary crusade against other religions is the outcome of such unconscious group loyalty.

As we move towards the East, we come to Islamic democracy. This has definitely left the primitive and functional type and advanced into the cultural stage of democracy. Here the

life of the people is not conditioned by the dictates of a single individual or of a group but by the functioning of a socio-religious order which has sought to bring "Liberty, Equality and Fraternity" to the prince and the peasant, the sage and the savage, the black and the white. It has attained almost an international rank but for the limit of a common allegiance to the Prophet of Mecca. The social, the economic, the political, the ethnical and geographical barriers have been let down but the religious frontier remains impregnable.

Similarly in China and in Japan (as she was before reverting to the functional type half a century ago) we find the cultural form of democracy. Just as Islamic democracy was limited by religion so the Mongolian democracy fell short of the ideal by a certain amount of feudalism and racial isolation. Within such limitation the life of the nation was ordered by a social organisation very similar to what we observe in our own land. This cultural organisation is impersonal and performs its duty irrespective of the individual concerned. When Bertrand Russell advocates the formation of large self-contained states to avoid international conflict he is moving towards the Mongolian type of democracy.

In our own country we get a picture of the political life of the people from the old *Nitisastras* and *Puranas*. The daily life of the people is still ordered and regulated, not by external pressure but by the functioning of a socio-religious-economic order which has become a part of the people themselves. It is this that holds together the diverse elements

that compose our continent. Westerners who look at us through their functional democracy see divisive factors in language, customs and geographical conditions and declare we have neither unity nor political sense as our people do not seem capable of blindly following a leader or party, which quality is a *sine qua non* for the satisfactory working of functional democracy. And yet a fairly advanced form of a really democratic type of government, well on the way to realising the full cultural democracy indicated above, is to be found in our ancient village administration. In a cultural democracy physical differences, such as race, colour or territory are not capable of making lasting impressions. Our system was so virile and cosmopolitan that it found no difficulty in absorbing even invaders and foreigners. As already said, the principles of this democracy have been woven into the life and thought of the people through the ages by means of social regulations and institutions. If there are Kings they are but minor wheels in the machinery and according to *Sukraniti* they are but glorified policemen and legislators. The real government is in the hands of the people. Decentralised small bodies, the village panchayats, decide on matters vitally affecting the local community. The authority of the panchayat depends on the confidence placed in it by the people, a confidence based on close personal knowledge of the members composing it, and its sanction is not imprisonment but the power to declare the offender a *gramdrohin* (traitor to the village). Its decisions are not majority decis-

ions but are made unanimous by winning over the dissenting minority. Such a government may be truly said to function from within, as the actual administrative decision is in the hands of the people themselves.

A centralised government, on the other hand, cannot be a government by the people and rarely can it be a government for the people. *If the government is to be by the people it must reach down to the meanest village. No mere enlargement of the franchise, however broad-based, will ever answer the purpose.*

Further, no group, however detached, can function in an impartial way in matters in which its interests conflict with the interests of others. Such matters require detachment in time as well and should be regulated by means of impersonal regulations and institutions as in our ancient form of government. By so doing, the interests of the weak and the poor will be safeguarded. The joint family system, for example, was an attempt at a modification of distribution and at providing for the less efficient members of society. The *Baluta* system of payment in kind was a device to ensure a minimum means of subsistence to everyone. There was not a department of life that was not thus provided for. India had attained such a cultural democracy centuries ago. But for its impersonal decentralised working our civilisation could not have withstood the manifold vicissitudes of life to this day. When the purity of such conception in a cultural democracy was affected by the introduction of inequalities and discriminations and when the duties of the custodians of culture

faded away into the rights of privileged classes, the seeds of decay took root and India fell a victim to foreign invaders.

Decentralisation, which was at the basis of our democracy, was the great principle worked out by our people in all walks of life. Even in religion it will not be possible to find a more decentralised and, therefore, necessarily, tolerant, form of thought, action and worship than Hinduism. The social order was governed by the *Varnashrama Dharma*, which meant that each individual's duty was determined by his unique place in the community. In the economic sphere where people were endowed differently by nature, the practice of *laissez-faire* led to exploitation of the weak by the strong. This tendency was curbed and competition modified by the conception of division of labour under the caste system.

Thus by checks and counter-checks laid down by consideration of fundamental principles *India had arrived at a formula which approximated real cultural democracy and the government it had evolved was truly a government of the villagers, by the villagers and for the villagers.*

Yet there was one drawback. According to the *Varnashrama Dharma* it is only by conforming to the divine and eternal plan of performing the duties incidental to one's position in the community that one can obtain freedom. The individual by himself counts for little. Any value that may be attached to him comes from his being a member of the society. He is like the drop of water that goes to make a beautiful waterfall. The drop of water passes away but the

waterfall is a lasting factor. Individual interests are not supreme. It is society that matters, and its welfare is to be sought irrespective of the inconvenience it may cause to the individual. In an ideal democracy, however, the individual cannot thus be minimised, for it is he that constitutes society and it is his development that is the goal of all human endeavour. When we obtain such a form of society where the scope of the individual for full development of his personality is not restricted, and where in developing himself he develops others, we shall have attained the ideal human state.

Our consideration shows that Western democracies are still at the stage where nations are led by small groups or individuals and where

sanctions are based on violence. Eastern democracies have passed over to the cultural stage but they also have fallen short of real democracy in so far as they have only reached religious or village units and have not got down to individuals. When the world advances to a stage where every one functions according to the ideals inculcated and performs his *Swadharma* and the sanctions are based on love and truth then we shall have projected Lincoln's ideal of functional democracy on to the cultural form and obtained a self-acting democracy which will be a government of the person, by the person and for the person, and this, in the aggregate, will materialise into a government of the people, by the people and for the people.

J. C. KUMARAPPA

Vices due to anger form a triad ; and those due to desire are fourfold. Of these two, anger is worse, for anger proceeds against all. In a majority of cases, kings given to anger are said to have fallen a prey to popular fury. But kings addicted to pleasures have perished in consequence of serious diseases brought about by deterioration and impoverishment.

Anger brings about enmity with, and troubles from, an enemy, and is always associated with pain. Addiction to pleasure (*kama*) occasions contempt and loss of wealth, and throws the addicted person into the company of thieves, gamblers, hunters, singers, players on musical instruments, and other undesirable persons. Of these, enmity is more serious than contempt, for a despised person is caught hold of by his own people and by his enemies, whereas a hated person is destroyed. Troubles from an enemy are more serious than loss of wealth, for loss of wealth causes financial troubles, whereas troubles from an enemy are injurious to life. Suffering on account of vices is more serious than keeping company with undesirable persons, for the company of undesirable persons can be got rid of in a moment, whereas suffering from vices causes injury for a long time. Hence, anger is a more serious evil.

KAUTILYA'S *Arthashastra*

THE SONG OF THE HIGHER LIFE

KSHETRA AND KSHETRAJNA

[Below we publish the fourteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the thirteenth chapter, Distinction between the Field and the Knower of the Field.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

We have now reached the beginning of the third section of the *Gita* and before commencing the study of the actual chapter it is necessary to say a few words of a general nature. In this last block of six chapters are contained detailed teachings of a philosophic nature. Many of them have been outlined before, but to have set them forth in full in the earlier chapters would have interrupted the flow of the exposition. Moreover, too much emphasis on systematic explanation during the earlier stages of the Path is apt to develop intellectual grasp at the cost of intuitive perception. But, as cannot be too strongly emphasised, the Path is the path to mastery of the world, and now that the disciple has a firm hand-hold on the heights of vision, it is necessary that his intellect, suffused by the Spiritual Light, should have a clear grasp of the principles of the cosmos in which he is to work. Hence the effect of slight anticlimax that some

readers of the *Gita* find in these chapters.

The first thing that has to be understood is the division between consciousness and the objects which that consciousness observes. If we examine our experience we find that it is composed of a number of concrete forms all lit up by the light of consciousness.* This is the distinction between the Field, that is, the field of consciousness, and the Knower of the Field, the clear light of awareness itself. Reflection will show that the physical body which the ignorant foolishly suppose to be the self is but the focus in which the forms or data of our sense experience are, as it were, collected. The materialist's idea of the body as standing in its own right, as a collection of flesh, bones, nerves and so forth, is an artificial mental construction obtained by abstraction from conscious experience; useful, like many other abstractions, for purposes of scientific understanding but

* "Forms" must here be understood not as mere outlines, but as "filled-in" shapes, visual, tactile, auditory etc., or even shapes of feeling and thought, the data of experience; and "consciousness" here means the sheer awareness, or rather, awaring of those data.

an irrelevance in the realm of metaphysics.

But the analysis of experience does not stop here. If the disciple abstracts the light of the witnessing consciousness from all the witnessed forms, the forms of sense, of feeling, or of thought, he will perceive at once that that light is not something which is different in different beings but something like the sunshine which is the same whether illuminating the blue sea or the red earth. That light of consciousness, though associated with an individual point of view, is something which can only be described as all-pervading, something which, however different may be the Fields which are illumined, is the same in an ant as in a man, the same even, though science may not yet be ready to admit it, in a piece of rock as in a living being.

The disciple is now in a position to understand why Sri Krishna says (v. 2.) that He, the *Ātman*, the all-seeing Consciousness, is the Knower of the Field in all Fields. If he will follow up this distinction between the Field and its Knower in his own heart, the disciple will find himself on the highroad to an understanding of the Cosmos ; he will have a clue to guide him through the mazes of this world.

The beginning lies here in the midst of our sense experience, for it must be emphasised that the *Gita's* teaching is not concerned with wondrous far-off things but with what lies right here to hand, would

we but open our eyes and see. Again it must be said : "What is There is here ; what is not here is nowhere." So clearly shines this truth that he who has seen it once cannot understand why he was blind so long. He has lit his lamp and truly the effect is like a sudden shining of a light in a dark place. "Within you is the light of the world" : so all the ancient Seers have always said and now their words blaze with a vivid light in which all false belief and superstitions die like candles in the sun. "Knowledge as to the Field and the Knower of the Field, that in my opinion is wisdom."

The Field or content of experience has been analysed by the ancient Teachers into twenty-four *tattvas* or principles. First come the five great elements, the experiences of solidity, fluidity, gaseousness, fieriness, and spaciousness. Connected with these are the five contents of our sense experience, smell, taste, visual form, touch and sound. Next come the eleven senses, five the faculties by which we gain knowledge of the external world, five those by which we react upon that world, and the eleventh the (lower) mind, the mind which functions as the common inner sense. Then comes the ego centre (*ahamkāra*), elsewhere called higher *manas*, the *buddhi* (here, as often taken with *mahat*, being the intuition which gives Knowledge of that Cosmic Ideation) and lastly *Mūla-prakṛiti* itself, the great unmanifested matrix of all forms.*

These principles constitute the

* Space forbids more than the merest enumeration of these *tattvas*. For a detailed study of them the reader is referred to any book on the *Sāṃkhya* and especially to the excellent account given in J. C. Chatterji's "*India's Outlook on Life*" (Kailash Press, New York).

frame or skeleton on which the universe of forms is built. It should be noted that only the lowest of them are what we call material and that the other levels are what we should class as mental. Their modifications are known to us in the form of desire, aversion, pleasure, pain, thought, feeling and so forth but nevertheless all of them are objective to the light of consciousness and make up in totality the content of experience, for it is to be observed that the feelings and thoughts, no less than the sensations, are analysable into a content-form and the awareness of it. (v. 6.)

There follows a list of qualities which are said to constitute Wisdom in the sense, that is, that they are the qualities which lead up to Wisdom. They are all calculated to cause a perception of the fact that all these objective forms are not the Self, or, in the Buddha's words, "this is not mine, I am not this, this is not my Self."* Thus is brought about a cessation of that process of projection by which the Light is bound within the passing forms and the Eternal Wisdom is attained, the knowledge of the ever changeless Self, witnessing all and yet attached to none.

For that Eternal Self is what is to be known, "which being known immortality is enjoyed." It is the great transcendental *Ātman*† which, being unmanifest, is neither being nor

non-being. It is the one Subject of all objectivity whatever, everywhere having hands and feet, everywhere ears and eyes. When it is said that "It standeth enveloping all" it is no piece of meaningless religious rhetoric but a plain description of that wondrous *seeing* Light, that great "awaring" holding in Its bosom each grain of dust in all the countless worlds.

One of the greatest difficulties in understanding such books as the *Gita* lies in the fact that we have got used to reading them in a special "holy" mood in which, even if we "believe" the facts described, we surround them with a supernatural aura, thus placing them out of relation with the actual world of life. But this is fatal; we must learn to see that what is being described is what is here around us and can be seen just now, even though long ages may elapse before we plumb the shoreless Sea of Light.

The Ancient Wisdom is inscribed in glowing letters in the *ākāsha* of the heart: let the disciple plunge within and read its message for himself. He will find that the deathless Consciousness within, though separate from all the organs of sense, yet shines with their powers. In fact the apparent power of the eye to see depends entirely on the power of vision inherent in that Light which sees through the eye but which the eye does not see; which hears through the ear but which the

* *Majjhima Nikaya* 1. 135.

† The *Gita* here uses the term *param Brahma* but what is meant is the Unmanifested Self (see the chapter on *Gita* VIII), what the *Kathopanishad* terms the *Shānta Ātman*, for the *para Brahma* itself is not strictly speaking an object of knowledge at all. For most purposes, however, the two may be taken as one and, indeed, are often so considered.

ear does not hear ; which thinks through the mind but which the mind does not think.

It is the unseen Seer, the unheard Hearer, the unthought Thinker. Other than It there is no seer, no hearer, no thinker. It is the Self, the Inner Ruler, the Deathless.*

It supports everything in the sense that It upholds all forms within Its embrace and were Its support withdrawn, even for a moment, all things would collapse at once. Witnessing all, It is attached to naught, so that experiences of pleasure and pain are as one to Its impartial gaze. Although It is the enjoyer of all qualities yet It Itself is free from quality (*nirguna*). In fact, this qualitylessness or "neutrality" is, notwithstanding the views of certain theologians, one of the first aspects to be noticed.

Though the Light shines within the hearts of men and it is in the heart that It is first perceived, it would be a mistake to suppose that It is only there and not in the outer world as well. The heart is a focus through which It shines but It is equally "outside" us for the entire content of experience floats in Its all-supporting waves.

As a cloud that hides the moon, so matter veils
The face of Thought.

So subtle is It that, though all-pervading, It is unperceived by men and, though "nearer to us than breathing," yet there is no cosmic depth so far away but It is farther still. From Its profound abyss this universe in which we live and all the

island universes in the Cosmos are seen to shrink into a starry cluster no bigger than man's hand.

Its firm immovability supports the universal "changeless" laws of science and yet that firmness is a living one and gleams with *inner* motion whence arises all the movement in the Cosmos.

Just as the sun, or better still, the daylight, is one and yet it is, as it were, distributed in all reflecting objects, so is the Light a perfect unbroken unity notwithstanding that it appears divided by self-identification with the separate forms. In speaking of It we cannot avoid the language of paradox. It has already been said that a certain "neutrality" is one of Its most characteristic features and yet it would be entirely wrong to think of that neutrality as something dull and featureless ; rather, it is a calm and shining bliss.

Similarly, it is only too easy to misunderstand Its actionlessness which, together with the neutrality, is one of the first characteristics to become clear to the disciple. In spite of this fact, and that it is a fact no one who has experience will deny, and notwithstanding the categorical statement in verse 29 that all actions spring from the *Mūla-prakṛiti*, yet it remains true that the creation, preservation and destruction of the forms is rooted in the nature of the Light.

Words fail us here : we must plunge deeper yet within the heart and see that in that mystic inactivity, within its very being, lurks Divine

* *Bṛihadāraṇyaka Upanishad* 3-7-23. See also *Kenopaniṣad* where the Gods (sense powers) find themselves unable to perform their functions without the help of the *Brahman* (the Light).

creative power. It gazes and the forms spring into being ; gazing, It holds them fast ; ceasing Its gaze, they fall back in the matrix once again. Here lies the mystery of the Will both in the macrocosm and the microcosm. The Will, even the individual will, is not the creature of mere outward forms. A Divine freedom is its very essence : The Light has an inherent power to gaze or not to gaze, also to change the level of Its gazing.* This cannot be described; it must be seen and known within the heart. Failure to understand this mysterious actionless activity has disastrous consequences for it transforms the central Fount of joyful, radiant Light into a static Absolute, an eternal Futility, throned in the heart of being.

No worship of the Gods, no outer ritual, no *mantras*, prayerful pieties or magic touch of saints can be a substitute for the heart's Knowledge by which alone that Wisdom can be reached. Only the clear, far-shining light of Mind can mingle with that Light, the Light of lights, and pierce beyond the Darkness to the Goal. "By the Mind is It to be gained," say the Upanishadic seers and Hermes too, "this Mind in men is God and for this cause some of mankind are Gods and their humanity is nigh unto Divinity."

So far we have been studying the Field and its Knower chiefly with a view to their separation † ; we have now to glance at the mode of their

interaction. In the first place it is to be noted that if not the Field itself, its source the *Mūla-prakṛiti* is, like the Knower, the *Purusha* or *Shānta Ātman* beginningless. These two are, as we saw in chapter eight, the two unmanifested movements of the *Parabrahman*.

On account of the mysterious selective gazing of the Self the *Mūla-prakṛiti* manifests in a graded universe of forms and qualities. The following quotation will perhaps be of interest as showing that modern physics is feeling its way to a substantially similar view.

The physicist's world is a spatio-temporal flux of events whose characteristics are limited to severely mathematical [i.e., *abstract, ideal, non-sensory*] properties. Upon them the mind imposes, or from them it selects (accounts differ) certain patterns which appear to possess the quality of comparative permanence. These patterns are worked up by the mind into continuing objects and become the tables and chairs of daily life... Different minds with different interests, selecting different patterns, would "perceive" different worlds.‡

The last sentence is of particular interest as throwing light on the nature of the different levels or *lokas*, for the hypothetical different minds of the writer have real existence at the different levels of consciousness.

The *Mūla-prakṛiti*, then, is the root of the causally interlinked series of spatio-temporal events but that that series should manifest as *living* sequences of sensation, feeling and

* See the end of article number 4 on *Gita* III. THE ARYAN PATH, Vol. VI, p. 748 (December 1935).

† Compare this with the Manichæan doctrine that it is the duty of the faithful to separate out all the particles of Light that are entangled in the darkness of matter. In Mani's hands, however, the doctrine seems to have stopped at a dualism.

‡ *Return to Philosophy* by C. E. M. Joad. The italicised portion has been added.

thought, pleasant or painful, is due to the Light of *Purusha*, the witnessing consciousness. The latter, gazing on the flux, draws out from it the patterns which on any given level are to achieve significance as objects, and in so doing identifies itself with them.

Just as a spectator at a cinema, seated in self-contained comfort, experiences joy and sorrow through self-identification with the patches of light and shade that make up the pictures on the screen, so the free, blissful nature of the Self is or appears to be stained by joy and sorrow arising from the purely neutral flux. Birthless and deathless, It is born and dies with forms Itself evoked and gazed Itself into.

This union of the seeing Self with forms takes place not all at once but on five levels* which are enumerated here from below upwards, but which it will be more convenient to consider in their order of evolution. Beyond all levels is the *Parabrahman*, here styled the highest *Purusha*, in which seer, seen and seeing are all merged in one. In that inconceivable Abyss a movement of limitation takes place as a result of which, abstract, unmanifested Selfhood, here termed the *One Enjoyer*, the *Great Lord*, the *Transcendental Atman*, as it were settles out and contemplates with calm aloofness the other movement of the *Parabrahman* appearing as the unmanifested Matrix.

Gazing selectively on that Matrix, a process of self-identification with various aspects of it takes place and thus we have the second level, here termed the *Supporter*, the *One Life*.

Out of the infinite potentialities of the first level a certain number have been selected (in accordance with the *Samskāras* or *karmik* tendencies remaining over as seeds from the previous manifestation) to form the basis of a universal manifestation and are hence known as the Cosmic Ideation.

The third level, that of the *buddhi*, is not separately mentioned here. *Buddhi* and *Mahat* are often taken together and in later books they came to be completely identified. The former may be considered as the purely cognitive aspect of the latter. The difference between the two is not easy to explain; attaining the level of the *buddhi*, one is in touch with the *Mahat*.

The fourth level is here termed the *Sanctioner* or Inner Ruler. It is the level of the Higher Mind in which, out of the all-grasping, all-uniting levels of *buddhi-mahat*, the Light selects a given point of view and thus becomes the individual Self. Hence arise the countless separate individuals. The "content" of experience on this level is, though grouped with reference to an individual viewpoint, of a non-sensory nature, what some would, perhaps wrongly, term abstract. It is what the Buddhist, again perhaps not *wholly* correctly, termed *arūpa*.

The fifth level is that of concrete sensing, feeling and thinking. Out of the "abstract" possibilities of the fourth, the Light (the same Light, it should be noted) selects the concrete patterns which It works up into the objects of sense and feeling, which are the content of our ordinary

* Compare *Gita* VIII, verse 9.

consciousness. This is the level of the sense or desire life and on it the Light is known as the *upadrashta*, *Overseer* or *Watcher*.

The so-called material world of physical objects is not really a sixth level, though often counted as one, as those so-called objects are abstractions or imagined causes of the data of the fifth level.

The importance of this knowledge cannot be overestimated for it enables the disciple to see that even on the lowest levels the Self is one in all. He will be able to see with perfect clarity what he was taught long ago in chapter two, namely, that the Self cannot be pierced or injured, cannot be born or die. The separate self, that burden on his back for which he felt anxieties, hopes and fears, is seen to be illusion, and with calm heart he can address himself to the Great Work with its two aspects ; first, of climbing up the Ladder of the Soul by identifying himself with higher and ever higher levels of consciousness ; and second, of transmuting the lower levels by irradiating them with the Light of the higher. Although it may be several lives before the Heights are scaled yet is he born no more, being the birthless Light.

Several methods exist to reach this knowledge. Some by the mind's clear vision see the Self within the self, within the body even. They see that even the lower is what it is because drawn forth and upheld by the Light and thus they meditate upon that Light within all forms. Others follow the path of the *Sāṅkhya* and

reject the forms as not the Self. Unable to escape from dualism, they analyse away all content of experience as forms of *Prakṛiti*. Rejecting thus the lower, what remains is Self or *Puruṣa*, not in the world but, star-like, far apart.

Others attain the same result by the Yoga of Action, transcending self by acting for the one great Self of all. Still others hear the Truth from teachers or, in modern times, read of it in the writings of great Seers and, as they read, some inner feeling wakes, telling them of its truth and they adhere with faith to what they hear. These also tread the Path of Life.*

Thus it has now been seen that all beings arise from union of the Light with forms. He who allows his mind to sink the Light in the illumined forms, to feel " this form is me, these forms are mine," turning his back on immortality, he slays his own true Self. Let him open the eyes of the heart amidst the surrounding blackness and see the mighty Ruling Power, the wondrous Light seated within all beings. Let him see that It is unperishing within the forms that perish ; see that It is the same in all and see that all the fret and fume of action is but the interplay of form with form and has no power to soil the stainless, all-supporting Light which, actionless, yet draws them forth from the great Matrix.

When he has seen all this (and even here and now it can be seen) a calm liberation will come to his spirit. He will perceive the great diversity of forms standing together

* This " faith " is not the same as blind belief. Discussion of its nature is postponed to chapter XVII.

in one mighty Being. The best method of trying to understand this unity, which is by no means a blank and featureless one, is to contemplate a constellated system of thoughts in one's own mind, a system in which no thought is anything except in relation to the rest of the system, in which all are one by virtue of their interlinkedness and, above all, by virtue of the fact that all have their being in one beam of consciousness.

Any one who has served in a regiment knows the sense of being set free from the burden of self that comes from feeling oneself a part of a larger whole. There, however, the absorption is only partial and is often mixed with much that is undesirable. The perception of the great

Unity gives such a wonderful liberation just because the self is completely and absolutely absorbed in That of which it is a part and because it is not something alien in which the self is lost but one's own Self.

Without beginning, parts or limitations, untouched by actions even though seated in the body, the Sun of Consciousness irradiates the Space of Thought. He who has seen Its calm, immortal shining feels no more fear in all the triple world. He knows that all the whirling flux of senses has its sole being in that radiant Light : he is himself the Light, the Stainless, the Serene.

*In the wind of the hill-top, in the valley's song,
In the film of night, in the mist of morning,
Is it proclaimed that Thought alone
Is, Was and Shall be.*

SRI KRISHNA PREM

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them !

Behold how like the moon, reflected in the tranquil waves, Alaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent !

—*The Voice of the Silence.*

RESISTING EVIL

I.—LEARN FROM THE REED

[By profession Leslie Arnold is a research chemist ; by avocation a student of "the mystery of existence, especially in so far as this affects the work-a-day life of the individual." He reports here a half-truth on which he has stumbled—valid in a sense but, like all half-truths, dangerous. Resignation is good when it follows the recognition of Law, impersonal, just, ever-active, bringing to each the reaction of causes set up by himself. It is good when whatever comes is accepted in the spirit of seeking the lesson that it holds. But resignation is harmful when it paralyzes the will or inhibits constructive remedial effort, when it is supine submission to any power regarded as outside oneself, whether it be called "the will of God," "Kismet," or "Fate."—EDS.]

The hurricane that plucks a mighty tree up by the roots leaves unharmed the reeds and grasses growing all around. I am inclined to think that we humans are too apt to take the tree as our model, and to neglect the teaching of the meekly yielding reed. Yet the latter is well worth our attention.

I was led to this conclusion many, many years ago, and am still of the same opinion. At that time I was subject to periodic attacks of what I thought was neuralgic headache. The cause of these attacks subsequently proved to be eye-strain, and suitable glasses remedied the trouble. Like most people I prided myself on my strength of will, and hence made a point of carrying on "as usual" during each attack. One evening, however, the pain became so excruciating that it was physically impossible for me to do anything but lie on a couch in a darkened room. My state of mind can be easily imagined. But though my body was helpless I brought my will to bear in an effort to flog my mind into a different state—one more befitting a strong-willed young man. To my disgust I found that my mind

was as helpless as my body ; I was as incapable of thinking as of moving.

Then in a sort of despairing nadir I made my first crucial experiment, the fruits of which have guided me ever since. In brief, I *abandoned* myself to the pain, gave myself up to it entirely, became utterly unresisting, passive, *willing* to bear the very worst. Naturally I expected to be instantly torn by intensified agonies, and my surprise was great therefore when the pain, instead of increasing, began at once to subside. I repeated this experiment in subsequent attacks, and always with the same result. If at the first sign of neuralgic pain I became passive, submissive, yielding as the reed, the attack did not develop. Conversely, if I fought against it, refused to give way, made a manly effort to carry on as usual, the pain very rapidly became almost unbearable. When once satisfied about this matter I did the obvious reed-like thing, and in so doing I am afraid I sank considerably in the estimation of friends and acquaintances. But then—these were not subject to neuralgic attacks.

This discovery, so new and wonderful to me, was of course nothing really new. It is a commonplace among Westerners, and psychologists have no difficulty in explaining it on conventional lines. It is, for instance, admittedly better for a young woman disappointed in love, or for a mother bereaved of her child, to *abandon* herself for a time to grief, rather than to maintain a calm unmoved exterior. In doing the latter she may flatter herself that she has conquered her grief, that she has passed triumphantly through her ordeal, but in most cases she will find sooner or later that she has merely driven it into the subconscious, from whence it will emerge in disguised and harmful forms.

Notice in passing that there is nothing harmful in grief, either to the mind or to the body. Just as pain is nature's danger signal, so grief is her device to carry our souls unharmed through what without it would be crushing, bruising, mutilating experiences. Observation of the nearest child, weeping desolately over its broken toy, will serve to illustrate this point. Before the tears have time to dry, behold it happily engrossed in something else.

In the East this cult of submission forms an integral part of age-old tradition, and there it is no uncommon thing for the adept in its practice to astonish the uninitiated by his power of working seeming miracles.

At the time of my discovery I was not too young to realise that through my ordeal of pain I had stumbled

inadvertently on to a very useful key to many of life's puzzles. Gradually, and without any very clear idea at the time of what I was doing, I built up what may be called a "reed philosophy," a submissive attitude to that of which I form a tiny part, to that so much stronger and mightier than my individual self—life, nature, the universe, God, call it what you will.

In the first place, finding even the most excruciating pain bearable, with submission and willingness to suffer it, pain straightway lost its terrors. I no longer feared its coming, or looked back upon it with horror. The reed bade me walk boldly into the dentist's den and sit without a qualm on his much dreaded chair. True, the pain of the tooth gripped in the forceps was no less than it would otherwise have been, but now I was *willing* to suffer it. The momentary intense pain of the extraction was the price I was called upon to pay in order to be freed from the prolonged misery and ill health of a decayed tooth, and explain it how you will, for I am not here concerned with theories or generalisations, my *willingness* to suffer somehow robbed the whole ordeal of its customary dread.

Later I found that this same submissive attitude could be applied with equal success to all the other "evils" confronting me—a dreaded interview, a bereavement, a money loss. Now I know that any blow of fate, in whatever guise it comes, will either mar or strengthen me, according to the manner in which I react to it.

II.—PSYCHOLOGY AND THE CHRISTIAN

[Theodore Newham has had a varied career. Starting life in a draper's shop, he became a motor mechanic and then qualified himself as an architect ; after service in the War he took to portrait-painting and awoke to the experience that frustrated ambition creates life-problems. He studied psychology and is now busy writing a book on dreams and is of opinion that "the dream supplies the link between 'East' and 'West' in every individual."

Unquestionably psychology can reveal many long forgotten facts but to expect that it will "inevitably find and teach the same truths taught by Christ" is over-sanguine. Psychology is but a single branch of science and can give, at best, one facet of the truth.

The way to truth is indeed that aspect of each man's nature which Mr. Newham calls "the Christ Principle" ; but *Roma ante Romulum fuit*. That Divine Principle had been known by many names before and is known by many names to-day. Whether we call it Krishna, Buddha, Osiris does not matter. It is our highest and our truest Self, the Inner Ruler, the Deathless.—Eds.]

Psychology is a study of the Universal through the Individual. All religions, even though paradoxically they be secular, are fundamentally universal. This cannot be otherwise since the form of any particular religion has come into existence through the human being, and the human being is fundamentally a Universal being. The particular form taken is an interpretation in space-time conditions of the Universal Principle as seen by an individual.

Every person's reaction to an experience is coloured by his individual mentality. An artist looks at the sea and is entranced by the marvellous changefulness of flickering colour. A fisherman notes the state of the water, the promise of the weather and scans the surface for shoals. The sailor looks at it and perhaps murmurs fervently to himself that comforting prophecy in the Book of Revelation, "and there was no more sea." But however different the

attitudes of the various beholders, the sea itself remains the same ; like the very depths of our humanity. So Truth is always there, no matter by what path we strive to find It.

When using the word "Christian" I have in mind a wider use of the term than is usual, meaning, not only the religious sect that calls itself by that name, but anyone who loves the Christ Principle and relies upon the finding of it for his salvation. That is, he relies upon the Mediating Principle, the Middle Way, the Tao ; the state of conscious being that knows itself both one with God and one with Man, and acts accordingly.

If psychology is a true science, in time it must inevitably find and teach the same truths taught by Christ, only of necessity approaching them from another angle and clothing the expression of them in another language. It must find the same uniting principle within the mind. It must find a state of mind comparable

to that described by Jesus as the "Kingdom of Heaven." It will also find that the approach to this state demands suffering which on attainment is known to have been worth while. The "Kingdom of Heaven" is the state of conscious Unity; it is described by psychologists as "Individuation" or "Self-realisation." This is reached along the painful path of recognition of ourselves as primarily responsible for our own wretchedness, and accepting the fact. A facing of all the "sin" or unhumanised impulses in our unconscious mind and the patient overcoming of it by the steady purification of self.

No matter from what direction a path of investigation proceeds, it converges inevitably upon one point; the point of consciousness of Unity, where all egoism has been transmuted into an uninterrupted channel for the flow of Creative Energy. In other words the point of convergence is the Christ Principle, the only Way to Truth.

Let us take a saying of Jesus and compare it with modern psychological findings. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John. XII. 24.) Here is a great truth expressed in symbolic form; in much the same way as a dream pictures forth universal truth to the dreamer in such a manner as when understood will instruct him in the Way. The meaning of the saying is elaborated in the next verse, "He that loveth his life shall lose it, and he that hateth his life shall keep it unto life eternal." Moffat's translation reads "cares not

for" instead of "hates" which seems better. No doubt the paradox has puzzled many, but it is psychologically true.

A contrast is drawn, something must die in order that something better may live. The greatest contrasts we know of are here opposed, Life and Death. This polarity, which is a necessity of manifestation in form, is recognised by the leading students of psychology and propounded according to their several points of view. Professor Freud may perhaps be said to postulate as opposites, Male and Female. Dr. Adler sees them as "The Will to Power and Impotence." Dr. Jung defines, "Animus and Anima." Julia Turner speaks of "Power and Surrender." It is by an understanding and appreciation of contrasts that we grow.

The two troublesome psychological states of which we hear most are those styled "Superiority" and "Inferiority." Let us look at these opposite states and see how the psychological solution of the difficulty compares with the text quoted. Where lies the weakness of the man who suffers, and causes others to suffer, from his sense of superiority? Why must he forever demonstrate, in some way or another, his superiority of position, strength, birth, culture or what-not? Where these exist are they not self-evident? Does not the occasion draw them forth? The really brave man is rarely he who speaks loudly of his valour. The most important member of a firm, judging by his air, is frequently the office boy; his address is amazingly impressive. Evidently the need to

create a stir is strong, though the reason, like the submerged part of an iceberg, is hidden. None the less it is there, out of sight. In order to understand it we must look for the opposite complementary quality. If a man loudly asserts his superiority there must be hidden a fear that he is not as brave as he would like to be, and is afraid others will discover it. What he is most afraid of is that he himself will discover his innate inferiority, and in this way, he endeavours to hide the unhappy truth from his consciousness.

With the reverse case the opposite holds good. Here Inferiority is "on top." The sufferer evinces a distressing sense of futility and inadequacy. He will feel a persistent desire literally to crawl away and hide. If he has won praise he may flee rather than endure the torture of hearing words of commendation. A truly deplorable state! It is likely he will pass his whole life without achievement, even if gifted, because he is so burdened with the sense of his own impotence. In old age he may look back over past years and comfort himself with the assertion that he "had no chance." He has no hope of altering his lot, and less courage to try.

Now, if the "Superior" must smash his way to the top on account of his unconscious sense of Inferiority, it is likely that the "Inferior" will decline to take any risk on account of hidden Superiority. The one exaggerates the need society has of his services, the other feels it is useless doing anything since no one appreciates his value. In each case self-importance is overemphasised.

In both cases a flag must be lowered, something that impedes balance and is dominant must be surrendered. The "Superior" cannot accept the truth that real greatness springs from Humility. The "Inferior" cannot appreciate that ideals can only become real by putting them into action.

Since the motives are unconscious the change-over is necessarily very difficult to manage, even when the need for such is consciously recognised. Moreover any step towards such an end will be very strongly opposed, by the egoism of the individual. The "Superior" cannot accept second place because his pride is sorely affronted and may not recover from the blow. The "Inferior" runs away from responsibility because his pride tells him that if he does not try he cannot be said to fail. In each case by these means the pride remains intact.

Psychological re-education would necessarily proceed from opposite poles, but if successful the result would be substantially the same, *i.e.*, the elimination of the particular form of egoism that stands in the way. In other words the death of the Egoist. In fact the whole process and the ultimate achievement could not be better put than in the words of Christ quoted above.

In that saying a difference is drawn between two aspects of life. One might say life with a small "I" is compared with Life with a large "L." The one shews solely an individual character, the other a universal comprehensiveness. They represent two points of view. The first is the "infantile" view that life

means getting all one's own way, colloquially designated "seeing life," an aspect that by its very nature must come to an end. The second is an infinitely larger conception and implies a consciousness of oneself in the universal sense, a life that is endless. If the second is to replace the first there must be a change.

In childhood it is not possible to avoid holding the infantile view that we ourselves are the centre of the universe, the most important item in it; we are born with the notion, more or less, but obviously it cannot persist. On the other hand, if we dare to make a new adjustment, this older idea must go, it must "die," everything must fall away; for a time we shall be a veritable ship without a rudder. All that we previously had relied upon, our brain, knowledge, will, and so on, seem valueless, we are indeed alone. But we do not *abide* there; it is not the end, it is a new beginning.

What we have just described is a form of isolation pregnant with new life. In the two cases we have discussed, the end is frequently one of isolation also; but unless a change has occurred and an adjustment been made the isolation is comparable to Death, it is destructive. The higher the "Superior" climbs the lonelier he becomes. Who cares to consort with the man who cannot bear to be beaten, who may not be gainsaid? Those who attach themselves to such generally do so for their own profit and at the expense of their individuality. The "Inferior" desires more and more to be left alone, and may compass his "freedom" by isolating

himself entirely from his fellows in some wilderness or other for no better reason than to get away from life.

Psychological re-education aims to bring about the unification of these opposites which, left in a state of unbalance, bring about such disastrous results, in order that a new outlook, a new way of looking at life may be the outcome—that the individual, instead of seeing ahead of him Frustration, Despair, Collapse and Death, may sense a wider and ever-widening life, because his point of view has altered from the merely material idea of living and achievement to a spiritual appreciation of unending possibilities.

The trouble is we want both; we may hanker after the wider view but we still cling desperately to what we have. We fail to apply to life in the larger sense, a principle which we unhesitatingly use in our business. We should hardly expect to be able to enlarge our business without an expenditure of capital. We want to have our cake and to eat it at the same time. It simply cannot be done. The idea of personal dominance and an ever-widening horizon of consciousness cannot live together. "Ye cannot serve God and Mammon" is literally true. The Ego must be purified or Harmony cannot be established. To walk across a room one must leave the spot whereon one is standing. To become master one must serve all.

Against all this the Ego fights furiously and shouts, "You'll lose everything." To which the Christ and the psychologist reply, "You'll win Life."

THEODORE NEWHAM

LALLA

THE MYSTIC POETESS OF KASHMIR

[N. Narasimha Moorty, M.A., B.L., is the University Librarian at Mysore and is well known for his scholarship ; music and mysticism have been two great influences in his life. His friends speak of his "gracious personality with a vision as broad as human aspiration."—EDS.]

Religion, in its primary sense, signifies a vital relationship between the individual and the ultimate power that underlies the phenomenal world. But the individual is a social being. He is constrained by his social nature to share and co-ordinate his experience with the experience of his fellow-beings. It follows that there is no religion which has not its social aspect. Unfortunately, the outward forms and observances, in which the social side of religion expresses itself, tend, too often, as Emerson says, to make men forget that not forms, but duties—not names, but righteousness and love—are enjoined. Hence the need and value of the protests which formal religion evokes from mystics and spiritual reformers.

In our own country, the teaching of the Upanishads, with its stress on knowledge as the only road to true salvation, embodies a protest against sacrificial religion. In the *Mundaka Upanishad*, it is expressly stated that ignorant fools who value sacrificial rites as the supreme good are doomed to be born again and again. Kabir, who represents one of the purest types of Indian mysticism, is also a declared foe of external religion. God is to be found neither in the temple, nor in the mosque, but in the pure and devoted mind. He is more accessible to the carpenter and the

washerwoman than to the holy but self-righteous man. Bathing in sacred waters does not purify a man. The Puranas and the Koran are mere words. It is not the man who mortifies his flesh by practising austerities that is pleasing to God, but the man who is kind and practises righteousness, who remains detached amidst the affairs of the world, and who considers all creatures on earth as his own Self.

It is interesting to note that Kabir's teaching is anticipated by Lalla Yogishawari of Kashmir who deserves to be better known outside Kashmir than she is. There is not a Kashmiri, we are told, who has not some of her verses ready on the tip of his tongue, and who does not reverence her memory. Like Kabir, she believes in the revelation of God in the human soul. Like Kabir, again, she denounces the forms of external religion as containing not the essence but the husk of religion. There is no lack of material for those who wish to know something about her personality and teachings. Her poems, which abound in self-revelation, have been edited, with translation, notes and vocabulary, by Dr. L. D. Barnett and Sir George Grierson. Sir Richard Temple has performed a labour of love in rendering her poems into English verse and in

an introductory essay has given a luminous sketch of her philosophy and religion.

Lalla flourished in the fourteenth century. Her married life turned out to be unhappy. The persecutions of her mother-in-law led her to embrace the life of a sanyasin. She became the pupil of a famous teacher, Srikanth of Pampur, who taught her the tenets of Kashmir Saivism, and under his influence she submitted herself to a course of ascetic discipline prescribed by the Yoga system. Her poems abound in references to the symbolism and terminology of the Yoga philosophy. She is, however, more interesting as an impressive exponent of spiritual religion than as an interpreter of the Yoga philosophy.

The philosophical ideas to which Lalla gives expression in her poems are familiar to the student of the Upanishads. The Godhead is, in Its essential being, inaccessible to thought. In Its manifested phase, It reveals Itself as Pure Intelligence and Perfect Bliss and is one with the essence of the human spirit. True knowledge, which alone leads to salvation, is realization of this Oneness. Though it is likely that Lalla may have imbibed these ideas from her teacher, her personal religion was the outcome of genuine mystical experience. The autobiographic passages in her poems make it clear that, after considerable spiritual travail, she became conscious within her own soul of the presence and working of the Divine Spirit.

Passionate, with longing in mine eyes,
Searching wide, and seeking nights and
days,

Lo ; I beheld the Truthful One, the Wise,
Here in mine own House to fill my gaze.

* * * * *

Then, my bright Soul to my self revealed,
Winnowed I abroad my Inner Light ;
And with darkness all around me sealed
Did I garner Truth and hold him tight.
(Temple's translation)

From Lalla's spiritual conception of God flows her repugnance to temples and idol worship.

An idol is but a lump of stone, a 'emple is
but a lump of stone.
From crown to sole each is of but 'he one
stuff.

O learned Pandit ! what is this to which
thou offerest worship ?
Bringing thou together a determined mind
and thy vital airs.

(Barnett and Grierson)

Pilgrimages to holy places are
futile.

Holy one, roaming from place to place,
Seeking for union with the Lord,
Is he not ever before thy face ?
What then dost gain by research abroad ? "
(Temple)

The problem, says Rufus Jones, is never one of going somewhere to find a distant or a hidden God. The problem is one of human preparation for meeting and communing with God who is always near at hand but cannot be found and enjoyed until the soul is ready for such exalted experience.

The only appropriate offerings to the Lord of the whole Universe are a pure mind and devoted faith.

Who is the man, and who the woman, that
bringeth wreaths ?
What flowers shouldst thou offer in His
worship ?

* * * * *

The mind is the man, and pure desire is the
woman, that bringeth wreaths.
Offer thou the flowers of devotion in His
worship.

(Barnett and Grierson)

Mortification of the body is not to be despised, for it promotes self-mastery, but it is less important than

the mortification of desires and impulses which lead the soul astray.

Armed with arrows of temptation bright,
Lust, Desire and Wrath be demons three
Thou of a surety must slay outright,
Or of a surety they murder thee.
(Temple)

It is immaterial whether one leads the life of a householder or a hermit, so long as he is free from desire and devotes himself to the realization of his oneness with the Supreme Self.

If, in flux of time, thou has destroyed the
whole body of thy desires,
Choose ye a home-life, or choose ye a
hermitage.
If thou wilt come to know that the Lord is
all-pervading and without taint,
Then, as thou wilt know, so wilt thou be.
(Barnett and Grierson)

Whatever one does in word or deed should be dedicated to God. All labour performed in this spirit is true worship.

Whatever work I may do, the burden of the
completion thereof lieth on myself,
But the earnings and the collecting of the
fruits thereof are another's.
If in the end, without thought for their
fruits,
I lay these works as an offering before the
Supreme Self,
Then, where'er I may go, there is it well
for me.
(Barnett and Grierson).

It need hardly be said that this is also the *Gita* ideal, which has been

well described by Barnett as a consecration of life's every work to the selfless service of God.

Finally the unity of all beings, including persons, in the Divine Spirit, gives us the true conception of our relations with one another. As the *Isa Upanishad* says, he who sees all things in the Atman, and Atman in all things, does not hate any one. The true saint is the servant of all—by humility and loving kindness.

Legend, has, as usual, been busy with the manner of Lalla's death. One version says that one day, while she was wandering in a half nude condition, she saw Sayyid Ali Hamadani, a noted leader of the Sufi system, in the distance. Crying out "I have seen a man," she turned and fled and, approaching a baker's shop close by, plunged into the blazing oven and was apparently reduced to ashes. When the Syed followed her to the shop, Lalla reappeared from the oven clad in the green garments of paradise. Another version is that she died at Bijbihara and that when she gave up her soul, it was buoyed up like a flame of light in the air and then disappeared.

N. NARASIMHA MOORTHY

FRIENDSHIP, SOLITUDE, AND CONTEMPLATION

[The practical idealism of Professor Irwin Edman of Columbia University is well known to readers of *THE ARYAN PATH*. Analyzing in this essay one of the apparent paradoxes in which the spiritual life abounds, he brings out the great truth that the Mystic Way, East or West, is solitary only in seeming. Beside us walk for long, unseen, unrecognized, our fellow pilgrims on the quest, but the mystic realization, intensely individual as it is in essence, is indeed shared by all who rise to it, as Professor Edman so well shows. And there is no tie in the universe equal to that which binds together comrades who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way.]

As Professor Edman's great compatriot, Emerson phrased it :—

Who hears me, who understands me, becomes mine, a possession for all time. . . . We see the noble afar off, and they repel us ; why should we intrude ? Late—very late— we perceive that no arrangements, no introductions, no consuetudes, or habits of society, would be of any avail to establish us in such relations with them as we desire,—but solely the uprise of nature in us to the same degree it is in them : then shall we meet as water with water : and if we should not meet them then, we shall not want them, for we are already they. . . . We may congratulate ourselves that the period of nonage, of follies, of blunders and of shame, is passed in solitude and when we are finished men, we shall grasp heroic hands in heroic hands.—Eds.]

There is, in both the Eastern and Western traditions of mysticism and the spiritual life, a curious duality in the mode of picturing it, and indeed an ambiguity in the ideal involved. We are told, on the one hand, that contemplation is a soliloquy, and that the highest and most complete rapture consists, in the famous words of Plotinus, in being alone with the Alone. Yet we are told, sometimes in almost the same breath, that those who participate in the Spirit, are sharers in a common being and a single life of which their own contemplations are simply pulse-beats or incarnations. Each man, as Paul puts it, is the temple of God, and the Church is the ideal community of those in whom the spirit dwelleth. The mystic has his intensest moments in solitude, but in that solitude he is a friend of God, and a friend of all those who in the same way are God's friends. The contemplative is a solitary, but there is a

communion of saints.

It seems to me something more than an accident that these two poles of spirituality should be stressed by the great mystics, and that between these two values of soliloquy and society should be the emphasis on the quality of friendship. The mystic stands alone, but he is, he feels, a member of a great community, and that community is made not by laws or institutions but is the discarnate union of friends who meet in the common silence of their identical vision. What is there about the experience of the mystic that finds theoretic expression in terms at once so communal and so atomic, so full at once of comradeship and loneliness ?

The reasons why the great mystics and contemplatives have stressed the individuality and separation involved in their ultimate vision have been repeatedly made clear. The soul, according to all the classic

mystics, is finding its way home. It is going on a journey, which is a return to its home-land ; it is finding its way back to its own essential being, which is the Being that animates all things. That return involves discipline, through an escape from distraction, and separation from all that manifold of things and persons which are the source of distraction. It means a farewell to the world, to the senses. to all objects of earthly love, all companions, and all outward felicities. The soul must retire into itself, into the guarded and peaceful tower of its own private mind. When it has thus retreated from externality, it begins to see. All else and all others must fade into nothingness before it can behold the ultimate brightness which all else and all others obscure. The journey is thus in its essence a solitary one and its goal is solitude. The Upward Path is a flight from the company of persons and things, beyond society into the intimacy of intense contemplation, beyond speech which is for communication into that silence which is self-communion. When the contemplative spirit has arrived at its goal, it has no friends, for it has long left them behind ; it needs no friends because it is self-sufficient ; its fullness is in its enraptured indistinction with Pure Being. It has forsaken everything and all to find fulfilment by itself in the One, in Brahman, in the Absolute. What use could he have for companions by the way who has finally come home, and whose heart is filled ? What need could he have for speech to whom asking is no longer relevant

and for whom all answers are summed up in beatitude ? For at the mystical goal, loneliness has been transfigured into a universal joy. Where there is no longer anything else in the universe save Being become a flame of awareness in the being of the mystic himself, there can be no desire for the sharing of a joy, nor anyone to share it with, nor anything to be shared. Plotinus meant what he said when he spoke of being alone with the Alone, and other mystics, whatever their language, have meant what Plotinus meant.

But logically and psychologically and morally, long before the completion of the mystic's pilgrimage, his path is that of the solitary. Asceticism, on which the discipline of contemplation depends (Socrates defined philosophy as the practice of death), is not a social virtue, and thinking itself is a soliloquist's employment. The mystic and the man of affairs and social passions cannot, to use a phrase William James uses in another connection, keep house in the same tenement of clay. St. John ascends Mount Carmel in spirit, and Thoreau in fact seeks Walden Pond. Nearly all mystics have prescribed a clarification of mind (St. Bonaventura was very insistent upon it) as the indispensable preliminary to the beatific vision. Thinking is individualistic and idiosyncratic ; it is by its very nature a break with social norms and moral conventions. It is "a mind forever voyaging through strange seas of thought alone." Even the noblest group is, by virtue of being a group, the enemy of its

freest spirits. Thought, like ecstasy, is self-communion ; if a dialogue, an internal dialogue of the soul with itself—questions the solitary mind puts to itself and answers in unbefriended silence. Escape from the world is not the only motive that has prompted thinkers as well as ecstasies to flee to sanctuaries. The peace of a cloister or its equivalent is the condition of that transparency of thought which is a prelude to the intuition, rapturous and liberated, which is the mystic's goal.

All these observations must strike a familiar chord in those at all acquainted with the literature of mysticism or with any phase of the experience itself. Yet such a reader must recall how, having arrived at his goal, or even on the way to it, the mystic finds he has escaped beyond conventional society and material constraints to a companionship no less a society for being spiritual in its essence and discarnate in its structure. Thought initiates the thinker into a community more durable than those of earthly societies, less precarious because its very existence is independent of time, eternal because its foundations are in eternity. The thinker coming upon thoughts that seem most intimately his own, if they have for him the inexpugnable quality of truth, finds that they are truths familiar to other minds. In these minds which discover the truths identical to those he has divined, the thinker recognizes his familiars ; their thoughts are his, his theirs, and the thoughts of all of them a society of common themes, a commonwealth of truth. Thinkers sharing the same

truth are by virtue of that sharing a community, and the thoughts shared constitute a timeless society of essential being. There is a community of thinkers, whatever their age or place or station, and a commonwealth of thoughts, whatever be their state of embodiment or aspiration.

At the end of the journey, too, when the mystic feels he has entered alone into the most private of mysteries, he makes the discovery that he has friends in his solitude and companions in his silence. All those who have followed the same path to the same end are his intimates. Sometimes he calls it the communion of saints, sometimes "ideal society," sometimes, as in Plotinus, a "choral dance" of all those who sing the same celestial music or whose spirit dances to the same universal measure, or whose being is transfigured by the same light. He is not alone with the Alone, but united in blessed identity with all those others who are none other than that Being with which he himself has become one. For mysticism leads not to union simply with a cold, abstract Absolute, but to a warm sense of community with all lovers and discoverers of the Good. It has been said that the mystic has no birthday and no native land. But he has fellow citizens in eternity, and he is bound by deep ties with all those who, even unknown to him, have passed through the same dark night, the same abnegations, the same purifications, moral and intellectual, and have come to behold the same Being. In beholding the One, all the beholders become one. There

is an essential solidarity among mystics stronger than any formal outward association, the fraternity of a common absorption in a final good.

And again in the preliminary stages, those of thinking and analysis, the thinker is not so alone as he first imagined. The thinker, however isolated, must use the language of his group and their habits of thought, and if he has no friends or associates in physical fact, even the hermit lives in an imagined world of those who in the past or in the future will speak and understand his idiom and move in the same realm of discourse and adoration. He feels sustained in his enterprise by the sense that there are others on the same quest and others using, all unknown to him and he to them, his words, feeling his emotions, and following the movement of his own logic and his own aspiration. He has friends in the spirit, and thought would be as cold as it is popularly supposed to be, if thinking were not fortified by the warm sense of fellow thinkers, distant, living, or dead, who pass through the same paradoxes and austerities and come upon the same triumphant insights.

The modern radio is a singular

illustration, perhaps, for a theme that goes back almost to pre-history. But the contemplative and the mystic are like listeners in their isolation scattered over the world listening to an identical music, clear, compelling and possessing. Each listens in his detachment, and yet all listen to the same harmony, and are made one by the same living beauty by which they are possessed. Thinking is necessarily the quiet business of solitude; ecstasy is incommunicable. But the many minds are made one by a common thought, and the remote joy of the sanctuary makes one a partner of all those who share in their isolation a similar, nay, the same joy.

However solitary, therefore, may be what St. Bonaventura called the "itinerary of the mind to God," it is an itinerary followed by many, and in following it those many are one. It is isolated only externally; in essence the mystical path is that of friends travelling together in a companionship secret even from each other. But at the end they have found not only the good they seek, but each other. The journey of contemplation is in solitude but it is a movement toward Friendship and toward Love.

IRWIN EDMAN

NEW BOOKS AND OLD

A CALL TO RELIGIOUS REVOLUTION*

More and more, and in most cases more and more despairingly, it is coming to be recognized how *profound* is the crisis in which Europe is involved to-day. This recognition is for the most part despairing, because the European mind has no categories in which to think the reality of Europe. The habitual background of its thought has been one of superficial optimism. It is fundamental to this mode of thinking, that progress is taken for granted. Democracy is a final organisation of society which will lead, peacefully, to "the parliament of man and the federation of the world"; inevitably, "the ape and tiger will die." Naturally, one quotes Tennyson to describe this mentality, even though Tennyson is now old-fashioned. For, even though the Englishman to-day no longer believes in those things in that way, he has discovered nothing else to believe in. He feels that his universe is crumbling; yet at the same time he dares not know it: because the effect of that knowledge would mean an intolerable inward revolution—an absolute upheaval of all his ways of thinking and his modes of feeling.

The nearest the contemporary European mind comes to a category of thinking which is, in any respect, adequate to the reality of the European situation, is in Marxist Socialism. Marxist thinking is, though optimistic, at the same time, revolutionary and catastrophic. But, so soon as the European has habituated himself to that mode of thought, he discovers, to his dismay, that history shows no sign of being obedient to the Marxist prophecy. Where proletarian revolutions ought to happen, they do not

happen. Something quite the reverse happens instead—what the Germans would call an *Unding*: a thing that ought not to be, but nevertheless is: such as the Nazi revolution in Germany. And in the progress of that revolution it is amazingly discovered that the working-class offers next to no resistance at all; but that the only real resistance to the new Moloch-worship of the secular State comes from a certain definite group in the Protestant Church, which, carrying to an extremity the old Lutheran belief, insists on the absolute transcendence of the Divine. The world of existence, it holds, is radically corrupt and irredeemable in history.

It is, almost certainly, no accident that both the authors of these two remarkable books, whose aim is to vindicate the necessity and truth of an avowedly religious thinking of reality, should be of German extraction. Professor Paul Tillich is a voluntary exile from Germany; Professor Reinhold Niebuhr descends from an earlier generation of German exiles to America. But in both, the tradition of Lutheran Christianity is living, and both have pondered deeply the emergence of the *Unding* of Nazism in Germany. Both have studied and learned from Marxism; both have understood the profound Jewish-religious element in the "historical materialism" of Marx. The difference between them, which is as marked as their similarity, derives (I should say) mainly from the fact that Professor Niebuhr's family has been long settled in America. The sentimental materialistic optimism of American thought is familiar to him as it is not to Professor

* *The Interpretation of History*. By PAUL TILlich (Charles Scribner's Sons, Ltd., London. 8s. 6d.)

An Interpretation of Christian Ethics. By REINHOLD NIEBUHR (Student Christian Movement Press, London. 6s.)

Tillich, to whom it is a strange phenomenon. An illuminating footnote to one of Professor Tillich's pages reads as follows :—

The catastrophe of the progressive ideology in many countries has disturbed the self-consciousness of its bearers, but it has not created a new unlegalistic but activist interpretation of history. That is true, first of all of America, where the demand for peace is the actual principle of meaning for historical activities. It is very hard to make comprehensible the tragic and ambiguous character of history to the defenders of this legalistic and progressive attitude.

We may call the habit of mind of nineteenth century Europe, which manifested itself most completely in England (though perhaps even more strikingly in America), a naturalistic optimism. It was consciously formulated in Utilitarianism—with its doctrine of the pre-established social harmony : let every individual follow his own self-interest, and the interest of the whole would be served. This was the philosophy of Capitalism. And, naturally, it was an immensely popular philosophy—so popular that it needed no formulation. It was a sanctification of man's natural appetites. By reason of the wealth and prestige of the Anglo-Saxon race it achieved an immense authority. Religion itself capitulated to it, though it was profoundly irreligious. For, if we may define religion as any system of thinking reality which maintains a tension between the actual and the ideal, it belonged to the essence of naturalistic optimism that the ideal would be achieved by the automatic evolution of the actual ; that is to say, that the actual was the ideal.

In such a climate it was inevitable that religion should decay. The religious mode of apprehension was silently eviscerated ; and the Church which, naturally, sought to maintain its own institutional existence in this atmosphere of profound secularity, compromised with it to such an extent that all relevant meaning departed from its beliefs. It abdicated its essential function of being the criterion by which the actual is judged and found wanting. It ceased to assert even the claim to regulate the typical

conduct of the social man ; at most it claimed a semi-Platonic influence on the relations between individuals. But in the new society of Capitalism the relations between individuals were the least important of the relations between men. In the industrial organisation of Capitalism, it is precisely the relation between men as individuals which tends to disappear. Capitalism is a relation between aggregates—Capital and Labour—and that relation is regulated not by the moral will of individuals but by the operations of the “free” market. The Church had to choose between the necessity of challenging the system as radically inhuman, or making a fictitious cleavage between the individual and the social man. It would be an exaggeration to say that it consciously chose the latter ; it simply swam with the tide, with the necessary consequence that the effective influence of Christianity steadily dwindled. Its recognition of the fact of its own nullity took the form either of a complacent sanctification of a social process whose causes it ignored, or of a horrified retreat, like Cardinal Newman's, into a pure sacramentalism, based on the acknowledgment that the world of existence was—in consequence of “original sin”—incapable of any redemption in history.

That, at any rate, is an authentic religious attitude ; and one to which what is left alive of European Christianity shows signs of returning. It is, as we have said, the basic faith of the only organised resistance—of the Barthian “Confessional” church—to the diabolical religious claim of the Moloch-state in Nazi Germany. But it is manifestly insufficient. This absolute cleavage between the Church and Society, though far better than the complete contamination of the Church by the religion of the irreligious State, nevertheless must end in the annihilation of Christianity ; because it involves the conscious repudiation of the claim of Christianity to change society.

This background, though summarily sketched, is necessary to an understanding of the position of Tillich and

Niebuhr. They seek to retain, or rather to regenerate, the religious mind of Christianity, by making it more realistic in two complementary directions: objectively, by a realization of the nature of the actual structure of modern society and the forces at work therein; subjectively, by a recognition of the incompatibility of the divine perfection with humanity—and of the fact that real human progress cannot be absolved from dependence on a religious and moral effort, which, in so far as it is conscious of itself, must admit, in the spirit of religious humility, and as a matter of experience, the impossibility of human perfection, either individual or social. This refusal of Utopianism need not, and must not, diminish the intensity of man's effort towards a nobler social order. "The Kingdom of God will always remain as transcendent," says Tillich "but it appears as a judgment to a given form of society and as a norm to a coming one." This would be accepted by Niebuhr also.

Moreover, they would certainly agree as to the necessity of a "religious Socialism"; but, owing to the difference between their upbringing and environment, a significant nuance of difference in practical interpretation appears. Whereas Niebuhr perceptibly inclines towards a practical community between Christianity and the political forces making for social justice, Tillich inclines rather towards the idea that "religious Socialism" has a very particular mission. He speaks of the desirability of "a retreat to an esoteric autonomy"; which we interpret as the practical consequence of an attitude which Tillich thus describes:—

In my heart I have never belonged, and do not belong, to any party, because the most important point in the political realm seems to me to be one which is never expressed in political parties, except in distorted form. My longing has been and is for a "fellowship" which is bound to no party, although it stands nearer to one than the other, and which shall be a vanguard for a more righteous social order in the spirit of prophecy and in accord with the demand of the Kairos.

These phrases of Tillich call for interpretation. The Kairos—a Greek word

taken over by Tillich from the New Testament—is hardly capable of translation; roughly, it means a moment of potential major change in the history of the world—"the point at which Time is disturbed by Eternity"—as revealed to prophetic insight. "Autonomy"—in the spiritual and religious sense—is opposed by Tillich to "heteronomy." "Heteronomy" is the acknowledgment of an *absolute* authority outside oneself: of which the typical examples, in contemporary Europe, are the claims made on the individual for absolute obedience by the Roman Catholic Church and the totalitarian State. Tillich believes that Europe is condemned to endure a period of "heteronomy"; and it is, I think, as a preparation for this that he envisages and advocates "an esoteric autonomy." An example of this attitude would be the attitude of the early Christians during the first two centuries A.D., when they were in, but not of, the Roman Empire.

But the importance of Tillich is not so much in the practical attitudes that he suggests, as in his radical criticism of the naturalistic complacency which is still the main constituent of current European thought, above all in England. His conception of the "demonic" power in life and history is very salutary. The conception is not wholly new in German thought: the "demonic" was one of Goethe's favourite conceptions—the irrational, creative power in life. But the distinction between Tillich's conception and Goethe's is significant. For Goethe the "demonic" is fundamentally beneficent—it is as it were naturally obedient to order, predestined to form a "cosmos"; but for Tillich, it is essentially ambivalent, or rather it is the power of destruction which is knit up with any manifestation of the creative. The dialectic of existence is for Tillich a conflict between the divine and the demonic. That sounds like the familiar conflict between Good and Evil; and indeed no small part of Tillich's purpose is to reawaken the European mind to a knowledge of the reality of Evil. Nevertheless, there is much more in Tillich's concept of the "demonic" than in the concept

of evil. The demonic has positive potentiality ; it can be turned to good. The demonic informed by the divine is the divine. "In the state of grace the same forces are united with the highest form which contradict the highest form in the possessed state."

Thus, to apply the concept, the "demonic" is visibly gaining the upper hand to-day in contemporary Europe. The compact and subtly integrated society of Capitalism is rushing towards complete self-destruction. European society is, in a very real sense, "possessed." Its own achievement—for capitalist integration is a great achievement—is being turned into the instrument of its own total devastation. Regarded on the familiar rationalist plane the paradox of the European situation is that Capitalism and Nationalism, which are incompatible with each other, are in alliance. That alliance is, from any rational point of view, incomprehensible. This incomprehensible phenomenon the rationalist explains as the effect of human stupidity—that is, essentially, as due to a condition in which he himself, by hypothesis and in virtue of his own rationality, does not participate. His superficiality is such that it never occurs to him that the roots of what is demonic in both Capitalism and Nationalism are in himself—namely, in an egoistic individualism which is the demonic element in all human life. Capitalism, as economic technique, is beneficent ; Nationalism, as an assertion of the particularity and the individuality (as opposed to the individualism) of a society, is necessary to the richness of life. But so long as these creative forms are mainly animated by demonic forces which suborn them to egoism and destruction, Europe will scarcely be withheld from plunging

"possessed" into the abyss.

The only salvation from this abyss is a rebirth of the true religious consciousness, which is at the same moment, and indivisibly, both subjective and objective. On the subjective side, it realises, by experience and introspection, how great is the gulf between the actual and the ideal in the inward man, how unremitting must be the struggle against the "selfhood" if any goodness is to be achieved ; objectively, it realises how inevitable, since society and the world are composed of individual men, is the manifestation of this struggle on a colossal scale in the process of history. By his own self-knowledge, the religious man knows how slender are the chances of a victory of good in the great world. Yet he does not, and cannot despair : he knows that there is in himself "a power not himself that makes for righteousness," and by the gift of imagination—equally not his own—he sees the same power at work in history. But he knows that the ascent is not unbroken. Time and time again, salvation has come to mankind through catastrophe. If he cannot despair, he cannot be optimistic. He can only have Faith, and work by its inspiration.

It is as minds which are powerfully contributing to the rebirth of a truly religious consciousness in the fundamentally irreligious Western World that Tillich and Niebuhr are to be valued. Theirs is not "a call to religion" in the sense of the recent sentimental appeal of the Archbishop of Canterbury—that is, a call to the religion of irreligion, to a religion that defends possession and consecrates the squalor and sickness of an acquisitive society. Theirs is a call to a revolutionary religion and a religious revolution.

JOHN MIDDLETON MURRY

Life Here and Now : Conclusions Derived from an Examination of the Sense of Duration. By ARTHUR PONSONBY (LORD PONSONBY OF SHULBREDE). (George Allen and Unwin, Ltd., London, 10s. 6d.)

"This is a very odd book, and it has

been written in a very odd way. It has not been planned. It grew." This is the sort of beginning one might expect in a review, but this is the way in which Lord Ponsonby begins his interesting book of reflections. He need not, however, be taken seriously. There

is really nothing odd about the book except that a prolific writer on economic and political subjects, and a statesman to boot, should have found it necessary to dive into metaphysics at a time when metaphysics is taboo in "polite" society. Nor can it be taken for granted that the book has simply grown in a spontaneous fashion. It bears unmistakable traces of midnight oil. Abstruse metaphysicians like McTaggart, lucid exponents like Gunn and independent thinkers like Dunne have all contributed to the development of Lord Ponsonby's thesis. The result is a very entertaining work, not so profound as to repel the easy-going, and yet serious enough in tone to attract the earnest. The book is deliberately kept free from discussion of sex, not because the author looks upon it as unimportant, but because he wishes to avoid wading through "the jungle of rubbish which is written and spoken on the subject."

The book begins with a discussion of Time. The orthodox distinction between the percept and the concept of time is accepted and the main argument proceeds on the famous Bergsonian distinction between the clock time and *la Durée*. The former is abstract, mechanical. The latter is rich in content, and so individual that a minute may prove as long as an hour or an hour may be found to be as short as a minute. Hence the importance of the sense of duration. This leads on to the discussion of Immortality. Lord Ponsonby is a believer in spiritual values, but he is an uncompromising critic of the whole concept of immortality. He finds in it neither logical nor ethical value. "Life—this Life—signifies everything, and is charged with spiritual meaning which we can recognise if we will." Only in the abandonment of this belief in immortality does he see any "hope of moral and spiritual advance."

Denial of personal immortality is by no means new in the history of philosophy. If Kant affirmed it as a necessary postulate for morality, others have sought to deny it in the interests

of morality itself. The author's sympathies are entirely on the side of the latter. "Human lives are simply unfinished episodes." The author is content to leave it at that. It is the tragedy of metaphysics that on questions of deepest interest to humanity there should always be so much uncertainty and so much difference of opinion. Human nature is so diversely constituted that flagrantly contradictory views seem to afford intellectual and spiritual satisfaction to diverse minds. So no reviewer dare quarrel with the author's complacency in denying immortality. But he would be justified in pointing out the danger of denying the belief, as so beautifully and forcibly pointed out by so rationalistic a thinker as the great Rénan :—

The day in which the belief in an after-life shall vanish from the earth will witness a terrific moral and spiritual decadence. Some of us might perhaps do without it, provided only that others held it fast. But there is no lever capable of raising an entire people, if once they have lost their faith in the immortality of the soul.

It is intelligible that a rationalist like Lord Ponsonby should curtly dismiss all spiritualistic phenomena, but it is questionable whether they can be so lightly dismissed. If not, they necessitate further investigation—especially problems of survival. Like most Europeans the author is not in the least troubled about the great problem why men suffer and enjoy unequally. But if he seriously thinks of it, he may find more in the Indian doctrine of Karma than mere fatalism. It is all very well to brand belief in immortality as mystical and transcendental, as materialistic and "in conflict with the highest desires and ambitions of human nature as we know it." But it is an open question whether human nature "as we know it" is capable of making mere endeavour an end in itself, of looking upon life as a mere joyous adventure, of being more interested in the journey than the destination, and of looking upon human life as simply an "unfinished episode." Human nature as the reviewer understands it seems inclined to vote rather

with Rénan than with Lord Ponsonby.

The main reason which seems to actuate his lordship against the very idea of immortality is that interest in the life hereafter weakens our interest in life here and now. It may be so in some of the degenerate notions of *sanyas* in India, and it may have been so in the early history of Christianity in Europe when an unwashed body and unkempt hair were looked upon as signs of deep spirituality. But the common-sense interpretation of most religions makes it clear that *life here and now* is the only passport to life hereafter. That is why we cannot ease off in our moral endeavours, for *life here and now* is an exacting mistress.

If this idea is firmly grasped, there need be no quarrel about the life hereafter, for whether there is truth in the idea or no truth in it, every sensible person is bound to agree with the author in his emphasis on life here and now. Apart from immortality there is a good deal in Lord Ponsonby's ideas which will not fail to appeal to all whose conception of life goes beyond the giddy whirl of dancing halls, or the mad scramble of the stock exchange, or the feverish will of the industrialist to exploit. In the whole book there is a refreshing em-

phasis on spiritual values, the spiritual being distinguished from the supernatural. The discussion of the concept of progress is entertaining, though the net result weighs against the ultimacy of progress. He shows scant respect for the speed fiends, whether on land or in the air, or for the industrialist capitalist. Nor is he enamoured of what he picturesquely calls Church-and-Chapel Christianity. The tragedy of modern life is neatly summed up in the question: "We certainly have better drains; but have we higher talents?" Our intellectual attainments have outrun our moral susceptibilities, and the aeroplanes, if they have bridged the vast distances that separate continents, have also become the symbol of the approaching destruction of civilisation.

All this elaborate discussion hinges round the concept of duration, the rich living time, the present moment: the Now, which we can command and make the best use of. "The thought which conquers the world is not contemplative, but active... Thought to be fertile must be the seed of action." Lord Ponsonby has done his work well and has written a book which our generation badly needed.

A. R. WADIA

Thought and Reality: Hegelianism and Advaita. By P. T. RAJU, Ph.D. Foreword by J. H. MUIRHEAD. (George Allen and Unwin, Ltd., London. 10s. 6d.)

A philosopher who devotes a book to arguing that thought cannot constitute Reality might seem to be destroying the basis of his own activity. Yet Dr. Raju who demonstrates this from many angles does in fact confirm the necessity of thought by limiting its scope. The Absolute to him is supra-rational. As such it is indeterminate and it is enough to examine those views according to which the real is determinate and to show that they are self-contradictory. This he does in great detail, concentrating his criticism primarily on the Absolutism of Hegel and Bradley, his aim being, however, not merely destructive, but to clari-

fy Sankara's philosophy in the light of Western systems. He has written for the philosophical specialist and parts of his book originally appeared as articles in learned periodicals, including THE ARYAN PATH. But the gist of his argument, helpfully broken up into short chapters, is not so metaphysically abstruse as to be beyond the reach of the intelligent general reader.

To such a reader, perhaps, the chief value of Dr. Raju's thesis is the disproof it affords of the old antithesis between idealism and realism. Both the idealist and the realist, in so far as they oppose each other, have a partial view of reality. For just as no amount of ideas can make up a real thing, so a thing as long as it remains an object is less than real. Only when it is fully permeated by thought

does it become real and in so doing cease to exist as an object, being absorbed in Self and made part and parcel of Self-consciousness. Reality, therefore, as Dr. Raju shows, being Absolute transcends all partial definition as it does all change and can only be experienced by a pure Self-consciousness, a total act of being. In this act thought destroys itself and thereby the antithesis of the actual and the ideal. But in destroying itself it becomes a new form of experience, which he calls intuition.

While, however, intuition transcends intellect and reveals the truth of things, it, too, can function imperfectly. Hence the need of reasoning as a corrective. "Reasoning," Dr. Raju writes, "does not give us the truth, but it can point out what truth is not." And in this book he is more often engaged in pointing out what truth is not than what it is. But the negative presupposes the positive, and although he insists that the infinite can only be described in negative terms

and that its relation to the finite is inconceivable, this does not prevent him affirming that "it is reality itself that knows itself through man" and that by realizing our true nature we can rise above what is inexplicable to our minds and our senses. At the same time he does justice to the realistic element in knowledge. Objectivity has for him no reality, since it disappears at the presence of true knowledge. But he does not deny that it exists and has to be faced and after a great struggle overcome. The struggle involves in each of us nothing less than a rebirth of the Spirit whereby it realises the creative freedom of the Absolute and can enter into the world of forms unimpaired. To such an integrated consciousness truth is everywhere Self-revealing. Thought is caught up into reality instead of striving to bring reality into its grip, how unavailingly Dr. Raju very thoroughly shows.

HUGH I'A. FAUSSET

Transactions of the Bose Research Institute, Calcutta, Vol. X. 1934-35. (Longmans, Green and Co., Ltd., London. 18s.) •

Of the twelve papers in this volume eight deal with biology, one with anthropology, and three with physics.

The first paper in the biological section deals with the effect of age on the internal physiological activities of plant organs. Two series of experiments were undertaken. In the first, leaves of different ages were examined. In the second, the same leaf at different ages was examined. The results, which are described in considerable detail, show that in no case is the effect uniform. With increasing age the effect sought for reaches a maximum, and then begins to tail off. The two following papers deal with the effects of continuous and intermittent illuminations on certain growth phenomena. The first paper is concerned with the phenomenon by which a plant turns to the light. This phenomenon, however, is caused by the fact that the two sides of the affected

organ grow at different rates, and the second of these two papers investigates this phenomenon directly. In this paper the growth elongation was measured by the High Magnification Crescograph, the total magnification produced being 2,500 times.

Subsequent papers in the biological section deal with the relation between the germination and moisture of a seed, the effect of variation of temperature on the respiration of a flower, the constitution of the Indian medicinal plant *Trichosanthes Dioeca*, the examination of certain seeds as sources of oil and manure, and the presence of Vitamin C in certain substances in plants. This paper, like some of the others, is by no means only of scientific interest. It issues in conclusions of distinct practical importance. The next paper, on the human remains from a Maler cemetery, is of purely theoretical interest. The author came across these bones while carrying out an anthropological survey of the Maler tribe and, in view of the fact that skeletal remains

of the Maler tribe have not previously been described, he gives an account of them. He reaches the conclusions, mildly interesting but not exciting, that the bones are those of a female, and that they testify to hill-climbing habits. The interest of the paper, to the ordinary reader, lies in the method of deduction rather than in the actual results. The next three papers, those constituting the physics section, are highly technical, and deal with various kinds of spectra. They are not addressed to the ordinary reader,—nor indeed,

are any of the papers in the volume. But papers dealing with biological subjects are nearly always less remote from non-specialised attention than are those on physics. But even the specialist will not be able to read the whole of this volume. The man would be very rare who felt equally at home with both sections. Doubtless there is a universal science which embraces all phenomena, but the present sciences are still very far from having reached that degree of unification.

J. W. N. SULLIVAN

A Short History of India. By W. H. MORELAND and SIR ATUL CHANDRA CHATTERJEE. (Longmans, Green and Co., London. 12s. 6d.)

An Indian and an Englishman have written a history of India with special attention to its social, economic and cultural development. Mr. Moreland will be remembered as for many years Chief Economic Adviser to the Government of the United Provinces, and Sir Atul Chatterjee as High Commissioner for India in London and now Vice-President of the Secretary of State's Council.

The recent researches of Sir John Marshall into Mohenjo-Daro and the Indus Civilisation have been called upon for the beginnings of Indian history.

Nearly 5,000 years ago, that is to say, before 2,500 B.C., an orderly and old-established civilisation existed in the Indus plain, a civilisation "closely akin but in some respects even superior to that of contemporary Mesopotamia and Egypt."

When we come to the emergence of Hinduism as a religion, however, the writers appear to rely very largely upon Western interpretations, as, for instance, in their assertion that the original teaching of the Buddha "was essentially atheistic."

After a deeply interesting survey of the great periods of Indian history—the Maurya Empire, the intervention of the Greeks, the Mogul Conquest, the important Persian influences, and the inevitability of the British occupation—the writers trace the steady approach to unification in the nineteenth century, due

to improved means of communication and a codified law. An impartial attempt is made to weigh the bad and the good in the impact of British rule; but, in all the history of these later years, the truth remains: "The prosperity of a peasant Empire depends mainly on the peasant." (p. 228)

Too often that truth had been forgotten, until Mr. Gandhi focused attention upon it. Its recognition is a cardinal feature in any hope of revival of the ancient and eternal Aryan philosophy of truth and conduct, and, if we dared venture a prophecy about the future of *Āryāvarta*, it would be that only in so far as exploitation, physical and spiritual, British and Indian, ceases to be operative, will India rise to that glory which the Great Teachers of the race have visualized for her. *Gemeinnutz vor Eigennutz* (the common interest before self-interest) must become the watchword of civil administration.

Many readers of THE ARYAN PATH will be saddened by finding in this volume no mention of the Theosophical movement. On the departure of H.P. Blavatsky from India, Theosophy became a negligible factor in Indian thought until the revival of the Movement along its original lines in recent years. We are left to speculate upon the changes that might be observed in history had the original impulsion of the Theosophical Movement, with its emphasis upon Universal Brotherhood, been allowed to follow its true course.

B. P. HOWELL

What Is Your Will? By MRS. RHYS DAVIDS, D. LITT., M. A. (Rider and Co., London. 6s.)

Under what seems a misleading title, Mrs. Rhys Davids has recorded in this volume her views about survival of personality after bodily death, views largely coloured by communications from friends and relations who have passed to the other world, and even from strangers. The main conclusions elaborated are these :—(1) Man as contradistinguished from the animal ever desires to be "well," to grow "better," and the spiritual quest is expected to end only in the "best." (Mrs. Rhys Davids prefers "more" and "the most.") (2) Mrs. Rhys Davids speaks about *two* worlds, of which it is possible to train oneself to be a citizen. (3) Death is the discarding of the earth-body. "New life," "more vigorous life" in a "body which is no newcomer but has been with us since before birth," is the lot of every individual. (4) Finally, she rejects the horrors of Hell of which various religions speak, and observes, doubtless on the evidence of communications received from those quarters, that there are "prisons underground" and millions of "watchers" doing duty by shifts who report all the earth activities of individuals, on the basis of which reports the "tribunal" in the other world pronounces judgment.

Within the limited space assigned, I cannot examine Mrs. Rhys Davids's picture of the other world, but I maintain that it is hardly more reassuring and hardly less crude than many others of which the texts of religions are full. The fact which she emphasizes, that an individual should not be identified with the body, the mind, the will, etc., is older than the *Upanishads*. The celebrated *Katha* text "Atmanam-rathinam-viddhi" (1-3-3) insists that the willer is different from the will, the thinker from the mind (*pace* Mrs. Rhys Davids).

The rather crude system of "watchers" who report the doings of men and

women to the "tribunal" in which Mrs. Rhys Davids seems to believe, is no more rational or satisfying than Chitragupta engaged in cosmic book-keeping, noting without a wink, without yawning or nodding, the Karmic credit and debit of each individual.

Mrs. Rhys Davids seems obsessed by the thought that she has been willed by friends, warders of the other world, to cultivate citizenship of the two worlds, involving contact with a third. She envisages provincialism or parochialism "hereafter, not in chaotic mix-up of any and every country, but in our own countries," which powerfully reminds me of an accused claiming to be tried by a jury of his own nationality! Fact or fiction, it is not very profitable spiritually to be told that "England is England physically and nationally here *and there*." (Italics mine)

Mrs. Rhys Davids cannot be allowed to blame Hindu literature for absence of the plural number of *Loka*, because the *Chandogya* (8-1-6) specifically refers to a plurality of worlds. Tele-volution and automatic writing, however, cannot be accepted as guides in Vedantic wayfaring through the worlds. The Vedanta refuses to recognise even the authorship of the Deity in respect of its sacred literature (*Apaurusheya*).

When, again, Mrs. Rhys Davids speaks of our being "willers responding to a willer," "willed to will that welfare... in both the seen and the unseen," and observes that "As very man, we are wayfarers of the worlds... and world-willer's children of the world-willer's nature," she indulges in needless rhetoric. Silent service to suffering fellow-men in a spirit of sanctified sacrifice and devotion would enable man or woman to reach the spiritual goal, however long, tedious and dangerous the wayfaring through worlds. Hindu India will draw motive power for the higher life from the message contained in the concluding stanza of the *Visvarupadhyaya* of the *Gita*, and not from tele-volution and automatic writing.

R. NAGA RAJA SARMA

ENDS AND SAYINGS

A moving appeal against the obscurantism of medical orthodoxy was made by Sir Herbert Barker in an interview reported in the *News Chronicle* for 26th February. The occasion was the recent publication in *The Lancet* of a long-overdue vindication of Sir Herbert's pioneer work in the field of manipulative surgery. Not only did Sir Herbert long suffer from orthodox persecution, but his anæsthetist for many years, the late Dr. Axham, was penalized for assisting an "irregular" practitioner by having his name removed from the register by the General Medical Council and his diploma taken away by the Royal College of Physicians in Edinburgh. Sir Herbert declared : —

My experience, which has often been bitter in the extreme, is of no personal importance now. . . . But it is of enormous importance that thousands of people could have been relieved from pain and disability, but were bound to their sufferings for long years because orthodoxy could not bring itself to admit that its judgments were not infallible.

This is one more example of the arrogance of orthodoxy in the realm of science. The Allopaths call themselves "the medical profession"; Osteopaths, Homeopaths, Nature Curers, Herbalists, Ayurvedists and Yunanists in India (and, until just now, bone-setters like Sir Herbert Barker) are all—"irregular quacks" and "cultists." Some twenty years ago George Bernard Shaw wrote

about Sir Herbert Barker :—

The General Medical Council is less liberal, because it is, first, last, and all the time, a trade union. Therefore you have this silly scandal of a surgical manipulator of genius forbidden to treat our disabled soldiers, not because it is denied that he has mastered a valuable technique omitted from the regulation equipment, but simply because the profession is too preoccupied with its own privileges to provide, as all the other professions have provided, a means by which overwhelming evidence of ability can be accepted and acted on as well as the very doubtful evidence afforded by the examination system, which annually lets loose the most disastrous duffers in the sick-rooms of the nation.

At long last the orthodox medicos have given way ; but will they, as Sir Herbert Barker begs, learn from this experience ? We trow not. The medical profession in general represents a cross-section of human nature.

As for human nature in general, it is the same now as it was a million of years ago : Prejudice based upon selfishness ; a general unwillingness to give up an established order of things for new modes of life and thought. . . ; pride and stubborn resistance to Truth if it but upsets their previous notions of things.

Such are the characteristics of our age, characteristics of which orthodox medicine has rather more than its fair share. The vindication of Sir Herbert Barker is one step in the right direction, but there are very many other steps which medical orthodoxy can and should take.

AUAS

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

JULY 1937

No. 7

THE HALL OF MIRRORS

Forms change continuously, but the elements of which they are constituted preserve their integrity throughout with at least a relative constancy. These elements are more or less noted, their behaviour and interactions studied, by the host of chemists, biologists and physiologists. "Chemistry and physiology," writes H. P. Blavatsky in her *Secret Doctrine*, "are the two great magicians of the future, who are destined to open the eyes of mankind to the great *physical* truths." She continues (1, 636) :—

No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which Occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and

perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying, "So far, and no farther shalt thou go."

Thus, the more reflective will, it is hoped, feel that there may be indeed a close relation between materialistic Science and Occultism, which is the complement and missing soul of the former. But how would our scientific specialists and authorities even of to-day receive the assertion that their "atoms," etc., belong wholly to the domain of *meta-physics*, *meta-chemistry*, *meta-biology*? That beyond and within the field of the physical senses is Matter existing in *super-sensuous* states—states, however, as fully objective to the Inner eye of the Occultist-Scientist as a horse or a tree is to the ordinary mortal?

Until very recently indeed, such an assertion, whether of Occult knowledge itself or of living men in possession of it, would have been dismissed *a priori*. Still, as the wise Cicero remarked two millenniums ago "Time destroys the speculations of

men, but it confirms the judgment of nature." Despite the devoted assiduities of the men of modern science, its history is not the unbroken record of progress so many believe. On the contrary, that record registers a long series of failures on its own chosen route—as testified to by the succession of theories alternately accepted and discarded in the endeavour to explain the very mysteries encountered. To-day, scientists themselves are willing to admit these failures, and a few are humble enough to begin looking outside their self-imposed limitations in research and may now be said to be "willing to learn," even from sources hitherto almost unanimously rejected out of hand, and this despite the fact that they are still unconsciously under the sway of the scientific modulus of their caste.

But that modulus itself must needs be discarded before modern science can become the pupil, and Occult science the teacher, in any direct sense. The difficulties on both sides are great, but not insuperable. Confining the consideration to known facts, it is admitted by Science itself that its basis is amoral, its methods unrestricted by ethical considerations. This is an approach to nature on precisely the same path as that of purely animal consciousness,—the only distinction being that the physical and metaphysical equipment of the scientist vastly exceeds that of the animal. Science disclaims responsibility for the results accruing from its discoveries and their publicity, or for the use made of those discoveries once they are available to all and sundry. The

physical and moral consequences of this attitude of mind, not less than the policy pursued, have wrought appalling havoc to humanity in general, and portend a catastrophe of immeasurable proportion unless checked. Reform, to be really ameliorative or effective, has to be undertaken in the field of origin of these modern plagues of Egypt—that is to say, in the scientists themselves.

Over against the attitude, the methods, the policy of modern science, must be placed what is reasonably certain with respect to the ageless true Occultism which is "the same yesterday, to-day, and forever." The first law, or rule, applicable to neophyte and adept alike, is that expressed in the Hermetic axiom: "To know, to dare, to will, and to keep silent." All history is evidence of the continuous existence of the Mystery Schools, and the past two centuries afford more than abundant testimony of their guarded participation in human affairs. Every Saviour, every Hero, every Sage, along with the great Humanitarians and many, many common men, have been members of these Fraternities or have been under their inspiration. Great as are the mysteries confronting science, they are as nothing compared to the mystery which envelops innumerable characters in human history. Every Scripture and Epic, every classical philosophy and record, bear witness to men "who come, do their work, and return" to that No-Man's-Land beyond the bournes of human science, religion, and philosophy alike. All bear the same sign manual, whatever their station, their activities, their utterances:

They are marked by entire self-consecration to their task, by an intense and sustaining love for mankind, by an inner strength and guidance absolutely immune to the influences to which even the best of ordinary men are more or less subject.

And again, it is evident that the magicians of modern science have relied fundamentally on such revelation of nature as is obtainable through the use of the physical senses only. That inner senses exist in every man which, once recognized and cultivated, open to clear perception and scientific experiments an altogether different, surer and more fruitful revelation—this has been steadily overlooked, derided, denied by modern science as a whole. Yet all the time that science has been as steadily faced with facts inexplicable on any other assumption than that of the existence in man of a complete set of inner faculties, separable in part and as a whole from their now normal physical associations or entanglements. The mystery here may be succinctly stated in the words of *The Secret Doctrine* (II. 149) :—

The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter.

This “astral body,” by whatever names it may be called, is the missing link in Western religion as well as science, theoretically, practically, and actually. Yet it is a “precision instrument” understood and used for countless ages in the Mystery Schools—incredible as the assertion may

appear to those who have not troubled even to ascertain and weigh in their own scales the accessible testimony. Whoever has been at pains to do so, knows for himself that that testimony is as overwhelming as it is unimpeachable, knows for himself that modern science and religion unwittingly add to the evidence by a mountain of facts which they can no more explain than deny—which they can only neglect or capitalize, however unconsciously.

There *are* mysteries of normal waking, dreaming, and sleeping states, as well as of variations ranging all the way from genius to insanity, from individual and collective hallucinations of every description, to those deeds and writings we call inspired, arising from prophetic vision and retrospective insight. All these and many more mysterious phenomena of life are approachable between “Soul” and “Body,” between “Spirit” and “Matter.” The mysteries of birth, life, death, and rebirth, as of the intervening states from death to reincarnation—these, too, are within the province of the “astral body,” and that Hall of Mirrors—the “astral light.”

The more the subject is investigated, the more it becomes understandable why the great Teachers have preserved the extreme of reticence—yet the more it becomes an assured conviction that here lies the secret of life-and-death in every sense. But old and time-honoured errors, even though they become with every day more glaringly self-evident, yet guarded as though they were the holiest of relics—these stand arrayed in battle-order, now as in the past.

Every fresh truth has to fight its way to recognition against the forces marshalled by prejudice and preconception. The *sine qua non* criterion of Occult science is freedom from dogmas of any kind. To the extent that any one knows anything, he is an Occultist. To the extent that he does not know, does not freely admit his own ignorance, does not gladly take the position of a learner,—to that extent is he *no* Occultist, and must remain self-debarred from the Mysteries.

And when, confessedly ignorant in a given direction, a man nevertheless undertakes to prescribe the terms on which knowledge may be gained, what does he do but condemn himself to progress by the painful route of “trial and error”? Among ordinarily intelligent and educated men such a modulus would be considered appropriate only in the savage and the ignoramus—would be regarded as disqualifying the applicant for instruction. Yet, when the course of modern science and religion is observed in the round, who can fail to perceive that this is precisely the unwitting attitude maintained by many?

The history of the race is one long and woeful recital of the magic and magical arts of the fomenters of differences and divisions of opinion among those who genuinely desire to promote the common welfare. Such conscious and unconscious practisers of “Black Magic” are confined to no profession or class, no creed or country. They abound in all, but they all alike belong to one and the same dark school, whatever the uniform they indifferently don or

discard. The ignoble art of intelligent, trained selfishness must necessarily triumph over the misdirected, undisciplined, ignorant efforts of those between whose “good motives” and whose conduct there lies the unexplored terrain of “human nature,” with its endless admixtures of “mental deposits” from the unrecognized and therefore unreckoned past of the race and of the individual.

It is against this almost universal ignorance and misconception of the triune nature of man, of the three-fold Karma of the beginningless past and endless future, that the Great Teachers and their Disciples have to contend in every present passing moment. The whole struggle may, perhaps, be illustrated in three terms of modern chemistry and biology—the cell, the crystal, the colloid. To grasp the force of the illustration, one has but to reflect that these represent the two basic forms of the organic and inorganic kingdoms of the matter our senses reveal to us, plus the connecting up-or-down link between them. The constant and continuous cycle from the inanimate to the animate and back again, from mineral dust to the physical man, and then, in the accepted ritual of speech, once more “ashes to ashes”—this cycle is little weighed for its possibilities of disclosure, even from the purely materialistic, let alone the psychic point of view.

For one thing, it reveals the cycle of transmigration and metempsychosis which forms the physical side of the mystical teachings in the various religions, whatever their apparent diversities. For another,

it shows that great as are the differences among creeds and sects, arising from the misuse of the psychological senses, they are no greater than the warring theories of the sciences and scientists that rely upon the physical senses. Moreover, the too-often savage nature of religious dissensions, as contrasted with the amiable mutual contradictions of scientific disputation—this, too, is amenable to an altogether different interpretation from that of either theology or materialism, or of the exegetes of both in prevalent philosophy, metaphysics and psychology. Such immoral use of their own ethical capital springs from two underlying misconceptions: confusion of the psychic with the spiritual; ignorance of the laws of Occult dynamics.

Applying the same theorem to the physical sciences in general, and to chemistry and biology in particular, it is clear from their own researches that all the processes of physical generation are included in the ascent from the crystalline through the colloidal to the cellular, all the processes of physical existence and dissolution in the reversion from the cellular through the colloidal back to the crystalline state. This cyclic circulation, which in biology is now called metabolism, is modifiable and modified in countless ways—a few recognized, the many merely guessed at.

One instance will suffice, that of the vitamins, of which science has "discovered" so far six varieties. Writing on this subject for the latest edition of *The Encyclopædia Britannica*, Dr. Arthur Harden, Professor

of Biochemistry in London University, begins his discussion with the statement that vitamins are :—

Substances of unknown composition normally present in certain food-stuffs in minute quantities, the absence of which from the diet leads to well defined morbid states.

He concludes by saying :—

The exact mode of action of the vitamins is still unknown, but both in their effects and in the need which exists for a constant supply of them, they present a striking analogy to the hormones, those chemical messengers, such as adrenaline and secretin, which are elaborated in the body and serve to regulate so many of its functions.

The necessity for brevity, equally with the purpose in view, forbids excursion into the various channels indicated by the foregoing quotation, but it should, perhaps, be remarked that the like admission of the paucity of knowledge, of the difficulties encountered in their methods of research, characterizes every responsible scientific authority in every field and department. And it should be noted that the existence of vitamins, hormones and allied "unknown substances" with important functions was unsuspected by Science until as recently as the close of the first decade of the present century. Yet one has but to refer to W. Q. Judge's *Ocean of Theosophy*, first published in 1893, to find in Chapter VIII of that book an unmistakable knowledge of Vitamin "E" or "X," and Mr. Judge refers this knowledge to the Laws of Manu.

"Vitamins," "hormones" and numerous other "chemical messengers" must have been just as important, must have "served to regulate"

bodily nutrition and welfare, must have been present and active "ever since man was man." Having due regard for the difficulties of language as well as of the mind, it may not be considered inappropriate or without measure of scientific warrant, positive as well as negative, to suggest that the "astral" or psychic side of nature, ignored or neglected by modern science, is the inviting open door to the very factual knowledge that science so industriously seeks.

"Nature's Finer Forces," to quote the phrase that applies to the subject-matter in hand, cannot be understood, cannot be studied to any advantage, without the postulation of "astral substance" intermediate between mind and matter, as the colloid is intermediate between cell and crystal. But that "matter" is the *molecular* containment of both-matter, as invisible and intangible to the physical senses as the "forces" and "energies" of modern science. Is the one to be rejected, but the others accepted, on identically the same grounds that they do not lend themselves to the scalpel, the culture-medium, the microscope, and the other devices of the physicist? For all any one knows to the contrary, the "molecules" of science *are* the "astral matter" of the Occultist; the "chemical messengers" of the biologist identical with the "elementals."

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine. For lack of this great philosophical principle all the indefatigable efforts of modern

science to probe the very mysteries of "force and matter" unearthed by themselves, have ended, as they must ever end, in failure until that principle is recognized. Our science has taken the husk and ignored the kernel, in the adoption of merely "physical" atoms, molecules, what-not. From Anaxagoras down to Epicurus, the Roman Lucretius, and finally, even Cardinal de Cusa and Galileo, all those Philosopher-Scientists believed more or less in *animated* atoms. The scientists of to-day will have to "turn over a new leaf" by recommencing where Stahl, Priestley, Scheele and others left off - by reinvestigation of the "phlogiston" theory, the "nervous ether" of Dr. B. W. Richardson, the "protyle" of Professor Crookes, the "spontaneous generation" of the alchemists.

Let us illustrate by taking Professor Harden's remarks on the subject of vitamins, hormones, etc., making the appropriate substitution of terms to transfer them to the "astral body" instead of the physical, and their force and validity become apparent. Thus: There are—

Astral substances of unknown composition normally present in certain food-elements in minute quantities, the absence of which from the neuroplasmic diet leads to well defined morbid states of mentality. The exact mode of action of these astral ingredients is still unknown, but both in their effects and in the need which exists for a constant supply of them they present a striking analogy to the vitamins, hormones, and other sentient messengers which are elaborated in the body and serve to regulate so many of its functions.

PSYCHIC POWERS IN HINDU SHASTRAS

[In the preceding editorial we refer to the importance of scientists recognizing the existence of what the Esoteric Philosophy calls the Astral Body and which in Hindu classification is known as *Linga Deha*. Raj Narain, M.A., LL.B., Fellow of the University of Lucknow, writes this article to enumerate various supernormal powers and faculties familiar to the student of the Shastras. Some men of science are investigating the subject through Psychical Research ; it is well for them to note that their peers in ancient India did the work more thoroughly even though their method was different. The Astral Body or *Linga Deha* plays a highly important part in the conscious as in the unconscious production of abnormal phenomena.—EDS.]

The religious literature of India on the subject of psychical powers and phenomena can be grouped under four heads. Each group is distinguished by its technique for the attainment of psychic powers, and each represents a stage in the evolution of Indian religious culture.

The *Vedas* naturally form the first group. In the earlier *samhitas*, psychic powers are sought to be attained by recitation of mantrams, by elaborate rituals and by the performance of various kinds of *yajnas* (sacrifices). In the later *samhitas* an element of magic creeps in and subsequently dominates the outlook. In the *Atharva-Veda*, for example, we find references to chants and spells, herbs and plants, amulets of gold, lead, or mud, and ointments as aids to the acquirement of *siddhis* (powers). The *samhita*, moreover, deals with problems of prevention of and immunity from diseases, protection from enemies, freedom from jealousy and evil, and obviation of curses. It also suggests mantrams whereby powers such as the ability to win a woman's love, to prolong one's life, etc., may be acquired.

In the second group of writings, represented by the well-known Yoga

systems, emphasis shifts from rituals, sacrifices and magic to bodily practices and mental or spiritual exercises. Mantrams continue to be a part of religious culture, but are reduced from a primary to a subordinate position. And, but for a casual recognition and stray reference (e.g., *Yoga-sutras*, IV, 1), the use of herbs and drugs is considered obsolete and of little significance. The most important work in this group is the *Yoga-sutras* of Patanjali. But valuable contributions to Yoga literature were made by the Buddhists and Jains also. Of the Buddhist contributions, the *Visuddhi-magga* is deservedly best known.

The Tantras are the next class of writings concerning psychical powers. There are Saiva as well as Buddhist Tantras. Tantrik literature is so vast and pertinent to psychical research that it forms a study by itself. There is a fundamental difference between the Yogic and the Tantrik view as to the means of attaining psychic powers. While Yoga advocates the control and subjugation of the senses, Tantricism enjoins the fullest arousal of the senses and passions so that the accumulated impulses may be finally

transformed, through practice, into a realization of Reality.

The literature of the last group is neither large nor completely extant. It is, however, known to centre round a text entitled the *Pavan-vijaya-svarodaya*. This text prescribes an obscure *Pancha-bhuta sādhanā*, wherein an attempt is made by the *sādhaka* to get an insight into the nature and laws of the five *Maha-bhutas*, the ultimate physical realities, by a process of identification with each of them. The twelfth verse of the *Sveta-svetara Upanishad*, Pt. II, can be said to contain the nucleus of this type of *sādhana*.

The present article will discuss the second group of writings, and specifically the *Yoga-sutras* of Patanjali; for this is the group which is most fruitful for purposes of scientific investigation and rational interpretation; and because this group, beyond all others, has exercised (and is exercising) the most profound influence on the religious life and thought of the people. Although stray references to psychic powers and phenomena are scattered throughout the *Yoga-sutras*, yet the Third Book is especially devoted to them. This part of the book is entitled *Vibhutipada*, which may be freely rendered as a discourse on the attainment of psychic powers as a result of Yogic culture. The *vibhutis* mentioned in the *Yoga-sutras* for the most part are concerned with various kinds of supernormal perception and *alaukika* (transcendental) knowledge.

To begin with, the *Yoga-sutras* discuss certain conditions for the

acquirement of what is termed "discriminative discernment."

After the aids to Yoga have been followed up, when the impurity has dwindled, there is an enlightenment of perception reaching up to discriminative discernment. (II, 28).

The aids to Yoga are eight in number, *viz.*, abstentions, observances, postures, regulations of the breath, withdrawal of the senses, fixed attention, contemplation and concentration. (II, 29)

The abstentions are defined as abstinence from injury, falsehood, theft, incontinence and acceptance of gifts. (II, 30)

The various observances are purity, contentment, self-castigation, study and devotion to the *Isvara*. (II, 32)

Stable and easy postures (II, 46) include, for example, the lotus, the hero-, the decent-posture, the mystic-diagram and the staff-posture, the rest-and-the-bedstead posture, the seated curlew, the seated elephant and the seated camel.

Regulation of the breath or *Prānāyāma*, on the one hand, alters the rhythm of breathing and with it the rhythm of blood circulation, and, on the other, it modifies the activities of the internal visceral organs (digestive, sexual, etc.) which are functionally connected with it. *Prānāyāma* further affects the emotive life of man, for emotions are dependent upon organic and kineshetic sensations. *Prānāyāma* also disturbs the secretions of various endocrine glands; and glands are supposed to determine and regulate human personality. In all these ways, *Prānāyāma* effects a far-reach-

ing change in bodily functions and mental states, and thus acts as one of the aids to Yoga.

The *Yoga-sutras* next discuss the psychic powers which come into being as a result of practising *sanyama*—"constraint"—upon various objects, and upon various parts of the body. It may facilitate the reader's comprehension to take them up *seriatim*. But what is the psychological nature of "constraint"? Constraint may said to be the product of three levels of attention—*dhāranā* (fixed attention), *dhyāna* (contemplation) and *samādhi* (concentration). *Dhāranā* is fixing (literally, relating) the mind in the form of a mode on some part of the body like the navel, or on something outside of the body. This is the preliminary application of voluntary attention. Continuity of one and the same presented idea (*pratyaya*) in consciousness is *dhyāna*. This is the sustenance of the initial application of attention. When the sustained attention illumines the object alone, and becomes, as it were, bereft of its own nature or form, it is called *samādhi*. In such a state, attention loses itself completely in the object, *i.e.*, the consciousness of mental effort reduces itself to zero, on account of the complete seizure of the mind by the object.

To enumerate the powers :—

(1) "A knowledge of past and future events comes to an ascetic from his performing *Sanyama* in respect to the threefold mental modifications." (III, 16) The three mental modifications referred to are modifications of restriction, of concentration and of singleness of

purpose.

(2) "The nature of the mind of another person becomes known to the ascetic when he concentrates his own mind upon that other person." (III, 19) This is comparable to thought-reading in modern psychical research.

(3) "Action is of two kinds ; first, that accompanied by anticipation of consequences ; second, that which is without any anticipation of consequences. By performing concentration with regard to these kinds of action, a knowledge arises in the ascetic as to the time of his death." (III, 22)

(4) "In the minds of those who have not attained to concentration, there is a confusion as to uttered sounds, terms, and knowledge, which results from comprehending these three indiscriminately ; but when an ascetic views these separately, by performing '*Sanyama*' respecting them, he attains the power of understanding the meaning of any sound uttered by any sentient being." (III, 17) The Yogin, so to say, comes to have an insight into the thoughts and feelings of all living creatures. The phenomenon is suggested by and dependent upon the Yogic theory of perception.

(5) to (9) There arises intuitive knowledge of cosmic spaces, of the arrangement of stars and of their movements, of the structure of the body, and of the Self, as a result of constraint, respectively, upon the sun, the moon, the pole-star, the wheel of the navel, and That which exists for its own sake. (III, 26-29, 35)

(10) "By concentrating his mind upon the light in the head the ascetic

acquires the power of seeing divine beings." (III, 32)

(11) "As a result of this constraint upon that which exists for its own sake, there arise vividness and the organ of supernal hearing, the organ of supernal feeling, the organ of supernal sight, the organ of supernal taste and the organ of supernal smell." (III, 36).

(12) "Or as a result of vividness (*prātibha*) the Yogin discerns all." (III, 33)

(13) "By concentrating his mind upon the relations between the ear and *Akasa*, the ascetic acquires the power of hearing all sounds, whether upon the earth or in the aether, and whether far or near." (III, 41)

(14) "As a result of constraint upon the heart, there arises a consciousness of the mind-stuff." (III, 34)

The above specification of the phenomenology of constraint enables one to understand, for example, how as a result of constraint upon the heart, there arises a consciousness of the mind-stuff. The heart has been recognized as the seat of mind in Indian philosophy from Vedic times. (*Sukla-Yajur-Veda*, 34) Now if the Yogin subjects the heart to the process of constraint, he naturally comes to have a knowledge of it *as such*, in other words, of the mind-stuff itself.

The powers and phenomena discussed so far are mental or spiritual in character. But the *Yoga-sūtras* also abound in references to (para-) physical powers and phenomena. These will be taken up now.

(1) "When command over the postures has been thoroughly

attained, the effort to assume them is easy; and when the mind has become thoroughly identified with the boundlessness of space, the posture becomes steady and pleasant." (II, 47) "When this condition has been attained, the Yogee feels no assaults from the pairs of opposites" (II, 48), for example, from heat and cold.

(2) "By performing concentration in regard to the properties and essential nature of form, especially that of the human body, the ascetic acquires the power of causing the disappearance of his corporeal frame from the sight of others, because thereby its property of being apprehended by the eye is checked, and that property of *Sattva* which exhibits itself as luminousness is disconnected from the spectator's organ of sight." (III, 21)

(3) "When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him." (II, 35) All living creatures are affected by his presence. Even enemies whose hostility is everlasting, like the mouse and the cat, the snake and the mongoose, renounce altogether their hostility for the time being.

(4) "When veracity is complete, the Yogee becomes the focus for the Karma resulting from all works, good or bad." (II, 36) Actions and consequences depend upon him.

(5) "When abstinence from theft, in mind and act, is complete in the Yogee, he has the power to

obtain all material wealth." (II, 37).

(6) "As a result of constraint upon powers there arise powers like those of an elephant." (III, 24). This is something in the nature of auto-suggestion.

(7) "By concentrating his mind upon the nerve centre in the pit of the throat, the ascetic is able to overcome hunger and thirst." (III, 30) The well of the throat, it should be noted, is a part of the alimentary tract. It secretes certain digestive juices which serve to break down and transform the food materials. If as a result of constraint upon the well of the throat, the digestive secretions are inhibited, then it is possible that a cessation of hunger and thirst may occur. This explanation, however, is only in the nature of a suggestion.

(8) "The inner self of the ascetic may be transferred to any other body and there have complete control, because he has ceased to be mentally attached to objects of sense, and through his acquisition of the knowledge of the manner in and by means of which the mind and body are connected." (III, 38) This resembles "astral projection" in its procedure.

(9) "By concentrating his mind upon, and becoming master of, that vital energy called *Udana*, the ascetic acquires the power of arising from beneath water, earth, or other super-incumbent matter." (III, 39) The allied phenomenon of walking on burning coals is demonstrated even in modern times.

(10) "By concentrating his mind upon the vital energy called *Samana*, the ascetic acquires the power to

appear as if blazing with light." (III, 40) *Samānavayu* keeps the life activity at an equilibrium, and extends around the navel.

(11) "As a result of constraint upon the coarse (*sthūla*) and the essential attribute (*svarūpa*) and the subtle (*sūkṣma*) the inherence (*anvaya*) and the purposiveness (*arthavatta*), there is a subjugation of the elements." (III, 44)

(12) "As a result of this, atomization (*animan*) and other perfections come about; there is perfection of body; and there is no obstruction by the properties of these elements." (III, 45) The eight *siddhis* (perfections) are well known.

(13) "As a result of constraint upon the process of knowing and the essential attribute and the feeling of personality and the inherence and the purposiveness, there follows the subjugation of the organs." (III, 47)

(14) "As a result of this there follows speed as great as that of thought, action of the instruments of knowledge disjunct from the body and the subjugation of the primary cause." (III, 48)

(15) "Either as the result of constraint upon the relation between the body and the air, or as the result of the balanced state of lightness such as that of thistle-down, there follows the passing through air." (III, 42) Loss of weight for a temporary period is a recognized fact to-day. Even if the testimony of E. Palladino be discounted (on the suggestion of J. H. Leuba), there still remains the weighty evidence given before Professor Fraser-Harris

under test conditions.

The foregoing survey of Yogic powers and phenomena is likely to mystify the average reader. But a little reflection will serve to reduce the extraordinariness of these phenomena. The distinction between the normal and the abnormal, between ordinary and extraordinary, refers only to the degree of generality which a phenomenon has. What appears supernormal to the average mind is the normal and natural order of things for the Yogin.

Human personality is indeed dynamic, full of vast potentialities and unexplored capacities. It has, however, lost some of its "powers" which it possessed with animals at a certain evolutionary stage. Take, for example, the sense of smell. Far back in the history of life, the cortex appears as little more than an annex to the organ of smell. But now it is essentially a land sense and a ground sense. The sense of smell, thus, has lost its primeval supremacy

and absoluteness. Now Yoga sets out to discover, develop and recapture man's powers and potentialities. And Yoga maintains that if an individual follows the technique laid down by it he will be able to acquire the Yogic powers and *vibhūti*s.

The conditions, practices and injunctions prescribed by the *Yoga-sūtras* seem to be logical, moral and metaphysical in nature. A science of psychical phenomena cannot be built on these foundations. Such a science must be based on sound psychological and physiological principles and must have an experimental technique of its own. The need of modern religious research in India to-day is, therefore, to exploit all the available material on the subject with a view to developing an explanation and a theory of psychical powers in the light of the known principles of psychology. Such an attempt will be made in a future contribution.

RAJ NARAIN

"There are two kinds of *Siddhis*. One group embraces the lower, coarse, psychic and mental energies; the other is one which exacts the highest training of Spiritual powers."

—H. P. BLAVATSKY

BOOKS TO SAVE LIBERALISM

[The well-known novelist, Miss Storm Jameson, has been called "one of the most seriously provocative writers of the present time." In this article she gives her prescription for inculcating in all men the ideas of liberty, tolerance and brotherly respect. "Idiosyncrasy of the human spirit" though those ideas be, the world has never stood in greater need of their deliberate fostering than it stands to-day ; and Miss Jameson's plan has much to commend it.—Eds.]

If the notions of liberty, tolerance, brotherly respect, could be eradicated from the minds of every person now living, by education from infancy, by repression, by death, they would be born again as certainly as the seed which falls into the earth. They are an idiosyncrasy of the human spirit. They are one of the forms towards which it stretches. Drenched in blood, uprooted, they come again. A child is born in whose mind they are hidden until the moment when he begins to teach or to write. He is crucified like Jesus ; like Erasmus, he dies in a moment when everything for which he has striven seems finished. His words remain, written down by himself or by his followers, to bear their fruits.

We are living in a moment when liberalism as a movement is in danger of becoming extinct. So many funeral speeches have been made over its grave, in so many languages, that it is scarcely surprising if its remaining followers are becoming apologetic. In Germany one of the devices by which this still dangerous enemy is kept buried is the compulsory popularisation of *Mein Kampf*, and other books including certain disgusting anti-Jew books intended for children (I have seen one of these). But the

books written by the believers in freedom are still in the world. If you were able to do with these what Hitler has done with *Mein Kampf*, which of them would you choose to put into men's minds ?

We must think first about liberalism as an *idea* working in men's minds during the years since the breakdown of the feudal idea. What was it ? Briefly, it was the notion of individual self-determination—the right of a man to think and speak as he feels, "according to conscience." The social and economic background of the idea do not here concern us. We are concerned with the idea as it took form in the minds of men whose acts were their words. It was based on a belief that reason, the exercise of reason, was going to solve all the problems that troubled and the miseries that afflicted men. This is important, since the present attack on liberalism has taken the form of a revolt against reason, in which many writers joined who would be horrified by the political and social doctrines and methods of the new dictators.

The revolt against reason has its two faces. It is the brute in man, rising in instinctive panic against the spread of doctrines which—carried into the sphere of international politics—would destroy a world in

which the Goerings and Mussolinis are at home. It is also a revolt, articulate in a writer like D. H. Lawrence, inarticulate in the common man, against the crushing-out of human dignity by the processes of *economic* liberalism, the doctrine which gave one man freedom to enslave thousands in the sacred name of progress, to commit shocking cruelties and retain the respect of his fellows.

Human dignity is outraged not only in the slums but in innumerable thwarted, narrow, insecure lives. And these exist in the same world as the extraordinary achievements of human knowledge and ingenuity which, if they were *used*, could give every child room to grow. What word, spoken or to be spoken, will solve this hideous contradiction?

There are always two solutions to every quarrel of contraries, a solution on a lower or on a higher plane of living. Submission to a modern tyrant, to the "leader," in some sense restores human dignity by merging the individual in the mass of his fellow-subjects. *I* am nothing; *we*, the nation, the State, are great, strong, unconquerable. The near future of a world composed of these "unconquerable" states is likely to be unpleasant, and it is not on philosophical grounds, nor on biological, that their official creed rejects peace and glorifies war: "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to meet it." (Mussolini)

This emphasis on national and racial differences rejects, utterly and scornfully, the alternative higher solution—the restoration of human

dignity by the advent of a *new* liberalism. In this country to-day men are less important than money, than the things money buys, including power. From this degradation there is no escape (other than the escape into death, the Fascist solution) except into the faith which holds that a man, by virtue of his humanity, is brother to all the other men in the world of whatever colour or creed, and a conscious acceptance of what is involved, economically, socially, and spiritually, in such a faith.

Thus our problem is not how to restore nineteenth-century liberalism, but how and where to find the new word which shall set us free. And now that we have said this we are forced to know that there is not a new word which is to be spoken. What must be looked for is a new flower from an old root.

What old word, already spoken, would I make popular, if I were able to do it? One thing seems clear. The chosen book or books should not make a direct assault: they should do their work less by offering proofs and arguments against tyranny than by changing the mental atmosphere. The pressure of external authority—whether the authority of the State demanding total obedience or of the Church preaching a morality acceptable to the State—must be dissolved and its place taken by that inner authority of the man who is striving consciously to know himself. He could not do this if he did not respect himself. And when he respects without fearing his humanity in himself, he can respect it as steadily in others.

Before all I should take the New Testament, without commentaries, except where in reading the Gospels it might seem necessary to emphasise the "rebel" aspect of Jesus, his uncompromising attitude to authority, and his equally uncompromising pacifism. The false notion of him as a mild and impractical reformer, a Gandhi sufficiently harmless to cause no qualms to a modern high priest, has been of great service to a Church which is anxious not to offend the susceptibilities of civil authority. The bankers, the armament makers, and the Church are the pillars of the State in this country. During the last Great War an Archdeacon found it natural to say that "the false prophet endeavours to make a Christian code out of the Sermon on the Mount." This year an Archbishop, in intelligent anticipation of the next, announces that "it can be a Christian duty to kill." It is very necessary that Jesus should be allowed to speak for himself, without the flustered interruptions of clerics. One can either accept or reject the way he offers as a way of life, as freely as one accepts or rejects the admonitions of St. Paul. The important thing is that one should know what it is that is to be accepted or rejected, and not be misled by a Church which is content to whisper a mild piety in the deaf ears of slum landlords and armament makers. Jesus was hanged as an agitator and a nuisance to respectable, law-abiding clerics. There are periods when the rebellious life is the only spiritual life. These come whenever human dignity and freedom of thought are threatened by injustice. At these

times, Jesus the great rebel, whose words are part of our common heritage, will be heard speaking with a different voice than the voice heard by the broken, the sick and the dying.

The danger is that Jesus himself may be made a tyrant by those to whom blind obedience seems a virtue. There is a corrective for this to be found in the teachings of the Buddha. I am not a Christian; neither am I a Buddhist: it seems to me that the Buddha saved his followers from a mortal danger when he warned them not to accept anything as true because it was in the Scriptures or taught by a great teacher. "Be ye lamps unto yourselves. Look to no external refuge. Hold fast to the truth as a lamp. Look not for refuge to any one besides yourselves. Work out your own salvation with diligence." I should want to put this teaching side by side with the Christian Gospel. Liberalism as a living condition of the human mind is destroyed by the blind acceptance of any creed or dogma, whether it be the Christian, the Fascist, or any other. (Hitler has his shrines.) The supreme virtue of Buddhism for this age is its insistence on tolerance, on brotherly respect. If it were not that we have the New Testament in our blood I would have put Buddhism first.

I must have books which come into men's minds by side doors, and of these I choose *Gulliver's Travels* and *Ulenspiegel*. I want the sharpness and biting irony of the first and the living warmth of the Flemish book. Even a child understands why the King of Brobdingnag, horrified, finds men "the most pernicious race of

little odious vermin," and without being hurt by it is strengthened. Even the Voyage to the Houyhnhnms does not shock a child, but he learns by it. And if he reads *Ulenspiegel* when he is young he will never be content with less than the most liberal world he can conceive.

I must have the *Areopagitica*, since Milton's defence of "the liberty to know, to utter, and to argue freely according to conscience" is in the full tide of our tradition. It is a part of our inheritance we must neither give away nor sell ; its eloquence has the effect on us of poetry, to cling to our minds and grow there. For like reasons I must have as well *The Pilgrim's Progress*. This is a different poetry; it is English of the fields and of simple rooms: no man or child ever became illiberal or indifferent to his fellows who once took into his mind the death of Faithful, the trumpets sounding at the other side of the river, the shepherd-boy's song, and the last sight of Mr. Ready-to-Halt who "followed, though upon crutches."

If I were able to make these read by everyone I should be almost satisfied. Not altogether satisfied. I should want to make my own lengthy anthology of passages, some long, some short, from a variety of books: from Plato's *Republic* and the *Apology* ; from Rabelais (the address of Gargantua to his van-

quished enemies) ; from *The Marriage of Heaven and Hell* ; from Erasmus ; from John Stuart Mill, not simply a score of lengthy extracts from his essay *On Liberty*, but at least one long passage from the *Autobiography*, in which it appears how close this extraordinary man came to a genuine communism : " The social problem of the future we considered to be, how to unite the greatest individual liberty of action, with a common ownership in the raw material of the globe, and an equal participation of all in the benefits of combined labour " ; and from how many others in many tongues.

As for the method of popularising these books—I will have no commentaries, and no answers made to questions about them, except some such question as, " Who was this writer? When and where did he live ? " As for the meaning of the words, everyone must seek and find it for himself. For children and young people under instruction there should be daily readings, in a room set aside for it, or in a garden. The child shall learn to read in *The Pilgrim's Progress* and in the four Gospels. As an older child he shall have *Gulliver*, *Ulenspiegel*, and the whole of the New Testament. After that, for three years, the words of the Buddha, *Areopagitica*, and the anthology. Then he shall be turned free.

STORM JAMESON

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE DIVISION OF THE THREE GUNAS

[Below we publish the fifteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the "Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the fourteenth chapter—The Three Gunas.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

Having set forth the distinction between the Field and its Knower (in *Sāṅkhyā* terms, the *Prakṛiti* and *Puruṣa*) the *Gita* now turns to the further analysis of the Field. The Root or *Mūlaprakṛiti*, termed in verse 3 the *Great Brahman*, is characterised by three moments known as *gunas*. The word *guna* is usually translated as quality but it should be borne in mind that there is here no question of a substance-quality relationship between the *Mūlaprakṛiti* and the *gunas*. The *gunas* are the *Mūlaprakṛiti* and the latter is the *gunas* in a state of equilibrium. For this reason some have preferred to speak of the three Strands, the totality of which make up the twisted rope of manifested being.

In order to understand something of the nature of these *gunas* it is necessary to remember that the *Mūlaprakṛiti* is not a substance standing in its own right but

a dark matrix full of unlimited potentialities, the appearance of the *Parabrahma* to the abstracted Light of Consciousness. Its potentialities are unlimited because it is the whole objective aspect of the *Parabrahma* and it is "dark" because the Light has been abstracted as the *Ātman*. While it would be a mistake to equate it with the collective unconscious of Jung yet the comparison will give a truer understanding of its nature than any study of those neatly intellectualised diagrams to be found in most books on *Sāṅkhyā*.

Under the contemplative gaze of Consciousness, three tendencies manifest themselves within the Matrix. One moment of it reflects the Light and is irradiated by It, itself becoming, like a fluorescent substance, an apparent source of light. This is the moment known as *sattva guna* and it has the characteristic of radiance (*prakāśa*).*

* Verses 6, 11 and 22.

A second moment as it were transmits the Light, not reflecting it back towards the Source but ever speeding it onwards and outwards. This moment is known as the *guna* of *rajas* having as its characteristic outward turned movement (*pravritti*).*

The third moment neither reflects nor transmits but absorbs the Light that falls upon it. This is the *guna* of *tamas*, characterised by a stagnant inertia, a heedless indifference.†

The operation of the *gunas* can be observed in the microcosmic matrix of unconsciousness from which we wake each morning. First from the dark background of dreamless sleep arise a set of memories which by reflecting back the consciousness proclaim "I was, I am." Next *rajas* comes into operation and the contemplative self is swept away along the crests of associated ideas into desire-filled plans of "I will do." Still later the fluid universe of thought ossifies under the veiling power of *tamas* into the outer world of rigid objects which, though in truth sustained by consciousness alone, yet seem to be hard lifeless things existing in their sheer inert material right and amongst which the planning self of dawn only too often passes from itself under the dull compulsion of the outer.

In the macrocosm we see the same processes at work. First by the operation of the Light on *sattva* arise

the calm and light-filled worlds of *mahat-buddhi*, the Cosmic Memory which is the Cosmic Ideation. The radiance and harmony of those worlds arise from their *sāttvik* nature, and Krishna's direction to stand firmly in *sattva* (*nitya sattvastha*, II v. 45) has the same meaning as his constant counsel to be ever united with the *buddhi* (*buddhi-yukta*).

As the Cosmic manifestation proceeds we find the mobility of *rajas* coming into play. Out of the Light-filled unity of the spiritual worlds arise the many points of view which form the mental (*mānasik*) level. The movement of the Light as it is transmitted through the Field gives rise to point-like individual selves from which the Light radiates in a network of intersecting lines of experience.‡

The upper worlds are Spinozistic in their general nature. The attributes and modes shine forth in a majestic and impersonal unity, rising and falling like the ocean swell beneath the Moon of Light. But in the mental world of *rājasik* plurality we pass into a Leibnizian world of monads in which each monad mirrors the universe from a given point of view and thus, though separate from its fellows, is united with them in the ideal unity of all. The main difference is that Leibniz's monads were "windowless" and could perceive nothing but their own inner states

* Verses 12 and 22.

† Verse 13.

‡ There are many interesting references to this symbolic net in ancient mystical literature. In *Shvetāshvatara Upanishad* Ishwara is termed the Wielder of the Net and in the Egyptian *Book of the Dead* (ch. 153a, Budge), under the vignette of a net occur the following interesting words: "Hail, thou 'god who lookest behind thee' (*manas* united with *buddhi*) thou 'god who hast gained the mastery over thy heart,' I go a-fishing with the cordage of the (net) 'uniter of the earth,' and of him that maketh a way through the earth. Hail, ye fishers who have given birth to your own fathers (*manas* in which the Divine birth has taken place)"

while these monads are not thus shut in but are, in truth, each a window through which the One looks out upon Itself.*

But the effect of *rajas* does not stop at pure plurality or, rather, in plurality itself is found the basis of the next tendency. Once the unity has been lost the separate parts strive to complete themselves by a passionate outward-turned seeking. This is the *trishnā* (Pāli, *tanhā*) of the Buddhists, the "constitutional appetite" with which Leibniz endowed his monads, by which they tend to pass from state to state. If not identical, it is yet related to what Jung terms libido and, stripped alike of Sanskrit terms and of the jargon of philosophers, it is that burning thirst which drives the soul out from itself to range throughout the world, seeking its food, devouring all it meets.

From this tendency arises the great natural law that life must feed on life, but metaphysically we should observe that this most terrible of all the laws of nature, by which the tiger rushes on his prey and man himself murders the thing he loves, is also a manifestation of the unity of all. Under the outward rushing impetus of *rajas* the soul no longer sees the unity within. But since, even though unseen, that unity can never be denied, the soul goes forth in passionate desire to seize and grasp whatever lies outside, subordinating others to its will and even, on the lowest plane of all, devouring their material envelopes that so itself may grow. Thus

all the horrors of the world we know arise from ignorance which turns the soul to seek in vain without what is already there within ; desire is based on love and strife on unity.

As soon as the plurality has been established, the sinister power of *tamas* begins to make itself felt. Once the division between self and other has been made, the veiling power of *tamas* drains that "other" of all Light. It is no longer "me," instinct with life and movement, but something dead, inert, passively hostile, a death-hand gripping with a cold inertia the soul of man that struggles to be free. Thus is the outer world of objects formed. Our Self has drawn them forth and given to them "a local habitation and a name" and now they turn upon that Self, denying It reality. The brain, says Schopenhauer, "secretes thought as the liver secretes bile." In truth it is not the brain that "secretes thought" but thought that has called forth the brain for, as the Buddha said, "of all phenomena mind is the caller-forth ; pre-eminent is mind, of mind are all things made."

It is *tamas* that veils the mind's creative power so that it quails before its own creation. Even religion, which should have taught the Path of Light to men, has ended, for the most part, in succumbing to the deadly drag of *tamas*, taking all power from Man to bestow it on imaginary Gods. In most religions it is thought a sign of grace to hold that man is essentially a poor

* Readers of *The Secret Doctrine* will remember a statement of H.P.B.'s to the effect that the esoteric philosophy involved a reconciliation of the apparently conflicting monadism of Leibniz with the monism of Spinoza. S. D. I. p. 628.

creature, one who can do nothing of himself, one who must supplicate on bended knees imaginary Gods who wield the Cosmos.*

But, as Hermes says :—

If thou lockest up thy soul within thy body and dost debase it, saying : I nothing know ; I nothing can ; I fear the sea ; I cannot scale the sky ; I know not who I was, who I shall be ;—what is there then between thy (inner) God and thee ?

These three *gunas*, *sattva*, *rajas* and *tamas*, are, as has already been said, the strands of which the twisted rope of being is woven. All things, from grossest earthy clod to subtlest cosmic thought-stuff, are the manifestations of one or more of these three tendencies and it is one of the tasks of the disciple to analyse all phenomena in terms of these *gunas*. His effort is to be able to stand firm in *sattva* for, as we have seen, it is *sattva* alone that can reflect the Light. He must therefore be able to say of any phenomenon :—this is *sāttvik* for it brings increase of Light and harmony and so will lead me upwards ; this is *rājasik* for it leads but to motion and is founded on desire : this is *tāmasik* for it fills the soul with darkness, taking it captive to an outer Fate.

This division applies to all things in the Cosmos, food (see chapter XVII) recreations, companionships or books ; all may drag downwards, outwards, or lead upwards. But above all he must watch the *gunas* as they manifest in his own mind, for the mind is gateway to the *Real* and the disciple must in

Hermes's words, be one "for ever living at the Inner Door." At that Door he must constitute himself a doorkeeper, letting all *sāttvik* tendencies pass through, checking all *rajas*, overcoming *tamas*.

Therefore the *Gita* gives some indications whereby the movements in the mind may be marked down. "When the light of knowledge is born in all the gates of the body, then it may be known that *sattva* is increasing." (v. 11) In other words, a state of mind that fosters clear, unclouded knowledge, that brings a peace and inner harmony, stilling the lake of mind till it reflects the stars, bringing a sense of calm eternity, that state is *sāttvik*, and all outward things, food, friends or occupations that help forward such a state also partake of *sattva*.

The *rājasik* state, on the other hand, is characterised by passionate mobility. The mind is restless, occupied by greed, full of desire for things outside itself. (v. 12) Bright dreams may fill it, dreams of great things to be done, yet all those things are for the sake of self though they may sometimes wear the glittering robes of altruism and service of the world.

This *rājasik* restlessness is often confused with the Divine Activity. There are many who cannot sit still for a moment, who think that to be always up and doing, no matter what, is to be full of life, and they bow down before activity in any form whatever. But this *rājasik* lust for movement is not the same as the

* Apologetics notwithstanding, it is unfortunately not Christianity alone that has thus bogged itself. With few exceptions, such as Buddhism (for Vedanta, yoga, etc., are more philosophies than religious cults) popular Oriental religions are just as *tāmasik* and soul-abasing.

Divine action for it will be found, if analysed, that it is always tainted by some personal desire, always in bondage to some personal gain, while the Divine activity is free, calm and majestic in Its selflessness.

Tāmasik states of mind are dark and stagnant, the mind is overcome by lethargy or broods in dull depression. (v. 13) Nothing seems worth doing, nothing can be done; all things oppress the soul which sinks in sheer inertia. The Path is nothing but an empty dream or else a task beyond our feeble powers, while cynicism lends its venomous dagger to cut the very root of worldly action. "All things are shows, and vain the knowledge of their vanity."

This *tāmasik* despondency is the greatest obstacle to one who seeks to tread the Path. The soul "flags wearily through darkness and despair."* It is a state which must be fought off at all costs, for not even the fierce, burning winds of *rājasik* passion are so fatal to all progress.

Unfortunately, just as some people mistake the restless urge of *rajas* for Divine Activity, so others mistake the dull indifferentism of *tamas* for spirituality. Mealy-mouthed cowardice is called "turning the other cheek," lazy inefficiency is termed indifference to material circumstances, shallow fatalism is confused with wise acceptance of the *karma* of one's past, cold indifference to one's fellows becomes a rising above love and hate, and that dull poverty of spirit that ignores all art and literature becomes transcendence of the lures of sense. All is *Māyā*!

All is *Shūnya*! All is the Play of God! What does anything matter? This is not spirituality but *tamas*. The "Dark Night of the Soul," that phrase coined by St. John of the Cross to express certain of his experiences, has in the West been made by many an excuse for yielding to the fits of depression that come upon everyone from time to time.

The disciple must thus keep constant watch upon his mind so that when *tamas* makes itself felt therein, if he cannot at once rise to *sāttvik* light, he will at least be able to overcome it with the outward turned activity of *rajas*. In general it may be said that *sāttvik* states will lead him upwards to higher levels of being, for their transparent luminosity allows a reflection of the next higher level to show itself, suffusing the lower with the light of higher *manas*, or *manas* with the *buddhi*.

Rājasik states will leave him stationary, since, though he fill the world with his activities, he moves but outwards and can never leave the plane whereon he stands. *Tāmasik* states will drag him downwards till he loses all he has and sinks into a less than human, mindless state. The phrase "sinks downwards" should not, however, be interpreted, as is sometimes done, to mean that the ego enters on an animal incarnation. That is impossible, though it may sometimes happen that a process takes place which is best described as the ego's having to watch over one or more animal lives with which it will feel it-

* These lines of Shelley's were written of Coleridge who, it will be remembered, composed an "Ode to Dejection."

self bound up. In general, however, the meaning of the phrase is that he sinks gradually into the lowest grades of human existence.

It is interesting to note the extreme manifestations of *rajas* and *tamas* that are to be seen in our asylums. The *rājasik* is seen in what is termed *manic excitement*.

The patient is in a state of constant activity, commencing a new occupation at every moment and immediately abandoning it in favour of another. He is never still but exhibits a continual *press of activity*. He talks rapidly and without intermission. . . . his attention is caught by every trivial object, and as soon diverted again. He is generally abnormally cheerful and absurdly pleased with himself. . . . though his mood changes to anger at the smallest provocation.

From the same source* I take a description of a *tāmasik* manifestation, the so-called *emotional dementia*.

The patient sits in a corner with expressionless face and head hanging down, making no attempt to occupy himself in any way, evincing no interest in anything that goes on around him, and apparently noticing nothing. . . . The patient is completely inert and makes no use of his mental faculties (not because he has none but) because he has no interests or desires. The whole external world for him. . . . is an object unworthy of the expenditure of any mental energy. He is without interests, hopes, plans or ambition.

In these descriptions who cannot recognise processes that go on in less extreme forms in his own mind?

Another characteristic of the *gunas* is the constant interplay of action

and reaction that goes on between them. (v. 10) The world, "the moving thing" in Sanskrit, is never still. *Sattva* gives place to *rājasik* activity, which, carried to extreme, provokes a *tāmasik* rebound.† Every one knows how states of elation pass without apparent cause into a dull depression. This instance, alone, will show how important it is for the disciple to gain an understanding of the operation of the *gunas*, passing and re-passing as they weave the web of life.

Because of its power to reflect the steady poise of the eternal Light, *sattva* alone is relatively stable. Yet even *sattva* has its binding power. Stainless and sorrowless, its light is still reflected light and binds the soul to the happiness and knowledge that are its manifestations. (v. 6) At any time the love of happiness, the sacred thirst for knowledge, may through the touch of *rajas*, degenerate into lust for pleasure and mere curiosity.

Therefore the disciple must bend his energies upon transcendence of the *gunas* altogether. (vv. 19-20) He must strive to see that all their play is objective to himself: he is the *seeing* Light. Refuged within that Light, the Heavenly Ganga wherein who bathes is rendered pure and sinless, "he drinks the nectar of eternal Life." The movements of the Cosmos, shining with knowledge, passionately active, darkly inert, he sees with steady vision. His is the calm immortal gaze of Spirit, cool as the moonlight on a tropic lake. Nothing that comes can be unwell-

* *Psychology of Insanity* by Bernard Hart.

† The extreme illustration of this is to be found in the alternations which characterise the so-called *manic depressive* type, perhaps with lucid intervals which are (relatively) *sāttvik*.

come to him ; nothing that goes can be a source of grief. He knows that all is needed for a Cosmos, that in the darkest *tamas*, shines the Light. And so he stands, rock-like, in inner meditation, whether in cities or on lonely mountain peaks, watching the *gunas* weave their web, alike to friend and foe. Sorrow and joy, honour and evil fame, are one to him and, though he act quite freely, the fatal thought " I am the doer of these actions " can find no entry in his Light-filled heart.

Rent is the threefold Web of Fate. The *gunas* have been crossed and the one-time disciple stands on the edge of the *Eternal Brahman*. His light can merge in the transcendent Flame and blaze in bliss beyond the world of men ; the Stream is crossed, the

great Reward is his. But Krishna tells us of another Path that opens as a possibility before him. (v. 26) He may elect not to withdraw his Light to the Unmanifest Eternal but to stay and serve the one Eternal Life that is in all. His freedom won, he may devote himself to freeing others, silently guiding pilgrims on the Path. His is no shrinking from the final plunge, for Krishna says that he is " worthy of becoming the Eternal," implying that he stays by his own choice to serve the One Great Life that is the manifested basis* of the *Parabrahman*. Nor is he man at all but a great Power which by Its presence, though unknown, unseen, lightens the bitter sorrows of the world.

SRI KRISHNA PREM

* *pratishthā*. Compare the phrase " the Nest of *Brahman* " in *Maitrāyana Upanishad* 6.15, which is there identified with the *samvatsara*, i.e., the great Cycle of Time, *Mahān Ātma* whose discus Krishna carries.

DAMMING THE FLOOD OF PITY

[Edmund B. d'Auvergne is already known to our readers. He wrote in our December 1935 issue on *Man and His Fellow Animals*. In this article he strongly condemns cruelty to animals and rightly says : "Shut one of the doors of the heart and you may find the others jammed."—EDS.]

Charity, it is written, thinketh no evil. But it is often mischievously jealous. Men of good will have at all times been prone to dispute the claim of a particular class of sufferer to prior or even exclusive consideration. A century ago, William Cobbett objected to Buxton's agitation against Negro slavery. He argued that the factory hand in England was worse off than the black bondman ; or, at any rate that, worse off or better off, he had the first call on our sympathy because he was our countryman.

It might therefore be expected that that broadening out of pity which tends to include all creatures capable of suffering should be regarded with jealousy by those who hold like Lenin that the only evil is the exploitation of the proletariat. The Book of Marx, we know, is held by partisans of the Extreme Left to contain the Whole Truth and the Whole Moral Law. Since it says nothing about the brute creation, it is not unreasonable that a well-known woman novelist who has recently espoused Communism should denounce "all this kindness to animals" as "sloppy sentimentality" and maintain that no crumb of compassion should be thrown to them so long as a single human being stood in need of any sort of succour. Similarly, a promi-

nent woman educationist went out of her way, two years ago, to complain on a public platform that more consideration was shown in this country to animals than to children. A question put from the gallery at a Socialist meeting as to the treatment of animals in Russia, provoked, as it seemed to the present writer, a faint titter of contempt among the audience.

No doubt, they had in their mind a hypothetical figure invented in the 1880's and constantly resuscitated by people who "don't like animals." It is that of a rich elderly woman who devotes herself entirely to her dog and expends fabulous sums upon its upkeep. The pampered animal is always described as a Peke, a breed which appears to excite the peculiar animosity of the Extreme Left—it is never an Alsatian or a boar-hound, the favourite of some robust leader of men. Why, it is indignantly demanded, does not this selfish woman lavish her fondness upon the children of the poor ? (It is never suggested that the aged poor might equally be the objects of her solicitude.) Indeed, I see no reason why she shouldn't, since the care of the most exacting Peke could consume but little of her leisure as its upkeep could consume but little of her substance. In point of fact rich ladies owning Pekes do devote-

a good deal of time and money to : social and charitable work. Others , only when all the grievances of give what time and money they can mankind have been redressed. In spare from the all-devouring Peke to other words, at the Millennium. bridge, tennis, the round of fashion. Here we have Cobbett's argument But this, I take it, is not objected over again. Attend to your own to by our friends on the Left. We kind first—charity begins at home ! are asked why the rich woman True : but it may easily end there. spends time and money on an If the human kind generally is animal—no complaint is made if nearer to me than the brute she spends it on dress, jewellery, or creation, so (the nationalist may creation, so (the nationalist may gambling. It is odd, too, that she is argue) my particular race and my more often the target of criticism particular caste are nearer still. Let from the Left than her wealthier our friends on the Extreme Left brother who spends thousands of remember that had the dictum been pounds in keeping up racing stables accepted, nothing would have been or a pack of hounds. done in the past to abolish judicial

To complain that more considera- torture, the slave trade, or capital tion is shown in Britain to animals punishment for venial offences— than to children is palpably untrue. nothing would have been done to Every child enjoys the protection of secure the franchise for women or to the law. The state guarantees a rationalize our code of sex relations. minimum of subsistence to every We cannot progress along a single human being within its control. But straight line. If you strive to the animal has at law no right to canalize the ever-broadening flood of live at all. No obligation is imposed sympathy, you will but turn it back on any one but its owner to provide and dam it. Rightly did a Labour it with food. But for the exertions member of Parliament remind the of private societies and individuals, Party congress in 1929 that benev- our cities might easily be strewn olence towards suffering humanity could only logically be based on with dogs and cats dying of sympathy with all living things. starvation—as the present writer has seen them dying in the porches of French cathedrals. It is no crime at law to extract the last ounce of work from a horse and then have him cut up for cats' meat. Yet one educated Englishwoman begrudges the meagre measure of protection accorded to helpless creatures whose rights till the other day were entirely unrecognized by the law as they remain unrecognised by the Christian churches !

They are to receive consideration,

Why then do we hear so often these querulous protests from the Left ? The friends of animals take nothing from suffering or oppressed humanity. Movements on behalf of the brute creation are seldom if ever more than protective in their scope. The British working man, on his way to draw his unemployment benefit, would be the first to stop and defend an ill-used dog, horse or cat. He knows better than the foolish women who profess to have

his cause at heart, that he does not lose by the tenderness bestowed by rich women on their pets but by the pursuit of gain by cold-hearted men. When and how has mankind suffered by kindness shown to the non-human kind ?

Charity is many breasted like the goddess ; she is many armed, like the fabled giant, to help and to defend. But there are so many wrongs to be righted that the individual can select but a few. Doing our own

work, let us cheer on the others and cease to chide them if they will not forsake their special furrows for our own. The pity which some would divert from the miserable cat or dog will not be lavished on the economically unfortunate. Shut one of the doors of the heart and you may find the others jammed. The merciful man is not only merciful to his beast, as the Hebrew scripture has it—he is merciful to his fellow men.

EDMUND B. d'AUVERGNE

CAN YOU EXPLAIN ?

After the sudden demise of my father, seeing no means of livelihood with a big family depending on me, and seeing no means of continuing my education, I entered as a Clerk in Government Service. This was in June and I had just finished a couple of months service. I was placed as an assistant to one Mr. Lazarus who greatly helped me in my job. I well remember I woke up one night at about 4-30 a.m., went outside but returned to sleep as it was still dark. I had then the following dream-experience.

My friend Mr. Lazarus and myself were in a forest. My companion had a sword in his hand. We had not gone long when he pointed out a tree with gorgeous leaves laden with gold-coloured fruits. They were very beautiful, so inviting that my mouth began to water. I suggested to my friend to pluck a few. He said: "Do you not know that this tree is very rigidly guarded by a hydra-headed serpent which belches out smoke ? We had better leave it alone."

I was much surprised. I could see no serpent and so I suggested to him to get up the tree, hoping that the vigilant watch might have gone in search of its prey in the woods at that hour. My companion agreed and we together approached the trunk. I was the first

to climb. My friend had his sword drawn ready to defend, if the serpent should suddenly turn up.

We had been climbing, when suddenly I saw the approach of the serpent. Very swiftly he curled up the trunk. I cried out for immediate help. He saw the ferocious, venomous reptile striking at me. At the critical moment, my friend dealt a severe blow on the head of the monster. I cried out : " Mr. Lazarus, please cut the body of the monster into bits lest it should revive and bite us." He did so. At that moment I woke in terror.

This dream occupied my mind and I discussed it with Mr. Lazarus. He was much puzzled. None could explain this dream.

Again it is very true that certain persons dream of the result of an enterprise. My friend Mr. A. V. S. Rao used to tell me that on the night before Races, he would, while on his bed, go over the names of the horses before he slept, and on that very night he would dream of one or two names of horses in a particular race as very successful ones. He had acted on these pre-visionary tips and found himself a lucky gainer. When I attempted this method, nothing came to me in dream.

R. B. PINGLAY.

A SUPERPOLITICAL ORDER

[Miss Emily Hamblen is an American writer, best known for her interpretation of Nietzsche's philosophy and for her larger work on *The Minor Prophecies of William Blake*. Such a "hierarchy graded strictly according to spiritual evolution" as Miss Hamblen envisages in this article always exists in fact, though it can replace the political order only when moral and social conditions permit, as when, ages ago, the Divine Kings of universal tradition reigned. But the "great Ancients" of whom Miss Hamblen speaks, "Those illuminated souls to whose cosmic vision we owe the rise and the nourishment of all the spiritual streams that have flowed down to our own period" would not be acceptable to the modern "civilization."—Eds.]

There is diversity of opinion on the value of institutions for the safeguarding and the propagation of the religious life of a nation. The question is forced in Christian countries by the evident disparity between the doctrines enjoined by the churches and the spirit in which Jesus met individual needs and the expressions of class and community life in his own day. That it is so insistently raised is proof of a more intense search for the spiritual founts of life than has been manifested since Theology opened its arms to Science and agreed to go hand in hand with this, seemingly, more intellectual approach to the problems of the universe. Even the religious nature could not deny mind and its manifest workings, therefore it agreed to divide the field with reason, keeping for its own exploration only the ethical and the mystical departments of human personality. As to-day science is weakening on the philosophic side it would seem that religion again is to be left without intellectual support.

No doubt there are many who believe that this kind of support is not necessary to a religion, that a man's spiritual need may be quick

and his responsiveness to truths of an inward nature sensitive and ready even though his mind is not alert for understanding. It is asserted even by metaphysical and philosophic thinkers that intuition is a higher power than intellect, that it penetrates to essentials as the latter cannot do. And it is assumed that, while the intellectual powers may be developed by conscious processes, intuition is an endowment at birth, the mystery of which can only be observed—not penetrated. As the mind develops, intuition actually works on higher planes, yet always and forever it is a power distinct from and unapproachable by the intellect of its possessor.

In this reasoning I see a formidable danger. I am sure that we are getting away from the wisdom of the great Ancients—those illuminated souls to whose cosmic vision we owe the rise and the nourishment of all the spiritual streams that have flowed down to our own period. To these men *understanding* was the prime consideration; they desired no faith or philosophy which did not develop out of man's own consciousness, experience and belief

which are one and indivisible. But understanding apart from intellect is difficult to conceive.

However vital the knowledge conveyed through intuition is considered to be, let us ask ourselves what idea the *word* "intuition" conveys—that sound intended to express man's most spontaneous reactions to his environment and to his traditions. What other idea than that this very spontaneity is but a breaking out into consciousness and expression of powers of discrimination which have been developed and stored in the hereditary mind? This development has come about through guided, intentional training, through education, through such *tuition* that the instinctive nature of the pupil may, with each generation, become a more refined instrument for apprehension and for transformation of the sensible world. The power truly is within the disciple, but equally truly it has been *cultivated* there by a method which a Master, through understanding of his own inner processes, has worked out with the instrument of intellect. As the spiritual factor lacking in the world to-day is the Master rather than the willing pupil, the only course which possibly could offer an assurance of success in finding ground upon which the spiritual life can securely rest, would seem to be so to develop men's spiritual powers that they may be brought into the sphere of consciousness of those few Masters who have been able to speak with perfect assurance upon the problems of life, of man, of universal values.

This of course is not to confuse

intellect with the reasoning faculty. It is just because intellect is so far beyond this faculty—so much more exacting—that mankind almost universally refuses to meet intellect's demands and side-steps into dogma, metaphysics, system-making, romanticism, humanitarianism, psychism, false mysticism, and what not. "Thou shall not make unto thee any graven image or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth" was the ancient Hebrew command. Why not? Because the image, once made, will be worshipped and the creative inner process which should go on continuously, daily transforming the forms and the experiences of the actual life into spiritual energy and interior vision, will cease. And as life, in the last analysis, is nothing but growth, no such *impasse* can be accepted, however high above the level of natural man it may have the appearance of standing.

If these thoughts now be turned toward the problem of religious institutions, they will, I believe, demonstrate the necessity of these—however opposed the institution may seem to that creative process. The anomaly is only apparent. The masses of men are not ready for the creative process but must be looked upon as vehicles of instinctive powers gradually accumulating and becoming etherealized. It is from such a mass, and after effort definitely directed to a deeply desired goal for human genius that the individual powerful to create in the intellectual world now and again

moves out.

What would be said of the attitude of Jesus toward the institution? Did he condemn it, and has it been the failure of men to understand his condemnation that has caused organized religion to travesty Christ's teachings? The matter will be clarified by recognizing that Jesus, though indubitably the spokesman of a syncretic idealism influenced by the greater culture of his age, yet fundamentally adhered to the Hebrew intellectual process of resolving all phenomena back to the essential underlying type; for in the type the law of being and growth will be found and once this is found it will be for the intelligence to apply it to the phenomenal appearances.

In common with the other great ancient peoples a question of paramount importance to the Hebrews was that of leadership. The goal of effort in antiquity was the evolution of man along an unpredictable line until eventually he should come to realization and expression of his own godlike essence. The end was cultural and spiritual, not political and utilitarian—even on a high social level. It was the inner world which received attention, not the outer.

The Hebrew race, above any which has a historic record, either carried over from a preceding universal culture, or itself developed, a sense of organic relationships of which the need to understand typical forms would be an expression. The people looked for the intellectual, spiritual and social leadership which

would approximate most nearly to types. These they found in the Prophet, the Priest, the King and the Sage. These forms dominate Hebrew history and when we read what seemingly is a record of actual events, in reality we have before us a study and appraisal of the interplay of these commanding forces and of their effects upon the Hebrew cultural and ethical ideal. Thus, with Abram, Nahor and Haran are presented the Prophet, the Priest and the King, respectively. With Shem, Ham and Japhet—the Priest, the King and the Prophet, in the order of their influence. After the Babylonish Captivity, when the leaders viewed the great debacle not only of Hebrew but of all religious cultures, Job (as the Prophet) most deeply laments the spiritual catastrophe, while Eliphaz as the Priest, Bildad as the nation-builder and Zophar as representative of the Wisdom School, salve their wounds, each with the metaphysics which he has built up.

When we come to the time of Christ, an assimilation of cultures has taken place and the resulting philosophies show traces of the motives, the needs and the ideals characteristic of each. The new order, consequently, would not exactly repeat the forms of the old. Moreover, as the general intellectual level was higher, it would, in its principles of organization, approximate more closely to the ideals of those ancient disciplines which took chiefly into account the developed individual, to produce him, or—when in existence—to direct him to his most dynamic functioning.

Jesus was confronted by the problem of creatively imagining a world society in which all relationships should be organic with reference to the essential elements of a world culture, to fundamental types and to the goal of a universal humanity ; all taken over from the Hebrew. And again, as always, the vital, the imperative question was that of the order and the quality of leadership. Upon the solution of this problem depended the very structure of society, as man in his humanity stood above the national man, as the inward life raised its fabric above the outward life. A hierarchy graded strictly according to spiritual evolution must replace the political order.

What was the social design that Jesus tried to introduce into the chaos of national and political irrationalities ? I believe it to have been by order of rank, the Master, the interior group of Initiates, sufficiently advanced to react sympathetically and intelligently to the wisdom of the Master—to become inflamed with his ideals ; the Institution—to dramatize these ideals to the masses, thus inducting sensibility and mind into the chaos of impulsive life ; and lastly, and inevitably, the masses themselves.

It will be said, no doubt, in objection to this view, that Jesus elicited more response from the masses than from the representatives of the institutions. Exactly so. But to which did he go first ? His definitely directed effort was toward the synagogue and the temple, in the hope of finding in these some lingering purity through which the Hebrew institutions might be re-

vitalized and opened to a new vision. It was only when this hope proved illusory that Jesus looked among the masses for an individual here and there who should manifest ripeness for his spiritual kingdom ; and, in the main, it was the people that followed Jesus—not Jesus who specifically went out to the people. His recognition of the mass element as the one most difficult in the spiritual problem was complete ; he accepted the undifferentiated mass as perhaps no other leader had done, even in Athens ; his “ sign ” was Jonah—first missionary to a heterogeneous undeveloped horde which had no racial claim upon the Hebrew ; he knew the age-old tragedy of sheep unshepherded ; but he did not give his interior thought to the people at large except in terms which only an advanced soul here and there, who intellectually did not belong to the mass, could comprehend. He spoke from the heart only to those who were willing to leave father, mother, wife or child to follow him. And here he would admit no equality. The disciple is not on a level with the Master. If he were, he himself would be a Master. The very word Master means an inquirer—an intense seeker—one who has penetrated the mystery of life and whose spirit has gained control over all impeding conditions of the physical world.

Yet how great a work is that of this company of Higher Men, attached to nothing except the endeavour to place on all phenomenal appearances the stamp of those imperishable types upon which the visible world rests ! They are

motivated by the ideal of a continuously evolving humanity and illumined by that divine love which they see most fully incarnated in their Master but which also is the medium in which is revealed to them the essentially aspiratory nature of all embodied life—even that of the subhuman creation, groaning and travailing in spirit, waiting for the manifestation of the sons of men.

The severely intellectual nature of their task would reside in the perennial necessity of keeping pure all social movements—especially those of religion—by repeated immersion of mind and conscience in their source waters, and of penetrating through all the aspects which life exhibits to the nature of the forces imprisoned in her ever-changing forms. A comprehensive supervision of the general cultural life would be the indispensable group activity, while the prophets and other interpreters among the Initiate body would keep in living touch with the general life.

The only social order in which Jesus had any interest at all is one which would fall within the outlines suggested above. And certainly it was just such a one as this that the apostles and the missionaries of the early church tried to put into effect. If it had risen in the purity of its

first principles like a mighty temple of Mind in the midst of the political states, how magnificent a social structure would exist in the world to-day, as a cohesive force and a pledge of unbroken progress!

As all things are in flux ; as the confused mind of Christendom is turning back to contemplate anew, and under fewer restrictions than ever before, that Master Personality without whose interpretation of God and man life to-day would be unimaginable—even to the indifferent were they to stop to think—should it not be the major task of the highly endowed men and women of our age to conceive and to lay the foundation of such a structure as—through conformity to those laws which bind all beings, in creative, organic relationships—would conserve all the essential values of the past and provide for men's powers freer and higher expression than ever has been known before? And if the effect eventually should be, as inevitably it must, to subordinate nationalism to culture, to evolution ; to concentrate in the design of the flower what is elementally in the root—what else could be said of such a result than that mankind at last had found the highway of its ever-moving life?

EMILY HAMBLÉN

CHRISTIAN ASCETICISM

[J. D. Beresford needs no introduction to our readers. He has just finished writing, "I Believe" which defines his position and philosophy--Eds.]

The subject is one to tempt the scholar, but, even if I had the ability and the material to examine the patristic literature and the various other sources that afford an account of the peculiar turn of thought developed through the Dark Ages, though I might be able to add certain interesting historical facts to our world records, I should probably do no more than that. What I wish to write of in this article has a wider scope, and for that reason need not be documented. The examination and citation of authorities in this connection would reduce our range of thought. Scholarship deals inevitably with specialised studies.

The point of departure assumed for the present essay is the assertion that in the history of religion as known to us over a period of some ten thousand years, there have been always two main roads of approach to the inner wisdom; and they have been incompatible one with the other. We recognise them as the ways of Hatha-Yoga and Raja-Yoga, but they have found different names in other countries and other periods. The first way is that of self-development through separation, the second through contact. Both seek the development of the spirit, the raising to consciousness of the true ego, or the immortal principle, in order to obtain that complete integration of the phenomenal "selves" that by their balance of qualities produce the

temporal personalities which we and our friends regard as representative of our character. But the methods adopted to achieve this result are different in their assumptions of principle, and the ends when reached are not, we believe, identical.

The last statement presents an immense question to which I can only tentatively suggest an answer. For if the Yogi attains his perfect realisation of the immortal principle, is it possible that that element of the world-soul can differ in quality from another element separated by another method? Can we assume that the immortal principle of one developed by the way of Hatha-Yoga lacks still some virtue, the absence of which debars its entrance into the Nirvana of the One in the Many? I believe that we must assume that, although the inner meaning of that difference far surpasses my powers of understanding. That I do believe it, nevertheless, is due to my realisation that the doctrine is integral in nearly all myths and religious teachings.

The Jewish myth of the Fall of Man traces it to his acquisition of the knowledge of good and evil, implying thereby an emergence from the world-soul and a confrontation of what we have, naturally but erroneously, come to regard as the essential duality of spirit and matter. The casting out of Satan from Paradise is another statement of the same truth, as is also the Ormuzd and Ahriman of Zoro-

aster. Indeed, is there any religion throughout history that is not based primarily on this assumption of almost equally balanced powers representing Good and Evil, Love and Hate? And, as I have said, we have fallen into the very easily explicable error of regarding this dualism as that of Spirit and Matter, a differentiation that it becomes continually less possible to uphold. For if all matter has life and some degree, however elementary, of consciousness, we must assume that all matter is an expression of spirit; and on that assumption alone, can we account for an explanation of the One in Many. Nevertheless I claim that the theory of a dualism, reaching beyond the limitations of the temporal, spatial universe, must have some justification and that that justification is to be found in this fundamental opposition of the ways of approach to a knowledge of what we call God, the conception of a prevailing Unity. We may believe that this duality, also, will be finally resolved, though not perhaps in the course of the present cosmic cycle.

With this statement of personal faith, I can now approach the subject of Christian asceticism in so far as we can trace in it a definite aspect of Hatha-Yoga. It may seem at first sight that no warrant for the practice could be found in the life and reported words of Jesus. Taking the Gospels as a whole, we should be justified in saying that he was one of the great Adepts, those Lords of Compassion who have voluntarily reincarnated to help the struggling

masses of mankind. As such we should expect to find him living a social life, preaching the power of love, and generally exhorting the world to follow the path of Raja-Yoga in continual contact with our fellow-men. In all these things our expectation is fulfilled, and if there had been no qualification of the essential message we might well wonder how a violent Christian asceticism, of the Simon Stylites order, could possibly find any precedent or justification in what was regarded as the literal inspiration of the Gospels.

But, as a matter of fact, we find Jesus reported as preaching here and there that other approach to understanding which we have implicitly condemned. Such texts as that beginning "If thine eye offend thee, pluck it out. . . ." and "Unless a man hate his father and mother, and his brother and his sister, and his wife and his children, he cannot become my disciple," are, taken at their face value, direct exhortation to bodily mutilation and separation from the world. And as such they must certainly have been read by those who sought to attain what they presumedly regarded as a Christian ideal by such perverse methods.

Moreover they would have found further encouragement in many other records of Christ's teaching. The parable of Dives and Lazarus presents earthly sufferings, patiently endured, as a means to attain future bliss.* The emphasis on humility may be taken as an invitation to humiliate the flesh rather than

* A possible interpretation of this fable is that Lazarus had earned a good karma in his next incarnation, as Dives certainly had not.

as a warning against spiritual pride. Finally, we find here and there in the Gospels that threat of Divine punishment for sinners which has been so extraordinarily rich in un-Christian effects.

Now, the influence of all these passages, although they directly contradict the general spirit and teachings of Jesus, has been infinitely more strongly marked in Church history than the influence of the Gospel of Love. They have given a handle to priestcraft, they are responsible for the prolific growth of dogma, and are still in the forefront of the beliefs of all the Christian Churches. Indeed, we may well pause to wonder whether they actually emanated from Jesus himself, or represent the personal reactions of those who were responsible for the collation of the four Gospels after his death. One thing is certain. If the record of Christ's life and teaching had discovered no such contradictory passages, they would inevitably have been grafted on to the stock at some period in the history of the Churches that nominally took his name and adopted the symbol of the cross. For the way of Hatha-Yoga is more logical and makes a nearer appeal to the human intellect and the human passions than the way of Love.

We see, therefore, that the fierce asceticisms of the earlier Christian Churches need no explanation. Mankind, among its many contradictions, combines the desire for ease and comfort with the desire for self-immolation. Religious orgies among the most primitive peoples lead to the lust for inflicting wounds, in some

cases fatal wounds, upon the bodies of the worshippers ; and masochism, the impulse to self-torture, finds a host of recognised and unrecognised expressions under the trappings and disguises of modern civilisation. Among the earlier ascetics this impulse reached an advanced stage of self-discipline, and no doubt was carried much further than it would otherwise have been because it could find the authority of the Gospels—in texts of the kind I have quoted—and was therefore applauded by the Churches' representatives who in many cases conferred the title of Saint on this type of ascetic after his death.

Both applause and canonization can be readily understood. They are as readily forthcoming now as they were nineteen hundred years ago. We admire courage and indifference to personal comfort as embodying great virtues ; and although—or possibly because—we are ourselves incapable of the great effort of will combined with the liberating indifference to social claims which makes the ascetic, we admire it in others. The observation that man can face and repudiate all the grosser desires of the body, gives us the satisfaction of realising that it is the Spirit and not the flesh which will be the ultimate conqueror ; and we find in that observation the vicarious satisfaction which is the bait of so much ecclesiastical propaganda. The mass of Christians, now as always, find their evasion of the need for personal responsibility in the conception of the scapegoat.

There is, however, one aspect of the kind of asceticism under discussion, which is less considered and

far less admirable. This is the fact that self-immolation of this type seeks to conquer certain temptations only by avoiding them. This may not be true of the Yogi, but it is certainly true of many of the Early Christian ascetics. They enclosed themselves in monasteries to which, for example, no women were admitted, and bound themselves by rules that had the rigidity of a savage taboo. And there can be no self-mastery by that road. If a drunkard elects to live in an island on which alcohol is unprocurable, he may deserve commendation for voluntarily abandoning his vice, but he cannot be said to have conquered it until he has won the ability not to drink without suffering a single pang of desire for further indulgence. The ascetic in his cell or the drunkard on his island is not a free man. Only those who have so far conquered their desires that they can look nearly upon temptation without desire and without disgust, can be credited with the rare achievement of self-mastery.

Further evidence of various misconceptions made by the Christian ascetics, both in theory and practice, is afforded by the inference that none of them seem to have attained to any considerable power over gross matter. We have accounts of "miracles," but they are all of what we may regard as the simple, primary order. For no cure of the type we associate with faith healing, can be directly attributed to the supernormal powers of the healer, unless such cures are produced in the abundance and variety reported of Jesus—whose

claim to adeptship, in this connection, is supported also by other examples of this power to influence matter at a distance. The development of an impressive personality in the healer and the enormous suggestive influence of the virtue attached to him by common report, are quite sufficient to explain any healing miracle of this type. (Such "miracles" occur more often than is generally supposed in Europe at the present time; a few of them without the interposition of any religious agent, while none of the remainder is attributed, least of all by the Churches, to the powers of those who have won to self-mastery by the practice of Yoga.)

Some explanation of what we can only regard as the failure of the early Christian ascetics to reach even the lowest degrees of adeptship, may be afforded by the suggestion that they could not have been sufficiently single-minded. In the East there is abundant testimony to the "supernatural" powers of the Yogis, some of whom retain them after having abandoned "the way" in order to display their powers for worldly reasons, and thereby lay themselves open to the charge of practising Black Magic. But in the East there is none of the divided purpose that must have affected the devotion of the Christian ascetics. How could these fail to hesitate in some degree between the incompatible methods of Hatha and Raja Yoga seeing that the latter was unquestionably the true principle of the teacher from whom they professed to derive their inspiration? It is true that the human ability for

self-deception seems to be almost unlimited, and it is possible that some of the more fanatical ascetics were able to defend their practice on the authority of a single uncharacteristic text, as did the majority of Christian Ministers at the beginning of the Great War. But those exceptions were almost certainly not of the type to qualify for even the lowest grades of adeptship, and the others may, as I have suggested, have been handicapped by the attempt to reconcile two practices which we know to be incompatible. The first qualification for the disciple or the *chela* is single-mindedness. Jesus, himself, continually underlined that maxim. And almost inevitably those early ascetics must have halted

between two opinions—even as they do to this day.

This article does not profess to do more than offer a few suggestions in connection with the more fanatical asceticism reported of the Early Christians; and it must not be inferred that the general practice of asceticism is thereby condemned. The form specifically treated here is asceticism of the wrong type, which is that of Separation. The way of asceticism for those who would follow the path of Raja-Yoga or, for that matter, of the true Christian ideal, is self-mastery (never self-torture) through a full and various relationship with humanity. It is the harder way of the two.

J. D. BERESFORD

VERRIER ELWIN'S "SATANIC OUTLOOK"

My attention has just been drawn to the very appreciative review by Clifford Bax of Verrier Elwin's book, *Leaves from the Jungle* (THE ARYAN PATH, March 1937). As Verrier Elwin has modestly retired again to his jungle, may I be permitted, as one of his friends in this country, to answer your reviewer's queries?

Verrier Elwin went to India some years ago as an Anglican priest, and I first met him at the Christa Seva Sangha, near Poona. He was already at that time closely identified with the Indian Renaissance and getting into trouble with Church and State for his open sympathy with every movement for social or political emancipation.

After a short visit to England in 1932 Elwin returned to India with the object of building up the settlement in the Cen-

tral Provinces, of which he writes in his book. After being told by one bishop that he was doing the Devil's work and by another that his outlook was Satanic, he realised that no help could be expected from the Church for the work which he regarded as essentially Christian. He therefore left the Church, and whilst remaining a Christian has sought neither to preach nor to proselytise. To his beloved Gonds he has endeavoured to bring elementary education and elementary hygiene; and to his friends in the West he has given a valuable account of these primitive people which should have permanent value in the archives of anthropology.

London.

REGINALD REYNOLDS

NEW BOOKS AND OLD

PHYSICS BECOMES METAPHYSICS*

A book by Karl Darrow is always a delight. He writes well and interestingly, and is free from that common failing of many scientific writers: the disinclination to say anything that some of their readers might already know. In addition he has the ability, and above all he makes the effort, to make himself clear. Only those who have earnestly striven for it can fully realize how difficult an achievement this is. Contemporary physics is probably the most complex, the most involved, the most technically abstruse topic of twentieth-century knowledge. It has grown so rapidly during the last forty years that there has been no time for a philosophical synthesis or a consolidation of the position attained, which is almost essential as a foundation for a clear presentation. One must interpret physics on the run, and under this handicap the presentation of an interesting and comprehensible account of the outstanding attainments of atomic physics, together with some of their philosophical implications, is an accomplishment of the first rank.

Modern physics dates from the ternary of years beginning with 1895. In that year came the discovery of X-rays—serving warning that a new era was about to begin. The following year brought the first knowledge of radio-activity—and the permanency of the atom began to crumble. With the discovery of the electron in the succeeding year, the very existence of matter was denied, for it now began to be clear that matter was not matter, but electricity. This, of course, was only the beginning—the beginning of the end for the old physics, the physics of matter, light, electricity and magnetism as separate entities, and the beginning of the growth of the new

physics, which while still growing has already reached the stage of realizing that all these four elemental things, formerly supposed independent, are in reality but aspects or forms of one elemental phenomenon—electricity.

Dr. Darrow does not, of course, present a complete picture of modern physics. Such an accomplishment in a three-hundred-page book written for the layman would be beyond the realm of possibility, and undoubtedly the thought of doing so was never in his mind. What he has done, however, is to describe some of the major features of atomic structure, to indicate the types of experiment that led to their discovery, and to show the changes in our conceptions of the material universe that have been made necessary as a result. Since matter is now known to be electrical in nature, he starts with electricity, beginning with the forms in which we first knew it, and then leading us through its more hidden aspects and incarnations to the culminating achievement of the present century—the demonstration that matter, light, magnetism and electricity are mutually convertible and of the underlying unity of material nature.

In our ordinary non-scientific life we deal with things that fall within only a certain range of magnitude. Perhaps nothing better indicates the alien world in which the physicist labours than a comparison of some of the magnitudes with which he must deal with some of those we are accustomed to. If in ordinary life we want to convey the impression that something is extremely light, we might say that it weighed only a fraction of an ounce. Something that weighed only a twenty-eighth of an ounce, for example, would certainly be consid-

* *The Renaissance of Physics.* By KARL K. DARROW. (The Macmillan Co., New York.)

ered light, and an object of this weight would have a mass of just about one gramme—the basic unit of mass used in physical measurements.

Consider, on the other hand, one of the most common particles dealt with by the physicist—the electron, the unit of negative electricity. This small particle the physicist uses as a tool for a wide variety of purposes. It is a daily assistant in his atomic studies ; he can measure its velocity, its amount of charge, its energy and even its mass. When he tells us its mass, however, he must use figures that are almost meaningless to us. So small is the electron that nearly 10,000,000,000,000,000,000,000,000 of them would be required to equal a single gramme in mass—and it takes a mass of 28 grammes to equal an ounce.

Astounding as are these figures of magnitude, their effect is dwarfed by the mystery of particles and waves. Before the beginning of this era, physicists were familiar with a wide variety of particles, even down to the minute atoms and molecules, and they knew very well how they behaved. They also were familiar with many forms of waves, from those of the sea, through the more rarefied ones of sound, and to the etheric ones of light. For these also they knew the laws of behaviour and the infallible signs of identification. Everything with which the physicist had to do could be classed either as particles or waves—everything, that is, but light. Because of the extremely tenuous character of light there was considerable uncertainty as to whether it was a stream of particles or a train of waves. That it was one or the other, they were certain; that it could be both was inconceivable. Within this period of which Dr. Darrow writes, however, this inconceivability has become fact—it has even become prevalent fact, perhaps universal fact. Not only does light have its particle and its wave aspects, but the electron and all the sub-microscopic particles with which physics deals have been shown to be waves as

well as particles. The account of the studies that have revealed these things is fascinating, and no true lover of knowledge can afford to miss it.

Interesting as it is in its own right, and to people of all faiths and philosophies, this book is of very special import to Theosophists. For them it is a vindication, a substantial corroboration, of many of their teachings. Years before this present period of physics, Theosophy had taught that matter and electricity were convertible—that each was the other. It had taught that the minute elemental particles of even the deadest and most passive piece of matter were in rapid and continuous vibration—that all nature **was** vibrant. The confirmation of these teachings by contemporary physics is thus a most pleasing obeisance by modern physics to H. P. Blavatsky and the message she brought. Theosophy did more than state these teachings, however ; it predicted their verification by science. Writing in 1888, Mme. Blavatsky predicted :—

Between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Of how true this was, Dr. Darrow's book is the surest evidence. After pointing out in many places that matter is electricity, he goes further in his final summary by saying : "the fixity of matter itself has vanished, for we are able to convert its substance from the form of electrical particles into the form of light." The underlying unity of nature, the fact that all—both life and matter—springs from a basic substance, which has always been one of the fundamental tenets of Theosophy, receives the approval of science through Dr. Darrow's closing lines :—

The belief that all things are made of a single substance is old as thought itself ; but ours is the generation which, first of all in history, is able to receive the unity of Nature not as a baseless dogma or a hopeless aspiration, but a principle of science based on proof as sharp and clear as anything which is known.

Moslem Women Enter A New World.

By RUTH FRANCES WOODSMALL.
(George Allen and Unwin, Ltd., London.
12s. 6d.)

Miss Woodsmall spent nine years in Y.W.C.A. work in Turkey and Syria. Later she received a travelling fellowship from the Rockefeller Foundation to study at first hand the problems of Moslem women in the Near East and India. She met and talked to Moslems in Turkey, Syria, Egypt, Palestine, Trans-Jordan, Iraq, Iran and Northern India. The result of her investigations is *Moslem Women Enter A New World*, which gives a complete picture of the new social and educational movements that are emancipating Eastern women.

The author divides her survey into six parts, dealing with family problems, the education of girls, the economic role of Moslem women, the better health standards that are being evolved, the awakening of women to political realities and, finally, the changing attitude to the Islamic faith. Her method is essentially one of comparison. In discussing health, for example, she draws instructive parallels between infant welfare in the countries she visited, points out differences in approach and the obstacles that have to be faced in different places. This is a valuable and original method. So far we have had separate studies of the development of Eastern countries after their impact with Western influence, but the comparative method has rarely been used. Miss Woodsmall is impartial and scientific, though she often records actual conversations and personal impressions of Moslem leaders and personalities.

The Indian reader will not be surprised to find that India lags behind countries like Turkey, Egypt and Iran in the movement for the emancipation of Moslem women. The burqa, the practice of purdah, the strong prejudice against the education of girls, early marriages, polygamy—all this evidence of a hardened conservatism is stronger in this country than in others, though a few Moslem women leaders carry on a

vigorous campaign against these practices. The tidal wave of nationalist sentiment has swept away these antiquated customs in Turkey. In that country, the separation of Church and State has been made and so the cry that religion is in danger is not raised when social customs are altered. In Egypt, Islam is still the authority on social matters but a definite effort has been made to change outworn customs within the framework of the *Koran*. But in India, Moslems tend to cling to their customs partly because they are a minority and partly because India is under foreign rule. Miss Woodsmall quotes a Cairo sheikh who remarked :—

Egypt is under Moslem authority, India under foreign. Social legislation based on a re-interpretation of the *Koran* is more possible therefore in Egypt than in India.

The author cites, however, the liberalising forces of the Aligarh (wrongly spelt as Aligahr in the book) and the Ahmadiyah movements though she thinks that they incline to be more philosophical than practical. A really radical movement among Indian Moslems to end the disabilities of women does not yet exist.

Indian Moslems seem to be afraid that the discarding of ancient customs by Turkish women may mean the collapse of the Islamic faith. The best reply to this is the reply given by a Turkish leader to a Moslem woman from Jerusalem :—

We have separated religion from externals and made it personal. Religion is not a matter of clothes—the veil and the fez. It is not based on form but feeling. The repudiation of Islamic formalism therefore does not mean giving up Islam. The women of Palestine may be more outwardly religious in the orthodox sense of Islam but not necessarily more truly religious in the inner meaning of the term than are the women of Turkey.

It is interesting to watch the double movement that is taking place in the Near East. At the ancient University of Al Azhar in Cairo, the modernisation of Islam proceeds slowly through a gradual re-interpretation of the *Koran* in accordance with the spirit of contemporary life. It is significant that science

and comparative religion have been added to the curriculum there. On the other hand, at Istanbul, Islam is being reshaped as a personal religion and the interpretation becomes more and more the affair of the individual believer. This is strikingly reminiscent of the historical changes that have taken place in other religions, notably Christianity, when the emphasis was shifted from the dogmas of the Church to the

reasoned belief of the individual. There can be no doubt that this way lies the road to spiritual freedom.

Moslem Women Enter A New World is an excellent piece of research, combining scientific investigation with human interest in a manner that makes the book readable by all classes of people interested in the contemporary situation of Moslem women.

J. M. KUMARAPPA

Srimad Bhagavata. Condensed in the Poet's Own Words by PANDIT A. M. SRINIVASACHARIAR, translated by Dr. V. RAGHAVAN. Foreword by SIR P. S. SIVASWAMI AYER. (G. A. Natesan and Co., Madras. Re. 1/4 or 2s.)

Western readers, even more perhaps than Eastern, are already indebted to Mr. Natesan for publishing so cheaply abridged versions of the *Ramayana* and the *Mahabharata*. And he has now completed the triad by bringing out a condensed version of the *Srimad Bhagavata*, the greatest and most popular of the Puranas. Pandit A. M. Srinivasachariar has condensed with skill, leaving upon the reader no sense of arbitrary curtailment, though we may regret the absence of some of the hymns, while Dr. Raghavan's English translation is simple and lucid. The Puranas, as is well known, were composed for popular consumption and they contain the truth dressed up in myths and stories. The *Bhagavata* is no exception. It is, as Sir Sivaswami Aiyer writes in his Foreword, "full of incredible stories and miracles, and embodies divergent philosophical doctrines, divers cults, stories intended to exalt some particular incarnation or manifestation of the Deity and stories which do not hesitate to attribute faults of character to God."

Yet uneven in style and substance as it is and full of extravagances disconcert-

ing to the literal-minded, its value and charm are due to the fact that it speaks on however different levels to the imagination.

It was thus that it brought satisfaction to the sage Vyasa who despite his intimacy with the formless Absolute had to confess that he was still unhappy. He was told by Narada that to dwell upon the incarnations of Lord Vasudeva for the re-establishment of His Kingdom and to sing His pure glory would bring him the joy and peace of mind he sought. And thus, according to the legend, the *Bhagavata* came into being. And certainly those who are jaded by the abstract will find here a well of refreshment. For while the stories in it vary from the homely or poetic to the fantastic or grotesque, the spirit of adoration which informs it and the illuminating discourses embedded in the tales feed alike the heart and the mind, at once kindling a desire for union with the Lord and Master who is "the inner soul of all beings," and expounding how that desire may be realised. And of all the stories that of the incarnation of Krishna is the most captivating for the artless simplicity with which it recounts the adventures of Him who looked "more Love-like than Love himself" and led his followers by the Grace of His being along the path of Devotion.

HUGH I'A. FAUSSET

Religion and Reality. By MELVILLE CHANING-PEARCE. (Macmillan and Co., Ltd., London. 7s. 6d.)

This is a courageous book, for it contains a philosophy which has emerged triumphant from ordeal by battle. It was always rare, and it is becoming increasingly rare, to read a book that is not merely written down by its author, but is related to him as flower to seed. Mr. Channing-Pearce's book has this quality and, so true is this, that whether you agree with him or not somehow seems secondary.

The subtitle of the book, "An Essay in the Christian Co-ordination of Contraries," reveals the author's main theme: that in Christ, and only in Christ, can the babel of modern divided consciousness--and the deepening and widening dualism which reflects that division in every phase of our thought and life--attain harmony. But it is essential to emphasize that Mr. Channing-Pearce's Christ is not the commercialized one. He is a challenge, not a Christmas card. He is the cosmic Christ and, paradoxically, He is also the King of Outlaws.

An important contention of this book is that "Real religion is as little amenable to logic as life," and if that appear to be a truism, it will not seem one after the chapter headed "Existential Judgment" has been read. This chapter is long, and is essential to deep understanding of Mr. Channing-Pearce's work, but--very briefly--by "Existential Judgment" the author means a reaction of the *whole* consciousness to existence, whereas a logical judgment concentrates one particular faculty--that of reason, in the narrower connotation of the term--upon the end in view. Reason of this order "is a weapon of war and the rationalist the most highly developed

specimen of *homo rapax*." (A contention which, incidentally, receives broad-based support from Trotter's *Instinct of the Herd in Peace and War*, a book of real insight and profundity, which was published about twenty years ago--and is seldom, if ever, quoted.)

Mr. Channing-Pearce readily concedes that the doctrines of Christianity are illogical, irrational, paradoxical; but, possibly his most illuminating pages are those which reveal the kinship between those doctrines and the findings of our consciousness concerning life as we know it on its deeper levels. Faith is a passion--and passion of every degree translates us to the realm of paradox. To the lover, the impossible is the true. "Every lover, in the moment of his exaltation, feels himself to be a "new man," the vessel and vehicle of a divine fire which he cannot then conceive to be self-begotten." The doctrine of "grace" may be folly to the world but, to the lover, it is a living fact. More, it is so overwhelming a fact that it obliterates all experience prior to itself. "I wonder, by my troth, what thou and I did, till we loved?"

The parallels which Mr. Channing-Pearce reveals between the way of life which the lover knows and the way of life that Christianity enjoins, afford perhaps the most striking examples of his divergence from those pious persons "for whom, with a fear-born blindness, sex is synonymous with sin." Indeed, this book--every chapter of which demands and deserves study--is one from which many a "Christian" will recoil as from an abyss. But, if Christianity is to have a future, it must illuminate every abyss known to the tortured consciousness of to-day. It must be a Christianity which has emerged, like the philosophy of this book, triumphant from ordeal by battle.

CLAUDE HOUGHTON

What Is Ahead of Us? By G. D. H. COLE, SIR ARTHUR SALTER, WICKHAM STEED, SIDNEY WEBB, P.M.S. BLACKETT, LANCELOT HOGBEN. (George Allen and Unwin Ltd., London. 5s.)

This book is very interesting; but chiefly because it does not attempt to answer the question which is in its title. Clearly the writers are not prophets; and the last on the list, Professor

Hogben, states quite clearly that he will not "attempt to make any prediction about future events." Each writer analyses a situation which has been already changed since the analysis was made; and each advocates a policy. Mr. Cole wants a "united front" of Labour and perhaps Liberal voters in Great Britain. But that tells us nothing about whether Capitalism is to survive. Sir Arthur Salter is impressive and practical in his proposal of a limited agreement for international trade revival. Mr. Wickham Steed gives a short history of Hitler and Mussolini; and proposes a firm agreement for Great Britain to fight with France against the Fascist Dictators. Mr. Sidney Webb describes the Soviet Government; but the title of his chapter, "The Future of Soviet Communism," is hardly justified by his final sentence that Russia is "supremely the land of Hope." Hope is little to live upon. Professor Blackett on "The Next War," seems to aim chiefly, with Mr. Cole, at a "united front in Great Britain for a war with Fascism." And Professor Hogben on the Population Problem seems to be concern-

ed chiefly to counteract the tendency in Great Britain towards smaller families.

As a sign of the times, the book is valuable; for the dominant note on most of its pages is fear of the future and vague longing for a situation different from that which the writers have inherited. Whether we look from Great Britain to Russia or from the fear of approaching war to a plan for fighting Fascism, there is evidently nothing very cheerful "ahead of us" in the eyes of the writers. And they are all "Progressives," if not actually all "on the Left." But surely confidence in one's self and in one's fellows is the only secure basis for a policy. And again, are not all the writers blind to the non-European world? It seems strange that not one of them has referred to the very fundamental changes which are taking place both in America and in Asia. The fear of possible enemies and of inevitable collapse, combined with a limited vision of the world, may be more significant of the current difficulties of Great Britain and of Europe than the writers intended.

C. DELISLE BURNS

Bishop Butler and the Age of Reason: A Study in the History of Thought. By ERNEST CAMPBELL MOSSNER. (Macmillan Co., New York.)

The eighteenth century was the age of reason; and our author relates the thought-history of that age by describing the works of one of its most distinguished figures, Bishop Butler. He reviews also the works of many other writers who exerted some influence at the time but are little known to-day. We have here an able presentation of the climate of thought which produced the works of Butler and we also see how these helped on the decline and fall of reason.

It was in many ways a remarkable age, this age which produced Newtonian physics and Lockean empiricism. People came to believe in the independence and sufficiency of human reason, and naturally turned away from author-

ity and revelation claimed by orthodox Christianity. They were by no means irreligious; only in place of Christianity based on revelation, they would have natural religion, supported by reason. In nature, so they claimed, we have enough evidence of Divine Providence, and our reason gives us sufficient guidance for morality too.

Butler argued in his famous book, *Analogy of Religion*, that whatever objections might be raised against Christianity could also be urged against natural religion. His contention was that if one could accept natural religion, one should not object to orthodox Christianity. Many people no doubt understood it in that light; but many also, especially in later days, drew the sceptical conclusion that neither Christianity nor natural religion might be true. Butler showed rare ethical insight in his *Rolls Chapel Sermons* and greatly

influenced ethical thought in England.

At the end of the age we witness the incompetence of reason demonstrated in the scepticism of Hume in theoretical matters and in the success of Wesley's appeal to the heart in matters religious.

A Civilisation at Bay. By K. KUNHI KANNAN. (G. A. Natesan and Co., Madras. Rs. 3.)

I was recently compelled to emerge from the well-fruited and amiable Essex countryside and once again to take up residence in London. Of the first few days of my return I have two very strong impressions. One is of newly riding in the tube-train and watching the uncontrollable movements of the people as they were shovelled in at one station, whole-sale, and shovelled out at another. For the curious thing about them was that, despite this crazy energy of restlessness, they were all sick. Influenza was abroad. London was like a plague-city. Everybody was infected and white-faced. And yet not for a moment could they rest. Not for a moment.

A second powerful impression of those few days is of looking through the notices of Flats to Let which were displayed in a stationer's window in Hampstead. At the bottom of one notice, describing a flat which I thought would suit me very well, was printed in large letters, twice underlined :—

NO INDIANS.

I felt quite ill. This was London. The Time-kept City. I wanted to go away and wash and wash and wash. This was middle-class English Hampstead.

A plague-city indeed.

But will England and India ever understand and acknowledge each other's separate existence? It seems unlikely very often. The English *man* is incapable of understanding and acknowledging the separate existence even of the English *woman*. The spiritual polarity of England and India is, indeed, almost the polarity of Male and Female. And Europe as a whole is crazy with its own male conceit.

"Feminine intuition?" says the Englishman. "Nonsense. Just plain damn

The work of Butler has little of permanent value, but this book gives a good detailed picture of the religious thought of England in the eighteenth century.

R. DAS

nonsense."

And he feels precisely that about the more passive, more receptive and intuitive and introverted spiritual experience of the Indian soul. Action, initiative, are his gods. Action, male energy, initiative and logical thought. So he bullies and overrides the more delicate stuff of Indian experience precisely as he bullies and overrides his wife. And the total effect on himself, no less than on his victim, is, in both cases, disastrous. He becomes a sick and crazy automaton, blundering through the plague-cities of his own creation in more and more violent frenzies of logical action till he finds himself in the unclean apotheosis of Maleness and male conceit. The Fascist totalitarian state.

This leaves me very little room to talk about the book I'm supposed to be reviewing. But perhaps to give utterance to these general reflections, which it has awakened, may be a better clue to its matter and quality than any amount of analysis and commentary could be.

Let me say, quite simply, that *A Civilisation at Bay* is the first book on India by an Indian writing in English which I, for myself, have found truly adequate. Ananda Coomaraswami has written very adequately on purely cultural matters. Mulk Raj Anand, whom I am happy to call my friend, has recently begun to reveal the hidden life of the Indian people in his novels. But if the pernicious influence of such interested books as *Mother India* is to be adequately countered, a greater breadth of scope, a more humble and comprehensive scholarship, a quieter fervour, are needed. These the late Dr. Kunhi Kannan evidently had in a high degree. And of these he has given to the full to his own world and ours in this book. *A Civilisation at Bay* is a profoundly moving work. I hope it will be adequately read.

RAYNER HEPPENSTALL

Yoga : The Science of Health. By FELIX GUYOT (C. KERNEIZ). (Rider and Co., London. 5s.)

The Background of Spiritual Healing, Psychological and Religious. By A. GRAHAM IKIN, M.A., M.Sc. (George Allen and Unwin Ltd., London. 6s.)

Diametrically opposite in approach, these books have in common only their concern with health and their recommendation of self-knowledge. Miss Ikin proceeds on the proven formula, "From within, without"; Monsieur Guyot claims that physical exercises can confer moral stability and mental balance and even develop intuition to a high degree. "A moral defect can be corrected by the adoption of a specified posture."

The Hatha Yoga volume is definitely dangerous, despite the inclusion of many quite innocuous rules of health in regard to diet, light and heat and some valuable suggestions such as to curtail restlessness and unnecessary motion. The peril is increased by the repeated assurance, which may disarm the unwary, that all the author gives

can be practised by any without danger. We do not think so. More than one-fourth of the book is devoted to breathing exercises which would certainly bring psychological repercussions which might well be ruinous to the unguided practitioner in search of the promised "health, happiness and prosperity."

Miss Ikin is a trained psychologist with a religious bent. She defines true spiritual healing as bringing the whole personality into harmony with reality. She takes the psychoanalytical position that in cases of moral disease rooted in morbid complexes the victim's will is powerless unless the subconscious complex is analysed and a sublimated outlet found in accordance with the accepted ideals of the self. In spite of this flouting of the adage, "Let sleeping dogs lie," to the wisdom of which many subjects of psychoanalysis will subscribe, there is much of great value in Miss Ikin's book, particularly in her insistence on the individual's responsibility and the vital importance of heeding conscience.

E. M. H.

Whitman. By EDGAR LEE MASTERS. (Charles Scribner's Sons, Ltd., London. 12s. 6d.)

The author of *Spoon River Anthology* is well qualified to appreciate Whitman's qualities and to deal lightly with his defects. A prolific and at times slipshod poet himself, he has a ready sympathy for a writer who disregarded literary values, while his own skill in depicting ordinary men and women must owe something to the poet who felt as no poet before him "with masses and with specimens of people in mass." The value of Mr. Masters's biography lies in this basic sympathy. His book is shapeless but he has collected all relevant facts and opinions with generous quotations from Whitman's writings, particularly his Prefaces and "Specimen Days," and from the accounts of those who knew him intimately and he has set all down straightforwardly and with comprehension. It may be

complained with some justice that he is more comprehensive than critical. But he gives space to the criticism of others, whether it be that of Santayana accusing Whitman of deploying detail without its organization, or of the psychoanalysts who of late years have found in him a gratifying example of the Narcissian and the exhibitionist. Mr. Masters admits that there is truth in some of this, but he argues rightly that the Freudian loses sight of the whole man in concentrating upon secondary traits. And this is particularly true with Whitman. The unusual combination of the feminine and the masculine in him, the sensitiveness which underlay the ruggedness he proclaimed, his apparent sexual indifference, his self-advertisement and his loafing habits can all be explained in psychological or pathological terms. But what he really was, the new voice of a potentially new world, a genius who called his fellows into a circle of

magnetic intimacy, is overlooked. The abnormalities upon which psychoanalysis seizes were merely the outer manifestations of an inward uniqueness and even the criticism that Whitman's only hero was himself is not necessarily a damning one. It depends upon the largeness or the smallness of the self which he realised. Certainly Whitman's self was wider than it was deep and Mr. Masters admits that he could not explore and depict a human soul. But few, if any, men have identified themselves lovingly with so many people and things as he. There was more of physical tenderness than spiritual insight in this identification. Hence his love of things as things, reflected in the catalogues he made in his verse. Yet in nature as in man he felt beneath all outward forms spirit and creative thought. And it was this spirit which he sought to release in

"the dear love of comrades," "to arouse," as he wrote of *Leaves of Grass*, "and set flowing in men's and women's hearts, young and old, endless streams of living, pulsating love and friendship, directly from them to myself, now and ever." The love of such "a simple separate person," as he proclaimed himself, cannot be explained away as "colossal egotism." For he embraced too much with it even if his "adhesiveness" fell short of the integrity in which self and not-self, the seer and the seen are profoundly one. On Whitman's religion and the nature of "cosmic consciousness" Mr. Masters can be naïvely uncritical. But through recognising the largeness and freshness of the man he has come nearer than any other biographer to showing him in his life and work as he was.

HUGH I'A. FAUSSET

The Modern Dowser. By LE VICOMTE HENRY DE FRANCE. (G. Bell and Sons, London. 4s. 6d.)

This work has been admirably translated from the French by A. H. Bell. The author, who comes of an old French aristocratic family, has had experience as a practical dowser. In 1930, M. de France published *Le Chronique des Sourciers*, the first periodical dealing with the subject of divining, and in 1932 he arranged a course of instruction in dowsing at the *École Militaire du Génie* at Versailles.

A short historical introduction cites the first documentary reference to divining—a condemnation by Luther in 1518. The author explains in detail the dowser's instruments—the rod and pendulum—and the various methods of finding water, petroleum, wines and other liquids, minerals and vegetables. Dowsing for water is more generally known than are some of the other methods described.

In considering crystallography, M. de France makes a comparison, by means of the pendulum, of metals and ores with the prismatic colours. Using a black pendulum with black string and

stick, or a black rod with black binding, a sheet of black paper and seven coloured bits of ribbon, the author finds that the pendulum gives three gyrations over the violet ribbon and a piece of chalk, four gyrations over indigo and iron, five over copper and blue; green (indigo and yellow) appears to act like gold and gives eleven gyrations, silver and yellow seven, tin and orange eight, platinum and red ten. Studying colours independently of certain substances, they appear to give a series in inverse ratio "to the vibrations of the rays of the solar spectrum." M. de France adds:

It is hardly an exaggeration to say that this type of experiment presents very important possibilities—such as the appreciation of colours by a method independent of vision.

In the concluding chapters of a most interesting scientific handbook, the author refers to the impetus given to what is described by medical research as *Radiesthésie Médicale*. For diagnosis the pendulum is regulated over a healthy part of the body and the variation of movement over a diseased part discovered. Remedies held in the left hand or in a hollow pendulum restore normal

movement at the diseased part.

So modern scientific research in an unusual territory meets the alchemical experiments of the fifteenth century, the first mention of the dowsing-rod being attributed by some authorities to Basil Valentine, the alchemist of that period. Now it seems we are to speak of *Radiesthésie*, or radiation perception, which necessitates the assumption (long scoffed at by the orthodox) that objects are either surrounded by some kind of

magnetic field of force, or else emanate radiations of a specific nature and frequency. We are back with the electromagnetic rays of *The Secret Doctrine*. Indeed, the purely intuitive method, without any instruments possibly, is called by M. de France *Téléradiesthésie*. Meanwhile, this book can be recommended heartily to all who wish to know what science is achieving in a little known field.

B. P. HOWELL

Value and Ethical Objectivity. By GORDON S. JURY. (George Allen and Unwin Ltd., London. 7s. 6d.)

Ethical theory tends, in recent years, to be oriented to the general theory of value. Ethics is disentangled from metaphysics, and it is sought to set it up as an autonomous discipline. Objectivity in ethics comes, consequently, to be interpreted in the light of the doctrine of the objectivity of values.

Objectivity is either intensional or extensional. With clear analysis and close reasoning, Dr. Jury argues that the unique import of ethical terms and propositions is an unmistakable proof of the intensional objectivity of moral judgments, logically speaking, though they are psychologically occasioned by individual feelings and sentiments and sociologically influenced by the prevalent standards of the community. The moral judgments imply, according to the author, an "ideal, *a priori*" order of reference (e.g., the ideal numbers) as distinguished from the other "orders of reference," viz., the physical, the psychological and the ideational.

Granted that the ethical values are ideal, are they unverifiable? If they are really objective, they must be verifiable. The verification of the ethical values, in the opinion of the author, does not, however, mean the agreement with the existent and the actual, but rather an anticipatory reference to the possible, and it demands at the same time a co-operative effort and a creative striving, on the part of the moral agent, for the actualisation of the ideal. This sugges-

tion, it is hoped, will find the necessary amplification and development in a future study by the author.

As against the author's contention for the autonomy and priority of ethics, it may be noted in passing that certain presuppositions of a metaphysical nature are indispensable to any valuable treatment of ethical problems. This has been the dominant view in Indian Philosophy. In the *Upanishads*, no less than in the classical Vedanta and Samkhya, the treatment of ethical problems does not precede, but follows the main metaphysical enquiry. Metaphysics, however, was not without a touch of human interest, which became the exclusive preoccupation in Buddhism; this is rather an exception to the rule we are here considering. The orientation of the theory of value to the Indian ways of philosophising presents a more difficult task. The Self stands supreme in the hierarchy of values as, according to the *Upanishads*, with the knowledge of the Atman all else is known. The objectivity of moral obligations is not denied but the validity of the ethical imperative is confined to the sphere of the phenomenal and the relative. In the empirical realm the demand of the good is absolutely valid, though the man who has realised the Self is considered to be beyond good and evil.

Dr. Jury's book is a valuable contribution to the solution of the problem of ethical objectivity and value, and as such will be read with interest by all serious students of ethics.

D. G. LONDHE

Scepticism and Poetry. An Essay on the Poetic Imagination. By D. G. JAMES. (George Allen and Unwin, Ltd., London. 12s. 6d.)

The imagination, in classical metaphysics, was regarded as a deceptive faculty more apt to enchant the mind of him who surrendered to it than to reveal reality. And it was not until Kant pronounced it to be a "fundamental faculty of the human soul," providing the individual wholes upon which the discursive intelligence could work to analyse and classify that its basic importance in the act of perception began to be recognised. It was Coleridge who transmitted Kant's view of the imagination with certain minor modifications to England and it is with Coleridge that Mr. James naturally begins in developing his view "that a theory of poetry is primarily a theory of the imagination; that the imagination which is present in the making of poetry is present also in all our knowledge of the world; and that its operation in poetry cannot therefore be understood if considered apart from the activity of the imagination in knowledge."

From this opening statement of his aim it will be apparent that in trying to set out a view of poetry Mr. James has had to go deeply into philosophy, though he has written for the literary rather than the philosophical reader. This is particularly true of his first two chapters in which he discusses what Coleridge meant by his famous statement in *Biographia Literaria* concerning the primary and secondary Imagination, to what extent his view corresponded with Kant's, and the relations which Kant postulated between the imagination and the intelligence, and their actual relations in everyday life, in science and in poetry. This

leads him to a critical commentary upon the æsthetic of Mr. I. A. Richards* who has sought to explain great poetry in terms of psychological and physiological conditions. Having thus demonstrated that a creative act of which imagination is the organ is fundamental to all poetry, as it is to life, he goes on to show how the poet uses language to convey his imagination of objects and how the life of imagination is related to morality. The aim of poetry, as he rightly insists, is *never* to create emotion, but to command it imaginatively. "The life of art is strenuous effort after release from emotion in the very act of experiencing it." This condition of detachment, of contemplative impassivity, within the life of feeling and action he proceeds in Part Two of his book to illustrate in the poetic life of Wordsworth and Keats and in the last four plays of Shakespeare. But his aim here is also to suggest that the great poet is finally driven to attempt the impossible, to penetrate beyond the world's limits and so to experience an ultimate failure. Keats and Shakespeare, he argues, failed in the task of creating a mythology to express their final vision of a world redeemed and transformed, while Wordsworth in accepting Christian dogma lost much of his poetic vitality. In his last chapter in which he considers the relation of poetry to dogma and mysticism Mr. James rather loses touch with reality in the pursuit of theory, but as a whole his essay is remarkably suggestive and illuminating. And it is interesting to see how often by a Western path he comes near to the conceptions of Eastern thought. Apart, too, from some repetition and an unfortunate addiction to the word "enormous" he writes as firmly as he thinks.

HUGH I. A. FAUSSET

* Mr. I. A. Richards's volume on *Coleridge* was ably and very interestingly reviewed by M. A. Venkata Rao in our issue of April 1935 in the light of Indian lore.--Eds.

ENDS AND SAYINGS

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Matthew, vii. 6.

In our editorial we have referred to the attitude of modern scientists towards the spread of knowledge which might be used, and is being used, for unworthy purposes. Moral responsibility in broadcasting knowledge is not taken into account. Not only do governments put scientific knowledge to evil uses in war, but in a variety of ways other classes can and perhaps do so, more often than is suspected, in times of peace. One good example of this occurs in the following extract taken from *Low Company* by Mark Benney, a remarkable volume reviewed in our March issue by John Middleton Murry. The author himself wrote an article in the same issue on "Darkness Into Dawn." How robbers can press scientific knowledge into their service is well brought out in the following :

Science, we must use science. There's carbon tetra-chloride, for instance. A cylinder of it in our car, cut into the exhaust, 'll stop any car that chases us. Makes so dense a fog that no car could drive through it. And that's only one thing. Ever hear of Carballoy? Of course not—it's not very well known even among Engineers. A new steel-alloy, the hardest tool-steel known. It'll cut through safes like butter. And you don't need machine power to use it. Just a clamp with a hand-ratchet. There are thousands of scientific discoveries crooks could use if they would only keep abreast of the times. Bacteriology, electro-

dynamics, colloidal research—we'll keep our eyes on everything.

How wise were the ancient Gurus, as are Their modern Heirs, who refuse to reveal the secrets of Occult Science to the unworthy or the unprepared, including new disciples ! The great Buddha said that the Knowledge He actually imparted was to be compared to a few fallen leaves, while the Tree of Wisdom with numerous leaves was hidden from the vision of the Bikkhus. As the moral and invisible aspect of the Law of Karma, Compensation or Readjustment, is not recognized, the recoil of evil effects from misused Knowledge imparted to the unworthy is also not recognized by men of science. Esotericists are laughed at and suspected because they refuse to speak of the hidden aspects of Wisdom to the common people, or to casual friends or even to new learners. The listener must be capable not only of understanding the words spoken but also of sympathizing with the aspirations of the expounder of the mysteries. Therefore the Chela in the School of the real Gurus is taught—

Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart lest thou shouldst think aloud ; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance.

And again—

This is a secret which gives death : close thy mouth lest thou shouldst reveal it to the vulgar ; compress thy brain lest something should escape from it and fall outside.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

AUGUST 1937

No. 8

SPIRITS AND "MEN OF DESTINY"

To proceed from the visible to the invisible is most natural to modern men and women in whose lives the visible is the dominant, the invisible but a shadowy factor. Ere we begin to study the "spirits" of the invisible world, it will prove helpful to scan our attitude to the visible around us and towards those forces which are the true makers of history. With that end in view let us examine the mental attitude of the leaders and the followers in this fourth decade of the twentieth century. What lines of thought produce their actions? What are the bases of their reasoning?

In purely human consciousness the pendulum of thought oscillates between extremes—the extremes of faith and fear, of love and hate. These and countless other "pairs of opposites," as they are denominated by the ancient Aryan psychologists, influence and largely determine the attitude, the inner and outer conduct of mankind in general. Only in rare and exceptional moments, or in rare and exceptional individuals, is recourse deliberately had to the principles of impartial justice, equity

and reason for guidance in the conduct of the business of life.

In the everyday, workaday world each man, each class of men, is profoundly, and more often than not unconsciously, affected by the opportunism or the necessarianism of immediate self-interest, whether as related to person or party. So much is this the case that comparatively few are able to detach their minds sufficiently from their own concerns to cast untinged even a glance, in retrospect or in prospect, at the larger issues which determine the destiny of the race as a whole.

Of necessity a truly judicial frame of mind requires the setting aside of those distinctions of race, creed, sect and school which have been derived from heredity, from education, from environment, and similar sources not hitherto actually examined and weighed upon their own inherent merits or lack of them. To hold such an attitude when gained requires the self-consecration of the individual to the interests of humanity as a whole, as a unit. From such members of the body of mankind

must come those whose courage as well as whose foresight will serve for example and inspiration, for guidance and instruction to their fellows.

Men of this character and quality have lived in every land and time, are to be found in every walk of life. It is for such to see that however adverse the omens otherwise, they afford to all alike the same divine opportunity to engage in the service of man. For, not only are the means of publicity available as never before, but the same facilities of communication make possible a conscious and coördinate fraternity of effort which would multiply in arithmetical and geometrical progression what otherwise is but a sum-total of segregated individual labours. It is a sad commentary on selfish human absorption in private and partisan issues that "special interests" of every kind unite to achieve their objects, while the noblest-minded of the race work in isolation instead of in union and harmony for the grandest of all objectives. Moreover, altruism is native, selfishness an intrusion, in original human nature—otherwise there would be naught but barren soil in which to sow the seeds of the Higher Self.

It is this ancient, this timeless doctrine of the Higher Self or Spirit-Ego, which is the key-note, the common chord, the mystic Trinity in man as in all nature. This immortal, impersonal Self is, with the majority of the present race, as yet but an overtone, an aural reflection, an overshadowing, invisible prototype outside of and therefore only *personated* by the human being. We have yet to learn that mankind is obviously

divided, from the viewpoint of spiritual and intellectual evolution, into god-informed men and lower human creatures.

The moral, intellectual and psychical differences in the constitution of the human mind comprise an almost entirely neglected field of psychology. We distinguish the several races of mankind on purely surface indications, with no serious effort to go behind manifested physical, physiological and biological effects to the invisible, causal stream of concatenated factors which have so affected the indwelling Ego that one man is a savage, another a degenerate, a third a moron, and one in four, perhaps, is, normally "open to reason," moved by considerations of abstract justice, of collective good, of unselfish service to his fellow man of whatever colour or caste.

Yet—the Roman doctrine, *vae victis*, is over and over again to be seen when influences which, individually, the normal man resists as plainly evil, suddenly affect whole classes, whole nations, a whole world, to the point of complete insanity. Who, for example, can give any rational explanation for the most irrational event in European history—the "Children's Crusade"—or for the Crusades themselves? Who can account for the prolonged moral dementia which literally "possessed" Catholics and Protestants alike during the bloody centuries of mutual persecution "for opinion's sake"?

With the terrible lesson of the World War still within the aching memory of countless millions of living survivors of that dreadful holocaust, what serious attempt on the part of

the most intelligent to search the recesses of their consciousness in order to find the sources of such collective saturnalia? What spirit and "spirits" have been the Dark counsellors of mankind in so many of its crucial periods? If men do not and will not recognize themselves as embodied Spirits, sowers and reapers of their own destinies and destiny, if they do not and will not deal with each other as such—vain are our compromises, our treaties, our safeguards, our armed antagonistic alliances or armed neutralities, vain our religions, our sciences, our philosophies.

Undeniably, to the superficial observer whether materialist or spiritualist, Nature is no better than "a comely mother, but stone cold." The various religions try to meet this difficulty with some form of dualism which *socializes* the good and evil aspects of nature under some guise of a personal god and a personal devil. The materialist and physicist imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. Thus, in presence of identical confronting facts, as visible to human consciousness, Western religion and Western science each interprets them in terms irreconcilable with the other. Each is as constantly being upset by the other, as well as by the unrecognized or unadmitted factors concerned in every slightest occurrence. If Western science fails in its assumptions as to the real nature of Matter, it is equally self-evident that Western theology fails as lamentably in its conflicting dogmas as to the nature of Spirit and "spirits." Were each

protagonist to use upon itself the perspicacity which it employs towards its putative opponent, who can doubt that a sufficient measure of self-enlightenment would ensue to enable both to meet on the common ground of mutual interest in human welfare? That in such an attitude, both might be willing to give heed to the world-old teachings of the Hermetic philosophy, or Wisdom-Religion, which, by its light upon what they have and what they lack, would provide mankind with a scientific religion and a religious science?

Only the recognition of the immanent, all-pervading Spirit, only the knowledge of the constant re-birth of one and the same Individuality throughout the long life-cycle—only this doctrine can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life.

How great and pressing the need for this recognition is everywhere witnessable in the bewilderment of leading minds faced with the portents as well as the crises afflicting the existing civilization. In the presence of indisputable evils the leaders of thought dispute without end or issue over the course to take. The hammering facts are echoed back by the tumult and the shouting of divided opinion, even amongst the best of men. In such an hour lies the disastrous opening for the fanatic, the demagogue, the destroyer of liberty in the name of the public good. If, within the narrow confines of the Paris Commune, Madame Roland could say with her last breath, "O Liberty, what crimes are committed in thy Name"; if the whole

world is to-day threatened with a Reign of Terror in every land, while every normal man is well aware what *ought* to be—what need for counsel and self-searching on the part of him who would enter No-Man's-Land with no means of distinguishing between "spirits of light" and "goblins damn'd." How great the need of being able to distinguish between light and darkness, good and evil, here, where the contrasts are sheer. Shall one wonder, then, that "the Wise guard in secret the home of Nature's order" while *personation* cheats the reason of mankind as in a dream—casts a spell so potent that no employ of balanced judgment is possible? Who is immune to the temptation to confuse the common with the personal good, whose whole being is bathed in the divine fire of self-sacrifice here and now? It is better a million times that the proud, the selfish, the time-serving and the curious-minded should eat, drink and be merry, and let Occultism alone—for these propensities, unless speedily eradicated, will bear fruit after their own kind in multiplied measure. If, early in the venture, the seeker finds it difficult to shake off his selfish personality, let him remember that at every step his chains will grow more and more tyrannical until he becomes so entirely Sir Oracle as to be irrevocably convinced that he is the infallible mouthpiece of the Most High. Profane history is

plentifully marked with such "men of destiny." Look around and you find them in more than one country, causing the intellectual degradation of which Count Sforza writes elsewhere. Religious history, alas, is replete with similar characters. As the great Wheel of the Good Law moves swiftly on, those Egos who embody in themselves the good or evil characteristic tendencies of the whole race, return in their own cycle of reincarnation to bless or curse mankind.

There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads in the boundless immensity of the night-sky, none the less reflects itself in the smooth waters of a lake, so does the imagery of the men of the to us antediluvian ages reflect itself in the periods we are able dimly to vision in an historical retrospect. The Gods, Demi-Gods and Heroes of our forefathers were but the deified images of their predecessors, as the God and Gods of existing religions are the half-glimpsed and distorted reflections, the *tableaux vivants* in the "astral light," of the long past incarnations of once transcendental Beings who had become "fallen angels," and then—ourselves perchance.

THE INTELLECTUAL DEGRADATION OF EUROPE

[In a footnote to his article **Count Carlo Sforza** tells us how he resigned from the diplomatic service of Fascist Italy. Ere that he had served his country in many lands, including China and Turkey. His book *Europe and Europeans* was reviewed in our January issue. This article has a message not only for the modern West, but also for the Orient.—Eds.]

All France is becoming an Empire of Falsehood ; newspapers, pamphlets, discourses, themes both in prose and verse—all alike mask the truth. If it has been raining, they assure us that the sun has shone ; if the tyrant has walked through a silent crowd, they tell us he has advanced in the midst of a cheering throng. Their sole concern is the Prince. Their ethics consists in devotion to his caprices, their duty is to flatter him. Especially necessary is it to express admiration loudly when he has blundered, or committed some crime. . . . No book can appear without bearing a tribute to Bonaparte, the stamp, as it were, of enslavement. . . . The crimes of our republican revolution were the result of passion ; yet not devoid of promise for the future. There was disorder in society, but it was not destroyed. Moral life was wounded but not annihilated. Yet how could there be healing of the injury caused by a government which put forward despotism as a principle ; which professed ethics and religion while it constantly destroyed them by its institutions and defiance ; which assumed the stupor of slavery to be the peace of a well-organized society. Revolutions—even the most terrible—are preferable to such a state of things.

Who was it that painted these lines which describe in such a striking manner the intellectual and moral condition of France under her first dictatorship—that of Napoleon I ? Who but the greatest Catholic and Royalist writer of that time—Chateaubriand ! That which took

place in France—and in France only—for ten short years, has now for over a longer period been taking place in more than half of Europe—a Europe already spoiled of the flower of its intellectual youth by four years of the most frightful of wars.

It must not indeed be forgotten that before August 1914 there was in Europe only one State completely autocratic, namely, the Russian Empire. The Germany of the Junkers and William II, the Austria-Hungary of Francis Joseph and his Beamte acknowledged the freedom of the press ; and where such exists, even though in a small measure, it is not possible to speak of dictatorship.

What characterizes equally the atmosphere of the dictator in Germany, Italy and Russia is just this : all the books, all the newspapers, including purely scientific publications—are compelled to become organs, direct or indirect, for government propaganda.

During these last years it has been the fashion for all writers ready to betray the ideal of liberty to maintain that democracy has proved itself the régime of the mediocre, with the dictators behind the blind chance of voting. . . .

The truth is—and events are proving it more and more—that no-

where so much as in the case of dictators is there such a supreme need for gigantic entertainments to satisfy the gaping crowd who require each year some obviously spectacular triumph—just as in a circus the somersaults must be ever more and more dangerous at each new turn. Not one of all the ministers of democratic Europe has throughout his whole life been guilty of one hundredth part of the stump oratory and the contradictory promises which any one of the dictators since the War hurls in one year at the crowd of which he is the master—and at the same time the slave. Stalin is the one exception, probably because he is the only one whose power is not founded on the shifting sands of *seeming* successes.

Of all the reasons that have brought about the intellectual degradation of Europe, the chief one seems to me to be this: Those who fell during the four years of this most bloody of wars, on either side of the trenches—those were the greatest and the noblest. We who experienced the war cannot have but felt after it that our best friends lay dead on the Carso, or on the Alps, at the front in France or on the pestilential plains of Macedonia. It was in these friends in 1913 and 1914 that we had discerned the fair promise for the moral and scientific future of our country. How many times, after the War, have I not looked for their shades on the benches of the Italian Parliament or among the ranks of the diplomats. And later, as Ambassador in Paris, or as member of an important Council in London, the same feeling of loss has struck me

while I followed the parliamentary debates from my seat on the diplomatic tribune.

Another thing we forget is that these four years of war have brought the noisiest—and consequently the most mediocre—of the survivors to believe that violence, even against the unarmed, is courage, that blind obedience to one's leaders is a virtue, even in spiritual matters. Under the pretext of patriotism—patriotism which Johnson vividly described as "the last refuge of a scoundrel"—all such degrading actions as spying and lying and deception were explained away and justified. If most of the violent acts which brought about the internal conquests of the Fascists in Italy and the Nazis in Germany are characterized by a cowardice ill disguised by a general vociferousness, it is because those responsible for such acts believed, or made themselves believe, that after all these were again acts of war, and that all is fair in war.

The dictators who had meanwhile arisen hastened the process of moral and intellectual degradation, because everywhere—Russia included this time—they could show favour only to flatterers and courtiers; the most dangerous among these were the experts, and so-called experts, who under the pretext of confining themselves to their technical work, have been willing to serve the most contradictory doctrines. The dictators were compelled to eliminate only the courageous servants of the State,* the most reliable of critics, those endowed with a creative intelligence. Such confidential information—albeit full of bitterness—as I have

been able to get during these years of dictatorship, has proved to me that even the most guilty of these technical experts have only been able to retain their positions by simulating a slavish attitude and by never risking open opposition when confronted by the sudden and stupid mistakes of the dictators.

But submission to a régime from which at any moment we may fear anything or hope anything, with no body of public opinion which may be appealed to for protection, must end ultimately in irretrievable degradation. This degradation involves inevitably even those cold and calculating people who have submitted because they thought they could obey (or pretend to obey) the politicians in power and yet at the same time preserve the integrity of their inner being.

But how indeed can this be done? He who fears starts with being resignedly silent; soon, however, feeling that his silence may become suspect, he proceeds to demonstrate his respect, yes, even his devotion, for those whom he still despises in the depths of his soul; but gradually this hidden conflict makes him uneasy and so he endeavours to cast out his most secret thoughts—and in the end forgets them. Such is human nature. When one is compelled to submit to painful humiliations with no possibility of revolting, one ends by trying not to think of them; soon one begins to

believe that what one has to bear is not so frightful after all, not so out of the normal course of things. A further step remains to be taken, namely, that of not admitting even to oneself that one is living under humiliating conditions. To admit it would mean to acknowledge one's own downfall, hence one must forget, forget, and accustom oneself to admitting as true that which one knows to be false. No nation, however rich in talent, could withstand the demoralizing influence of a constantly enforced submission to dogmas, to formulæ and to men; especially when these dogmas and formulæ are for ever changing, and when these men assume a semi-divine aspect, even as the embalmed and frozen corpse of Lenin. The Europe of Dante and Goethe will be no more if it adopts the practice current among the Berbers of Mediterranean Africa—the practice of holding as holy the remains of the dead; but there at least they wait for a long time after the death of the marabout (saint).

The most painful thought, however, is that such moral degradation will leave its traces even after the causes which produced it have disappeared. Herodotus was right when he said:—"The strength of a State resides not in its navy nor in its fortresses, but in its men."

And where there is no freedom, there are no men.

CARLO SFORZA

* I beg those of my readers who favour Fascism, if I have the honour to number any such, not to smile knowingly if they should remember vaguely that I was Ambassador in Paris at the time Fascism came into power. I was not "eliminated"; I resigned and stuck to my resignation in spite of the entreaties of the Chief of Fascism to retain my post. This, however, has not prevented Fascist propaganda from reiterating year after year that it is because of resentment that I criticise the Fascist régime. But this is one of its most innocent "inexactitudes."

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE HIGHEST SPIRIT

[Below we publish the sixteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the fifteenth chapter, Knowledge of the Supreme Spirit.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion. —Eds.]

Just as the subject of the last chapter was the analysis of the Field, so that of the present one is the analysis of the Knower, the Consciousness, especially in its threefold aspect as individual Self, Cosmic Self and Supreme Reality.

The chapter commences, however, with an account of the World Tree. This great symbol, mentioned in the *Rig Veda* and *Upanishads*,* was known to all the ancient peoples. The Scandinavians knew of it as the sacred ash tree, *Igdrasil*, with its roots in the death-kingdoms and its branches in the sky. In his poem to Hertha, the Norse Nature Goddess, Swinburne writes of—

The tree many rooted
That swells to the sky
With frondage red-fruited,
The life-tree am I ;
In the buds of your lives is the sap of my leaves :
Ye shall live and not die.

The Egyptians worshipped the sacred sycamore fig tree, the Aztecs of America had their sacred agave plant and the ancient Sumerians of

Eridu tell of a wondrous Tree with " Its roots of white crystal stretched towards the deep, its seat the central place of the earth, its foliage the couch of the primeval Mother. In its midst was *Tammuz*."†

Space forbids any attempt to go into the extremely interesting symbolism connected with this subject. Here it can only be stated briefly that the Tree was a symbol of the great World Mother, the Goddess of Nature who nourishes all life with the milk of Her breasts. Hence the choice by the Egyptians of the sycamore fig with its milky juice and hence the fact that the three most sacred trees of the ancient Indo-Aryans were the *ashwattha*, the *bat* (banyan) and the *udumbara*, all of them being species of the fig tree.

The name *ashwattha* is usually derived from *a-shwa-stha*, "not standing till to-morrow," but while this is an appropriate enough description of the world which is ever

* *Rig Veda*, I, 24.7 and *Kathopanishad* 6. 1

† D'Alviella. *The Migration of Symbols*, p. 157.

passing away before our eyes, there is an earlier account which tells how *Agni*, the desire-consciousness, hid in this tree for a year (the cycle of manifestation) in the form of a horse (*ashwa*), the well-known symbol of the desire-mind.* This myth is of great significance as it links up with the statement already quoted that *Tammuz* was in the midst of the Sumerian World-Tree and also, perhaps, with the growth of an erica tree round the coffin of the dead *Osiris*† for both these “dying Gods” were, from the inner point of view, symbols of the *Ātman*, dismembered and imprisoned in the world.

The authors of the ancient Indian tradition introduced, however, one modification into the symbol which is not, so far as I know, found elsewhere. The other World-Trees all have their roots in the under-world and branches in the sky but the Tree of the *Gita* (xv. 1.), following that of the *Veda* “whose root is high above,” is rooted in the unmanifested *Brahman* and sends down its branches, the various levels of objectivity, the evolutes of the *Mūla-prakṛiti*,‡ to form the worlds of manifested being.

The Tree as a whole is termed the *Veda* as it is the content of all knowledge and the leaves, the individual selves, are the separate verses (*chhandānsi*) of that cosmic *Veda*. “He who knoweth it is a Veda-knower.”

Nourished by the three *gunas* of which all phenomena are made (compare the three roots of *Igdrasil*), the branches spread both upwards and downwards (xv. 2.), referring to the Cosmic Tides which flow upwards in the upper worlds and downwards in the lower.§ The sprouts, peculiarly sticky in this tree, are the ensnaring objects of the senses, and the roots, the *kārmik* tendencies from the past universe,** grow downwards to generate “the bonds of *karma* in the world of men.”

While man is in the world, his consciousness absorbed in the forms which he perceives, it is impossible for him to see the Tree as a whole. Still less can he see that fundamental Light which has drawn forth the forms, holds them in being, and, in the end, will dissolve them once more in the Matrix.

“Now then the enquiry into *Brahman*,” says the author of the

* *Taittiriya Brāhmaṇa* : 3, 8, 12.2. See Tilak's *Gita Rahasya* on this verse. The myth also occurs in *Mahābhārata*, *Anushāsana Parva*, sect. 85. It may also be noted that one of the meanings of *Ashwa* is “seven” (see Apte's Dictionary), that a vignette in the Egyptian *Book of the Dead* represents the sacred Sycamore fig tree with seven branches, that the same is true of some representations of the Assyrian Tree of Life, and, finally, that the trunk of the famous many-breasted statue of Artemis of Ephesus is divided into seven levels, five of which are filled with representations of living creatures. See Mackenzie, *The Migration of Symbols*, pp. 162-169, for drawings of these.

† See Plutarch's *Isis and Osiris*. The ramifications of this subject would take us all over the world.

‡ See *Gita* VII. 4. There is also a microcosmic correspondence with the cerebral-nervous system, rooted in the brain, the seat of consciousness, and ramifying downwards to the sense organs all over the body.

§ See article on *Gita*, Chapter XI.

** Or, microcosmically, from past lives. It is a peculiarity of the *ashwattha* that its roots instead of merging into the trunk at ground level, often maintain a semi-independent existence for several feet above ground till they finally merge into one. Many explanations of this verse are vitiated by confusing the *ashwattha* with the banyan which sends down aerial roots whereas the former does not.

Brahma Sūtras and then he goes on to define *Brahman* as "That from which the origin, by which the preservation, and in which the end" of the whole world of forms is found. The answer is there, lying close at hand, but the enquiry will lead to nowhere but a maze of intellectual subtleties unless certain preliminary qualifications are present in the enquirer. These qualifications are usually given as four: *viveka*, discrimination between the constant and the transitory, *vairāgya*, a turning away from what is transitory; *shat-sampatti*, a group of six attainments comprising control of mind, control of sense, endurance, a turning away from the outer (whether in experience or in religion), faith (in the *Gita's* sense) and mental balance; *mumukshutva*, desire for liberation from the bondage of ignorance.

The *Gita*, however, mentions only one supreme qualification of non-attachment. This is the axe that will cut down the firmly rooted Tree, but non-attachment means a great deal more than mere ascetic refusal of commerce with the world. The latter may strengthen personal will-power but, as the Buddha found, will take the ascetic no nearer to the Goal. In fact, by strengthening his personal will, it may even rivet him more tightly in his bonds. *Non-attachment can never be attained while standing in one's personality.* The disciple must see his personality as something separate from himself, like the personalities he sees in dream and must take

refuge in the impersonal Light. Then alone will non-attachment flower in his heart because the Light is ever unattached.

"Destroy all sense of self," said Buddha; "Come unto Me," said Christ; "Still all the movements of the mind," said Patanjali, that mind which, by attachment to all outward things, produces the false self. These and all other Teachers of the Way were, in their different language, saying but one thing; that man must come from self into the Self, from death to Life, from darkness into Light. Established in that Light, cohesive power will leave the Cosmic Tree and it will fall to pieces like those fabled ships which, on approaching the magnetic mountain, lost all their nails and sank into the sea. "Not by any travelling is the world's end reached. Verily I declare to you that within this fathom-long body with its perceptions and its mind lies the world, its arising and its ceasing and the Way that leads to its cessation."*

Detaching himself from the union with the objects of both outer and inner senses, detaching himself in fact from all form whatsoever (xv. 4.), the disciple must soar upon the trackless Path of Light towards the Primal Consciousness from which in ages past the Cosmic Energies streamed forth.

That Consciousness, however, being Absolute, is far beyond all that we know as such. Knower and Known exist as one in It as, in another way, they are at one in

* Buddha, *Samyutta Nikāya*, II 3.6

absolute matter, if any such exist save as abstraction.* It is in fact no consciousness for us, being beyond the Fire of manifested life, the Moon of *Mūla-prakriti*, the Sun of the unmanifested *Atman*. It is the Void; It also is the Full. Having gone thither, none return again. That, Krishna says, is His supreme Abode (xv. 6.) †; That is the Goal; That is the final bliss.

But now the *Gita* turns to lower levels and deals with the mystery of the incarnation of that One. A constant moment of that partless Whole, the point-of-view explained in previous chapters, stands in the "matter" of the mental world uniting with its forms. As it turns outwards under the urge of *rajas*, it becomes the lower, the desire-infected mind; and the integral power of knowing that is inherent in its light, in the attempt to grasp the various aspects of the world around, manifests as the five organs of sense knowledge. These are at first the *inner* senses but they exteriorise into the so-called physical organs under the pull of *tamas* as explained in the previous chapter. Moreover, from our point of view, the physical body belongs, not to the subjective, but to the objective side of experience. It is in fact only a specialised portion of what is actual environment.

It should always be remembered that the sense powers are differentia-

tions of the integral illuminating power of Consciousness and are by no means something belonging to the material manifestation. This explains the fact noted by biologists that the senses are formed by differentiation from one primitive sense and the fact that under certain conditions one sense organ can be made to do the work of others. The sense of touch can even be made to manifest at a distance of several inches from the surface of the skin.‡

When the Ego, the inner Lord, takes a body it manifests these senses as powers of gaining experience of the outer world. (xv. 8.) Here we must be careful not to confuse the scientific with the metaphysical account. Scientifically, or from the point of view of form, the process of incarnation may be described as the actual entry into a suitably organized vehicle (the embryo) of a subtler but still "material" body, the body of desire.§ Metaphysically, the process is to be viewed as a hardening out of the forms with which the consciousness identifies itself, their so-to-speak de-illumination under the veiling power of *tamas*, so that the fluid form of the desire-mind crystallises into the relatively rigid material body.

Once it has come into being, the physical body is a battle-ground for the opposing forces of *rajas* and *tamas*. There are two sets of processes, known to biologists as

* Compare the Kabalistic saying, "Kether is in Malkuth and Malkuth is in Kether —after another manner."

† Note that the word *Dhāma* means Light as well as abode.

‡ See *L'Exteriorisation de la Motricité* by Rochas; also *Eyeless Sight* by Jules Romains. The interchanging of the sense functions is also a practice of certain types of yogi in India.

§ The "stuff" of this subtle body may perhaps be identified with what in spiritist circles is termed ectoplasm.

anabolism and *katabolism* respectively, which go on simultaneously in the body from its first formation till its ultimate decay. One set, under the urge of the *rajas* of the desire-nature, are always building up the organism and repairing any damage while the other, under the *tāmasik* pull of "matter," are as busily engaged in breaking down whatever is built up. During the first half of life the former are in the ascendant but gradually the destroyers assert themselves more and more until the body refuses to obey the promptings of the ego and desire nature and forces them to withdraw and leave it to disintegrate in peace.

The sense-powers, however, as we have seen, are no property of the material body but belong to the Ego itself and therefore the latter is said to seize them and return with them to its own plane "as the wind takes fragrance from their retreats." As it withdraws it of course leaves behind it, not only the doomed physical body, but also the desire-nature which is, as we have seen, intermediate between the Ego and the body. The *essence*, therefore, of our sense-experience is taken up by the ascending consciousness to be assimilated in that purely mental form which is built up around the central point throughout the age-long alternations of physical life and death.

There, as the *Gita* says elsewhere, the Ego on its purely mental plane "enjoys the spacious heavenly realm" reaping, as the Egyptians put it, the heavenly corn in the Fields

of *Aahlu* until, when all the fruits have been reaped, a process that may last centuries or even thousands of years, the downward pull of mingled *rajas* and *tamas* asserts itself once more and the Ego seeks a further incarnation.

The deluded do not perceive the Self as it departs nor even as it stands within the body. (xv. 10.) "How shall that Seer be seen?" ask the *Upanishads*, and those whose vision is engrossed in outer forms, with all their scalpels and their microscopes see naught but forms. Even the would-be *yogi*, absorbed in outward practices with breath, or even struggling to subdue his mind, unless he makes the inward turn towards the *Atman*, detaching himself from forms, will gain no more than wretched psychic powers. Only the wisdom-eyed, those few who, seeking immortality, turn their gaze inwards, behold the individual Self, seated within the heart.*

Nevertheless, that individual Self is but a moment of the Cosmic Self. The Light which shines within the ego (as opposed to the latter's built-up form) is the same Light that shines within the other Selves as well, and he who sees It rightly sees the unity of all, founded on that great Unity of *Brahman*, beyond Sun, Moon and Fire.†

That *Parabrahman* in the form of Its Light-Energy (*ojas*), entering the earth of Its objective aspect (*Mūla-prakriti*), supports all beings and then again, having become the desire-natured immortal one (*rasāt-maka soma*), It nourishes the plants

* *Katha Upanishad*, 4.1

† See above for explanation of these terms.

of personal life, (*aushadhi*).^{*} Lower still, It becomes *Vaishvānara*, Fire of the desire-life which burns throughout the world. Organised round, though not itself the Ego, its fierce impersonal but living flames, in union with a living, breathing body, grasp and digest the food of the four elements of matter.[†] (xv. 14.)

Of all the manifestations of the *Brahman*, the most important in practice is the monad Self, the Ego, the pivot of the universe, poised between Light above and Fire below. That Point it is that goes from life to life and therefore in its mental vehicle are found the memories of all the linked succession of past lives. Backed as it is by the all-comprehending Light of *buddhi*, it is the source of Knowledge which thus lies within ourselves. Moreover, as the centre to which all our experiences are ultimately referred, it is the source of the reasoning faculty[‡] (*apohanam*) for the essence of reasoning is the bringing into relationship of the data of experience and thought.

That Self is what is to be known in all the *Vedas*, for the Vedic Gods, at least in their *adhyatmik*, or spiritual aspect, were symbols of the Consciousness on different levels.

In fact, the Vedic Indra,[§] wielding the thunderbolt of resistless will, drinking the *Soma* of immortality is but a symbol of that individual Self. The Self is the great Knower of the *Veda*, for in it is reflected the Great Tree ; it is the fount from which the wisdom of *Vedānta* wells up within the heart to give eternal Life.

Thus there are two great Selves (*puruṣau*) that must be known, that which is mutable or "melts away" and that which is unchanging. (xv. 16.)

Beyond that Cosmic Self is yet the Highest Being, termed in the *Gita Puruṣottama*, Highest Spirit. (xv. 17.) That is the Supreme Self, the *Parabrahman*, no Self at all but Ground of all that is. "The great Abode ! therein is placed whatever breathes and moves. What That is, know as Being and Non-Being, the Goal of all, most excellent, beyond the intellect of beings."^{‡‡}

He who has understood this deepest Mystery may be considered ripe for full Enlightenment. In him, thus set free, there arises the knowledge of his emancipation and he knows : " Re-birth has been destroyed. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no more !"^{§§}

SRI KRISHNA PREM

^{*} The *aushadhi* are plants like corn, etc., which wither after bringing forth their fruits, and spring up again from seed the following year. Opposed to them are the *banaspati* which, like trees, remain from year to year. The former symbolise the transient personal selves ; the latter the relatively permanent egos or *jīvas*.

[†] Itself being the fifth.

[‡] *Apohanam* is rendered by Shankara as loss of memory and knowledge but it has also the sense of removal of doubt and is used of the reasoning faculty (see Apte). The latter meaning seems to be the most appropriate here but if the former be preferred it will refer to the fact that our inner knowledge must remain obscured until the Ego is able to manifest itself.

[§] In *Paurāṇik* times the meaning of Indra seems to have been lost or changed.

^{‡‡} *Mundaka Upanishad* 2.2.1.

^{§§} *Dialogues of the Buddha*, Vol. I, p. 93.

IMMEDIATE NEED OF CONFUCIUS

[Ezra Pound is a poet, composer and essayist and is known as a follower of Confucius and Ovid. Here he shows the need of modern civilization to acquire the wisdom of his Chinese Guru.—EDS.]

In considering a value already age-old, and never to end while men are, I prefer not to write "to the modern world." The *Ta Hio* stands, and the commentator were better advised to sweep a few leaves from the temple steps. This is no shrine for the hurried tourist or for the conductor with: "One moment, and now for the alligator tanks so that we can catch the Bombay Express at 8-47."

Dante for a reason wrote *De Vulgari Eloquentia*—On the Common Tongue—and in each age there is need to write *De Vulgari Eloquentia*, that is, to insist on *seeing* the words daily in use and to know the *why* of their usage.

No man has ever known enough about words. The greatest teachers have been content to use a few of them justly.

If my version of the *Ta Hio* is the most valuable work I have done in three decades I can only wait for the reader to see it. And for each reader to discover its "value" to the "modern world" for himself.

Mr. S. V. V. (THE ARYAN PATH, December 1936) has indicated the parallels in Indian teaching, but the Western reader will first see the antithesis to the general impression of Indian thought now clouding Occidental attention. This cloud exists, and until some light or lightning disrupts it, many of the better minds in the West will be

suspicious of all Eastern teaching.

It is "our" impression that an Indian begins all talk with an allusion to the Infinite and that the Ultimate Unity appears four times on every Indian page.

I am not saying what ought to be. I am not expounding Indian thought, but indicating a misapprehension. It is in the opinion of the hard-headed, as distinct from the bone-headed, West that Westerners who are drawn to Indian thought are Westerners in search of an escape mechanism, Westerners who dare face neither the rigours of mediæval dialectic nor the concrete and often exhausting detail of the twentieth-century material sciences.

Writing, which is communications service, should be held distinct from the production of merchandise for the book trade. And the measure of communication was defined by Leo Frobenius when he said :—

It is not what a man says but the part of it which his auditor considers important that determines the amount of the communication.

In considering the Occident the Oriental should allow for a fact that I have not yet seen printed. Western contact with the Far East was made in an era of Western degradation, American contact with Japan was forced in the very middle of "the century of usury." Western ethics were a consummate filth in the middle of the last century,

You can probably date any Western work of art by reference to the ethical estimate of usury prevalent at the time of that work's composition ; the greater the component of tolerance for usury the more blobby and messy the work of art. The kind of thought which distinguishes good from evil, down into the details of commerce, rises into the quality of line in paintings and into the clear definition of the word written.

If the editors complain that I am not confining my essay to Confucius, I reply that I am writing on the "need for Confucius." I am trying to diagnose Western disease. Western disease has raged for over two centuries. Western disease shows in sixty per cent racket on ink money. That is a *symptom* of moral obtuseness.

The Oriental looking at the West should try more often to look at the total West over a longer period than is usually drawn to his attention.

For over a thousand years the acute intellectual labour of Europe was done *inside* the Catholic Church. The readers of THE ARYAN PATH (December 1936) were reminded a few months ago that Scotus Erigena was a layman. A "movement" or an institution lives while it searches for truth. It dies with its own curiosity. *Vide* the death of Moslem civilization. *Vide* the very rapid withering of Marxist determinism. Yeats bumbles when he talks of "withering into the truth." You *wither* into non-curiosity.

Catholicism led Europe as long as Erigena, Grosseteste and their fellows

struggled for definitions of words.

To-day the whole Occident is bathed daily in mental sewage, that is, the "morning paper" in ten millions of copies rouses the Western brain daily. Bunkus is called a philosopher, Puley an economist, and a hundred lesser vermin swarm daily over acres of print.

Ex diffinientium cognitione definiti resultat cognitio—"Knowledge of a definite thing comes from a knowledge of things defined," wrote Dante, rubbing it in. You can't know a canzone, which is a structure of strophes, until you know strophes.

"Man triplex, seeks the useful, this in common with vegetables ; the delectable, in common with animals ; the *honestum* ; and here he is alone ; vel angelicae naturae sociatur."

This kind of dissociation and tidiness is "mediæval."

When the experimental method came into material science giving a *defined* knowledge in realms whereto verbal distinctions had not then penetrated, and where they probably never will penetrate, the Occident lost the habit of verbal definition.

The Church had lost its faith anyhow, and mess, unholy and slithering mess, supervened. Curiosity deserted almost all realms save those of physiology, chemistry and kindred material sciences.

A tolerance of the most ungodly indistinctness supervened. The life of Occidental mind fell apart into progressively stupider and still more stupid segregations. The Church of England for example remained a bulwark of usury and/or a concatenation of sinecures, for the holding whereof neither courage, character

nor intelligence was required or even wanted.

Hence (leaping over a certain amount of barbed wire, and intermediary gradations), hence the Western need of Confucius, and specifically of the *Ta Hio*, and more specifically of the *first chapter* of the *Ta Hio*; which you may treat as a *mantram*, or as a *mantram* reinforced, a *mantram* elaborated so that the meditation may gradually be concentrated into contemplation. (Keeping those two grades of life separate as they are defined in the Benjamin Minor of R. St. Victor.)

There is respectable Western thought. There is Western thought that conforms to Confucius just as S. V. V. in December reminded you that there is in Indian Scripture a stress on Confucian "self-examination etc., with emphasis on action." Yet I fail to understand S. V. V. when he adds "without concern for its fruits." This phrase of his seems to me capable of grave misinterpretation. Does he mean "profits"? Does he mean "material profits"?

In any case the *need* is a matter of emphasis. We in the West *need* to begin with the first chapter of the *Ta Hio*, not merely to grant a casual admission of it in some out-house of our ethics or of our speculations.

There is nothing in this chapter that destroys the best that has been thought in the Occident. The Occident has already done its apparent utmost to destroy the best Western perceptions. Official Christianity is a sink. Catholicism reached nadir, let us say, with Antonelli in the eighteen hundred and fifties. It has started a new ascension with the en-

cyclical, *Rerum Novarum* and *Quadragesimo Anno*. But the whole of Western idealism is a jungle. Christian theology is a jungle. To think through it, to reduce it to some semblance of order, there is no better axe than the *Ta Hio*.

I, personally, want a revision of the trial of Scotus Erigena. If "authority comes from right reason" the shindy between Leibniz and Bossuet was unnecessary.

Ernest Fenollosa emphasized a difference between the approach of logic and that of science. Confucius left his record in ideogram. I do not wish to confuse the ideogramic method with the specific and basic teaching of the *Ta Hio*, first chapter.

There are here two related matters. The good scholastic (mediaeval) or good canonist recognized the limits of knowledge transmissible by verbal definitions:—

Scientes quia rationale animal homo est, et quia sensibilis anima et corpus est animal, et *ignorantes* de hac anima quid ea sit, vel de ipso corpore, perfectam hominis cognitionem habere non possumus; quia cognitionis perfectio uniuscuiusque terminatur ad ultima elementa.

[Knowing because man is a rational animal, and because a sensible soul and body is animal, and *ignorant* what this soul is, or what this body is, we cannot have complete (perfect) cognition of man, because the completeness of cognition of anything in particular ends with the ultimate element.]

Fenollosa accented the Western need of ideogramic thinking. Get your "red" down to rose, rust, cherry, if you want to know what you are talking about. We have too much of this talk about vibrations and infinites.

There is here a common element with the Confucian method of getting in to one's own "intentions."

Naturally there is nothing in this which is hostile to Dante's concept of the "directio voluntatis." There exists passage after passage in our serious mediæval thinkers which contains the terms "virtu," *virtus*, with vivid and dynamic meaning. But it is precisely the *kind* of thought that is now atrophied in the Occident. This is precisely how we do *not* now think.

It is for these values that we have need of *Ta Hio*, and as S. V. V., approaching the work from so different a background, agrees, "here is a very treasury of wisdom."

S. V. V. did not, I take it, awaken to consciousness in McKinley's America, his early boyhood was not adorned with the bustuous noises of Kipling and the first Mr. Roosevelt. Apparently the *Ta Hio* offers us a meeting-place, a field of agreement.

In so far as "at the centre of every movement for order or reconstruction in China you will find a Confucian" (this referring to the procession of centuries) in so far as my own knowledge of Kung has come *via* Tokio, there appears to be here a common field not only for men of Bombay and London, but for pilgrims from an even wider circumference. To my mind there is need, very great need of such common *locus* of mutual comprehension.

The late A. R. Orage claimed to have read the *Mahabharata*. Very few Occidentals *can* read it. It is manifestly *not* the possible meeting ground for Eastern and Western man in our era.

Suma Gertgi has just been tele-
visioned from London. The news reaches me between one page and another of this essay. There are common denominators. There are points and lines wherein the East can make contact with us Occidentals.

But the "need of Confucius." Let me try to get this as clear as possible. A "need" implies a lack, a sick man has "need." Something he has not. Kung as medicine?

In every cranny of the West there is mildew of books that start from nowhere. There is a marasmus of books that start "treating of this, that and the other" without defining their terminology, let alone their terms, or circle, of reference. A thousand infernal self-styled economists start off without even defining "money" (which is a *measured* claim, transferable from any one to any one else, and which does not bear interest as does a bond or a share-certificate).

I take that as example. These filthy writers then go on to muddle their readers with discussion of "systems" of inflation, of cancellation, of credit problems. And naturally their work is useless and merely spreads ignorance. Think, gentle reader, if the greasy fog in so concrete a science as economics is thus dense, what density is it likely to attain in metaphysics. Where is ethical discrimination to end or begin among us?

If only for the sake of understanding and valuating our own European past, we have need of the Master Kung.

And that is by no means our whole need. The fact that we have

such a past, is but an encouragement. It is perhaps but a tentative reassurance that we have a chance of understanding part of the Orient.

The "value" of Confucius to the Modern World is not, I think we agree, limited to medicinal value for the Occident. There is visible and raging need of the *Ta Hio* in barbarous countries like Spain and Russia, but above all questions of emergency, of hypodermic injection or strait-jacket for fever patients and lunatics, there is also a question of milder and continuous hygiene.

No one has ever yet exhausted the wisdom of the forty-six ideograms of the first chapter. No one has ever yet attained so complete a wisdom that he can find no further nutriment in this *mantram*. And no one, least of all a twentieth-century American with only a superficial acquaintance with Oriental intuition and language, should aspire to emit the "last word" on this subject. I certainly cannot condense the *Ta Hio*. I have tried to present as much of it as I understand, free from needless clutteration of dead verbiage.

I am ready to wrestle in friendly manner over the words used even by S. V. V., but such contest would at this point obscure my main meaning. I hope some day to see a proper bilingual text, each ideogram with

full explanation so that the American reader may have not merely the one side of the meaning which seems to one translator most imperative in a given passage, but one full meaning held in such restraint that a hierarchy of imperatives be not lost.

As in the Dantescan symbol for the universe truth is not lost with velocity, so an age-old intelligence is not lost in an era of speed. We are bedevilled with false diagnoses. We are obfuscated with the noise of those who attribute all troubles to irrelevant symptoms of evil. We are oppressed by powerful persons who lie, who have no curiosity, who smear the world and their high offices with Ersatz sincerity. His grace the Wubbok of the Wok dare not investigate this, that and the other, and so forth.... Neither does so-and-so nor his colleague (protected by libel laws) dare read the *Ta Hio*.

Name, nomen, cognomen etc., dare not be left alone in a lighted room with this document. They cannot face the forty-six characters in the solitude of their library. All this testifies to the strength of the chapter and to their need of it. Men suffer malnutrition by millions because their over-lords dare not read the *Ta Hio*.

EZRA POUND

THE TECHNIQUE OF CARVING AT MOHENJO-DARO

[S. V. Venkateswara, Professor of Indian History at the Madras Presidency College, is the gifted author of *Indian Culture Through the Ages* and is one of our earliest contributors, having already written on "The Antiquities of Harappa and Mohenjo-Daro," "Synthesis in Indic Culture" and several other articles of cultural value and interest.—Eds.]

In the opening number of this journal, (January, 1930) I suggested certain lines of enquiry regarding the seals of Mohenjo-Daro after inspecting them *in situ*. A scientific study has since been facilitated by the publication of details in the *Annual Reports* and *Memoir* of the Archaeological Survey (1933) and the articles by Woolley on his excavations in Ur.* As *Nature* has pointed out :—

The systematic examination of the site (Mohenjo-Daro) and its interpretation would have been far different and certainly less fruitful, had it been made before, instead of after, the early excavations at Ur.†

By a striking coincidence excavations in both places stopped about the same time. In his "Sir George Birdwood Lecture" before the Royal Society, Mr. Mackay announced that attempts to reach virgin soil at Mohenjo-Daro had to be abandoned at a depth of 43 feet, owing to seepage from the Indus.‡ Woolley's excavations at Ur closed three months later.§ It is time, therefore, to take stock of the position, and discuss the significance of the elaborate details

thus far disclosed. A detailed study may be interesting as testing the conclusions first formulated by me in *THE ARYAN PATH*. I shall devote this article to the numerous engraved seals.

Some seals of the earliest date, discovered since 1927, are evidently compartments for holding amulets folded small. No true sealing has been found here, but the clay sealing of Yokha ** in Babylonia bears the humped bull and pictographs identical with ours, and at its back is woven material. It probably represents a bale from India. Our seals, rectangular in form, have analogues in the new finds at Kish, which are undoubtedly pre-Sumerian. Professor Langdon discovered †† in the pre-Sumerian ruins at Kish a rectangular seal covered with pictographs "quite similar to the seals of the Indus Valley." They differ from the Sumerian stone seals which are cylindrical, and concave-sided, and are white, red and black in colour. Our colours are blue and green.

To the earliest period must be assigned the twelve square seals with no boss, inscribed on both sides. Six

* *The Times*, London 1922-1934.

† *Nature*, April 21st, 1934.

‡ Published in its *Journal*, Jan. 5th, 1934.

§ *The Times*, April 13th, 1934.

** Published by Dr. Schail in the *Revue d'Assyriologie*, Vol. XXII, 2 (1925).

†† *Journal of the Royal Asiatic Society* (London, 1931).

are rectangular, with plain inscriptions and without animal devices. Two of these are steatite, and two of pottery. The latter is very unusual. Seven are pierced with a small hole for a cord. Two are very thin, 0.12 inch thick, and the hole in these is 0.1 inch in diameter, bored from both sides. The edges of the holes show no wear. They could not have been much used, as steatite tends to split along the cleavage planes. The designs on them are geometrical patterns, triangular and quadrilateral. One seal shows a short-horned bull on the obverse and a *Swastika* on the reverse. Another has an involved design of triangles. Clearly these seals are generally connected with the pottery. One has the figure of a "unicorn"—really the side view of a bull or an antelope—and solar symbols. The report of the Archaeological Survey records that this seal, 1.22" square, was found in the sixth stratum, *the lowest yet surveyed in detail*, styled Intermediate III (graded from top to bottom). This stratum is lower than Intermediate II "by a considerable gap, averaging well over 4 feet." "Houses in it show marked effects of flooding. At that period, too, *the site must have been abandoned for a considerable time*. Portable objects are therefore rare at the lower levels." Now, Intermediate II is anterior to Intermediate I, which from its data is itself pre-Sargonic (*circa* B.C. 3000).

To the next period belong sixty-four rectangular seals with perforated convex backs. Three are pottery seals, and contain no pictographs. The engraving is primitive; the inscrip-

tions were cut before the seals were baked.

To the next stage belong seals with a shallow perforated boss at the back. In house IX of HR area they were found in a higher level than those detailed in the previous paragraph. Three are round and considerably worn, and the perforated boss is subdivided by a groove. The majority, 328, are square seals of varying thickness, of which the most favoured size is 1.1 inch. One (576 HR surface level) reveals *the Swastika sign and the proto-Elamite design of squares found in the earliest period of Susa* (Susa I) and Baluchistan. Ceramic evidence confirms this affiliation. The comb *motif* occurring at Mohenjo-Daro is found only on the pottery of Susa I, but not later, and never in Babylonia or Egypt. The date of the earliest period of Susan culture is estimated as *circa* B.C. 4250.*

To the fourth stage belong seals deeply incised on both sides. One is rectangular, on very thin steatite and has an inscription in three characters. The boss is well finished. The other is round, has no boss or hole, and is very thin and small. *It has the very unusual tree motif, familiar in punch-marked coins, which appear to be lineal descendants of these seals*. Probably of this same period, and imported, are cube seals, the irregular lines on which make forging impossible. Examples are found in Kish, Jamdet Nasr and Susa II, in Mesopotamia, Crete and Egypt (early). They were probably weights used in trade. A double vase

* *Cambridge Ancient History*, Vol. I, p. 362.

of steatite from Susa II has the intricate and unusual patterns found on the fragment of a pot at Mohenjo-Daro.* The culture of Susa II is dated about 4000 B.C.

The fifth and latest stage is marked by the cylinder seals. As regards cylinder seals of ivory, Mr. Mackay has rightly opined "It is possible that these so-called seals are no seals at all." But next season the survey lighted on a regular cylinder seal, thick and very like pre-Sargonic. A cylinder seal very like pre-Sargonic indicates 3000 to 2750 B.C. for the upper strata of Mohenjo-Daro. The seal has the figure of a crocodile with a fish in its mouth, the unmistakably Indian *ghariyal*.† The seal from Tell Asmar found by Dr. Frankfort is of Indian workmanship, bearing the fish-eating *ghariyal*. It is dated about B.C. 2500. Earlier than this, and of about 2800 B.C. is "a circular seal of grey-brown steatite carved with the figures of a bull and an inscription in the Indus Valley script," discovered in a grave shaft of the Second dynasty of Ur.‡

The latest report of the Archaeological Survey§ records finds in the DK area which confirm the classification of seals made above.

The earliest find belongs to a level, 19.9 feet below datum, and is of the Intermediate III period. It is a pottery sealing 1.1 inches in diameter and .25 inch thick. Two seals belong to the Intermediate II Period. One was found at a depth of 18.2 feet

and is roughly cut and weathered. Its size is 1.2 by 1.07 inches. The other is 1 by .85 inches and was found 15.2 feet below surface. It was first cut with a drill and then finished by means of a graver, a technique observable in some archaic seals from Mesopotamia.

It is interesting that above the levels of these seals, at a depth of 13.4 feet, was found a mask with horns and ears of the ox, similar to the copper figure found at Ur "at a very early . . . level." * *

My estimate that the antiquities go back to the fifth millennium B.C. errs, if at all, on the side of caution. The date of the stratum where the earliest seals are found has possibly to be pushed backwards from 5000 B.C. in view of the interval between it and the next strata which themselves have to be dated at about 4000 or 4250 B.C. The latest stratum dates from about B.C. 2500. Such a wide range is covered by the protohistoric culture of Mohenjo-Daro. Evidence to the same effect is found in Syria. The greenish-gray steatite vase referred to above was found at a level 28 feet deep and is dated *circa* 4000 B.C., but Dr. Frankfort's seal from Tell Asmar can only be correlated with the upper levels and is dated about 2600 B.C. †† I am therefore unable to accept the Archaeological view‡‡ that the artifacts defy arrangement in sequence, though it is possible that erosion may have driven some objects of later strata

* *The Times*, London, 28th August, 1932.

† *The Archaeological Survey Report* for 1928-29. Pl. XXVIII (a) (Published, 1933).

‡ *The Illustrated London News*, 13th February, 1932.

§ Report for 1929-30 (Published 1935). Seals Nos. 5, 6, 7, 8 and 17.

* *Antiquaries Journal*, Vol. IX, Pl. 37, p. 323.

†† H. C. Back, *Ancient Egypt and The East*, (1934), Part I.

‡‡ Hargreaves in *The Nineteenth Century*, October, 1932.

into the *débris* of the earlier.

The animal figures on the seals form an interesting study. The short-horned bull with neck swathed in garlands is of a type found at Ur of the pre-Sargonic period by Mr. Woolley. The rhinoceros, absent in Elam and Mesopotamia, here appears rarely, but more often in the clay models. It is rendered with fidelity, even to the wicked pig-like eye. The lion is on none of the seals, though it appears on the archaic seals of Elam and Sumer, and frequently at Kish. The tiger is striped and stands at a manger, as on the Telloh seal in the Louvre, and has its analogue in the hyæna and man on the cylinder seal from Kish. The tiger and crocodile represent the connection of the Indus with the Gangetic Valley. *The Lower Gangetic region is the home of the tiger. The crocodile symbolises the Ganges* in art of historical times. It is possible, too, that the figure of the tortoise discovered symbolises the Jumna. So does the peepal tree, which is the tree of Eternity and of the people in Vedic texts.* The fish-eating *ghariyal* peculiar to India appears on three seals. The elephant figures on fifteen seals though sparsely represented in the pottery. The antelope was the sacred animal of the Aryas. On two seals it has a shrub in front, a very common *motif* on archaic Sumerian seals. Its short tail and curling horns resemble the "unicorn" but it has two horns. In fact the so-called "unicorn" has since been found on a Harappa seal with two

horns like those of the ox. Sir John Marshall now agrees that it may be the animal in profile, whether ox or deer, which is represented with a single horn on Sumerian seals. By ancient Indian tradition the habitat of the antelope was the abode of the Aryas. Recent finds at Buxar give further promise of linking up the Ganges culture with that of the Indus in protohistoric times.

But the most interesting animals on the seals are the horse and the humped bull. The heavy wrinkled dewlap does not appear on seals or pottery of Elam or Sumeria, but is carved on the archaic bitumen vessels from Susa II. The coloured pottery figure of a bull discovered by Herzfeld in Iran and referred by him to the bronze period appears to have a definite hump.† The clay sealing of *Yokha* (Babylonia) has the humped bull and pictographs. The animal appears to be on a limestone bas-relief of about Gudea's time (2400 B.C.). It is a common *motif* in the Mehi ware of Baluchistan. In Sumer, only one representation of the two-horned bull has come to light -- at Telloh. On the other hand, the ibex, not known east of the Indus, appears in West Sindhian pottery, and profusely in that of Sumer and the West. The humped bull was unknown in wild state, and the development of the hump was an Indian art. The hump is described in numerous texts of the *R̥g-Veda*.

Remains of the horse are found in the higher levels, and "paucity in the lower levels may be due to the soil being impregnated with saltpetre."

* See my *Indian Culture*. Vol. I (1928) p. 117; Vol. II (1932), p. 29.

† *Illustrated London News*, June 1st, 1929, figure 24.

Mackay discovered a camel bone at a depth of 15 feet, and camel and horse are both unrepresented in the figurines of Mohenjo-Daro. Saharan rock-engravings show that camels and horses appear together in the same period.* The animal is described in numerous *Rg-Vedic* texts. Different kinds of horses were known and differentiated in the later Vedic period. Langdon has read the ideogram for horse (*Anśu Kur*) in archaic Sumerian of the Fourth Millennium B.C. But the horse is an importation into Sumer and appears only in one instance of about 3000 B.C. In the tablets of Hammurabi, about 2100 B.C., the horse was rediscovered as the "ass of the hills" or the "ass of the east," though meantime it had travelled into Europe. In Pomerania was recently discovered a representation of the horse of about 2300 B.C. Carved in amber by neolithic man on the site of modern Dantzig, it compares with Sumerian carving on bone.†

The most interesting symbols on the seals are the wheel and the *Swastika*. There is no reference to the potter's wheel in the *Rg-Vedic* hymns. A most primitive wheel appears in the pottery (Plate 153 Fig. 24). It has a raised hub only on one side, while the Sumerian wheels have the raised hub on both sides. We have the same kind of wheel at Anau, where also the axle revolved with the wheel.

The *Swastika* figures on several

seals. In one (HR 4503) the obverse is an involved design of triangles. In another (576) there is a design of squares found in Susa and Baluchistan in the proto-Elamite or earliest period of Susa culture. *The symbol migrated from India to all parts of the world*. It is found in the pottery of Susa and Musyan. At Troy it decorates the spinning whorl. Dr. Schliemann suggested the identity of the Greek Triglyph with the *Swastika* cross. Evans records its presence in the place of Minos in a simple form with curved arms, and in a complex form on an ivory seal of the third Early Minoan period. In Babylonia it has exactly the form used in modern India.‡ In the earliest cuneiform (c. 3000 B.C.) it is in the form of a cross in a square, and denotes the sheep-fold. On the cylinder seal in the Newell Collection** it appears as an X-shaped design with loops at its four ends. On a seal (*Ibid.*, No. 168) it looks like a Maltese cross. It is among the symbols at the temple of Karnak†† and among the signs at Tell-el-Hesi.‡‡ In the latter it is merely a *plus*, and in the former it is surrounded by pellets exactly in the same way as in the "Ujjain symbol" on early Indian coins. In ancient China there is a smaller arm at right angles to each arm of the Indian *Swastika*, and in Persia we find a triangle at every end.

S. V. VENKATESWARA

* *Nature*, 15th April 1933.

† The sculpture is now in the Berlin Museum—*Times of India*, October 20, 1933.

‡ Petrie : *Decorative Patterns of the Ancient World*, LXIX and LXX.

** Chicago, 1934, p. 145.

†† Muller : *Egyptian Researches*, Plate 43.

‡‡ Clodd : *Origin of the Alphabet*, p. 175.

GOD, MAN AND EVIL

[George Godwin, essayist and novelist, here examines the problem of evil. He is unable to offer any solution for he does not discard the notion of an extra-cosmic personal God. Look upon Deity as an impersonal, unerring Law which "knows no wrath, nor pardon" and we near the unveiling of this mystery.—Eds.]

Why is Evil, all that reservoir of suffering which is the common lot of man, permitted by God if God is all-powerful and benevolent? From what first impulse came the first element of evil?

Who, in a world such as ours of to-day, can escape the doubt implicit in this question or fail to ask of his heart concerning the goodness of God? Professor Joad, in *THE ARYAN PATH*, puts this riddle of the centuries: "We cannot conceive of the Creator willing evil. How, then, if God Himself did not will it... does the first willing of evil occur?"

It is not easy for the ordinary man to square belief in a hypothetical all-loving deity with a phenomenal world of his creation in which, on every side, there is so much tragic evidence of the rule of Evil. This is of all questions touching the mystery of man's relationship with his unknown Creator the most difficult. Yet, because it knocks at every human heart; has been asked since the beginning of thought, and will be asked so long as man conceives a moral purpose in that Universe of which his planetary home is so small and insignificant a part, it is dominant in the minds of men in this, the twentieth century, as it was a century of centuries ago.

Professor Joad dealt with the problem, and the alternative, as he put it, must have presented itself to the

least thoughtful of mortals. Either God created pain and evil or he did not. Either God is omnipotent or he is limited. By a series of like logical propositions, Professor Joad seeks to trace to its source responsibility for the existence of evil in the world. He shares, with all minds that approach such problems from the standpoint of pure reason, the inescapable limitation inherent in the instrument. For here the subject-matter belongs more properly to the emotional approach, or, as Madame Blavatsky would put it, to the intuition of man. As Dr. F.C.S. Schiller has said:

We should beware of too confidently making the human *reason* the measure of all things and of utterly denying all cognitive significance to longings and cravings.

This means that only by surrendering logic, can we hope to sense a mystery beyond reason; and this is not a proceeding warranted to appeal to a philosopher.

It is at this point, it seems to me, that one comes to the fundamental difference of approach to the problem of Evil between Professor Joad and Madame Blavatsky. But the black-or-white, yea-or-nay approach is not likely to take us far. Does the teaching of Esoteric philosophy take us further?

To the present writer it appears to offer a new Pantheism, to interpret the universal mystery in terms of

Forces, somewhat analogous to the gods of the ancient world. Thus there is the Prime Mover reappearing as the Substance Principle, the impersonality of which is fundamental to the concept.

Even in the Western world the idea of "Father-Child" relation between the Creator and humanity has lost some ground. George Bernard Shaw has offered a "Life Force" as alternative; Freud has sought to explain the Father-God away as a God of man's own creation. When man invests God with human attributes he at once limits his conception of the Deity. Here there is much in the Esoteric system to appeal to minds unable to accept the Father-God idea. The concept, however, is coldly received for the reason that it lacks *comfort*. For, say what you will, all religions are necessarily forms of wish-fulfilment. The true religion is that which strives toward the attainable wish rooted in good. But our wish may include the desire for suffering, or evil, or pain. As the moth, for some inscrutable reason, goes to self-destruction in the flame; as the lemmings march swiftly from the coast of Norway to death in the sea, so man may have need of this thing called Evil.

Suffering, or Evil, in the Esoteric philosophy is the consequence of an imbalance of Forces. Karma appears as a gyroscopic principle in the Universe, as the vast Ethical top resisting everlastingly all attempts to disturb the gravitational pull of its spiritual axis.

In the end all, complex and simple alike, must come to Philo's position: that the subject of Evil in the world,

and the existence of pain—one of its manifestations—cannot be squared by the human reason with the idea of a benevolent and almighty deity, since it is utterly beyond the range of our common measures of truth and falsehood.

Our isolation from God and all understanding of his purposes is the less remarkable when we contemplate how complete is the isolation which separates man from man. How, since we know so little of our fellows, can we hope to probe the mind of the Prime Mover?

But for a moment let us consider the attitude of the orthodox Christian religion to the problem of Evil. It appears to be that Evil serves God's ultimate purpose for his creation (and, of course, as some small part thereof, of man.) It teaches that evil exists as an instrument for the perfecting of imperfect man—as a deliberately chosen means devised by the Creator to achieve his end—that end being, in the case of man, the perfection of virtue in him. Without moral evil and physical pain, we are assured, there could be no development of the virtues which derive their strength in the process of overcoming the first or in submitting in a spirit of humble acceptance, to the last.

This teaching seems to involve the proposition of God's limitations, for the Cosmos, of which man himself is part, cannot be regarded as the perfected creation of an omnipotent Creator, since perfection implies the Ultimate and Absolute: whereas, in both time and space, in mind and matter, creation is revealed, even to man's limited intelligence, as in a state of perpetual flux, a constant

becoming. And this, so far as the writer understands it, is the teaching of the Esoteric philosophy, the doctrine of the evolutionary process from matter to spirit, on the one hand, of spirit to matter (or devolution) on the other—a sort of universal resolution of forces working toward an ultimate state of perfection.

Now consider how orthodox Christianity envisages for man, as his ultimate goal, the attainment of a state of eternal life in a condition of absolute good. For heaven, as taught by orthodox Christianity, is the Kingdom of God : but it is also the Kingdom of Good, a realm from which the Evil permitted by God has been banished by Him. In this realm what was an essential terrestrial condition for the fulfilment of the divine Purpose (Evil) has ceased to be so any longer when translated to a higher (celestial) sphere. Evil is necessary upon earth that out of it men shall learn virtue : but in the Kingdom of Heaven there will be no need of it.

It is not surprising to find so great a problem occupying the minds of many modern thinkers, and, in particular, of religious thinkers. For it involves the riddle of the nature of God, inviting the audacious to ponder the processes of the Eternal Mind. So one asks : If Good can exist without Evil, why has God (if omnipotent) permitted the parasite to appear within the framework of his Creation ? And so our question slips in : Can it be that He is limited ?

The Esoteric system rejects this personal God and substitutes for the difficulties inherent in the idea the fundamental concept of an im-

personal "Substance Principle," the one and only first cause through which, with which, the Logos or Creator becomes creative.

There are some moderns who take the view that the quantitative importance of Evil in the world has been grossly exaggerated. Professor Thomson, in his *System of Animate Nature* takes this view, telling us that the widespread idea of the wilds as places of perpetual carnage and suffering is not justified by the facts. The jungle and ocean, he would have us believe, are idyllic environments for the teeming life that inhabits them. Apart from parasitism and old age, he assures us, there is little suffering among the wild creatures of the earth. But, unfortunately, for his thesis, he proceeds to describe the parasitism so lightly dismissed, and in so doing builds up for us a horrible picture of a world dominated by widespread and ghastly forms of suffering.

On the material side, all life upon this planet exists by living upon other life, and so must be regarded as having a material existence based on suffering (Evil). The God who created the waters of the earth and peopled them with teeming life, from microscopic infusoria to the giant mammals of the deep, created a condition of life based upon a law of cruelty (Evil). So it is we find the difficulty inherent in the idea of a personal God : He appears as one guilty of acts condemned by human standards. There is, then, a tremendous attraction in the doctrine of the Esoteric philosophy with its central proposition of an impersonal First Cause which manifests through many

entities towards some far-off state of perfection.

When we talk of Good, how often do we pause and ask : " Whose Good ? " We talk, too, of Evil, but seldom ask : " Whose Evil ? " The Good of my species can seldom be the Good of any other : my Good is seldom my neighbour's—using that word in the Franciscan sense to include all living creatures that share with man for a little span sentient life upon this planet. No argument can demolish the central fact of our earth-life : It is that the universal law is a law of destruction. We live (our Good) by the death (the Evil) of others.

Again, under the conditions of modern civilisation, this truth holds good of the spiritual life of man. Capitalism is the imposition of Evil (economic, social and spiritual) on the many for the material good of a few. *Man differs from all other parasites in that he lives upon his own kind.*

There is nothing whatever in the phenomenal world to warrant man's belief in either an All-Powerful God or a Benevolent God, either. On the contrary, there is a mass of evidence against such a hypothesis. God's nature may be dimly sensed through his handiwork : and what is mirrored is not perfection, but a wild flux of an emergent Creation in which eternal experiment plays a part with (apparently) the primitive procedure of progress by trial-and-error. And yet, even in the face of such evidence as this, the ordinary man cannot leave the matter there. The human

heart, with its divine impulses to self-immolation, is also within the fabric of the Infinite Design. We are not entitled to regard the problem of Evil without pondering that equally remarkable fact—the goodness of the heart of Professor Joad.

The more the ordinary man ponders this problem of Evil, the further is he driven to the position in which he finds it necessary to qualify his conception of the Creator. For it is the riddle of Evil that brings many to the Wellsian idea of God—of a God who wrestles in the Universe with forces opposed to His will. It will be noted that this is a conception of Deity that divests it of its major attributes of omnipotence and benevolence.

Man's instinctive *feeling* that somewhere, somehow, there exists a perfected state of being is the bright thread that runs through all the theologies and creeds of all the ages. It is the Categorical Imperative of Kant, the "moral" argument that demands, hereafter, opportunity for a perfection not attainable by man during his terrestrial moment of life. It is the forcible, empirical case for survival. Yet, however we view the problem, the difficulty remains ; there exists still that vast reservoir of suffering into which, century by century, pours the blood of countless victims : the sorrows of unnumbered human hearts.

Does God work through other entities ? That is the question the Esoteric philosophy poses for us. It is, indeed, a fascinating one.

GEORGE GODWIN

LOVE AND MARRIAGE IN TAMIL LAND

[Dewan Bahadur K. S. Ramaswami Sastri is a lover and zealous expounder of Hindu Ideals of life. He wrote about "Love and Marriage in Ancient India" in our April number. He continues the interesting study of the subject, writing especially about ideals and customs of courtship and wedlock in Tamil land.—Eds.]

Strangely enough it is only to-day that the West begins to talk about sex-education as an absolute social necessity. This is because of the pressure of a decaying individual moral life such as is described in Judge Lindsey's books, e.g., *The Revolt of Modern Youth*. It need hardly be said that the price of prudery is secret excess and certain disaster. But the so-called sex-education as visualised in the West is a crude physiological and anatomical exposition which will merely repel us and rob us of the joys of life without necessarily leading to self-control. *Self-control can come only from Brahmacharya and Yoga and the kindling of a passion for the higher intellectual joys of life*. The modern passion for excellence in games is no doubt a solvent of the morbidity of sexual passion but it has to some extent excitant action also. In any event, however, it is wise to know something of the fine art of love as taught in India, though the ancient picture is too finely drawn and overdone.

The Indian works on erotics classify men and women, each into four groups. Men were divided *viz.*, *sasa* (hare), *mriga* (deer), *vrishabha* (bull) and *asva* (horse), and women were grouped as *Padmini* (lotus-like), *Chitrini* (picture-like), *San-khini* (conch-like) and *Hastini* (ele-

phant-like). These are fanciful and purposeless classifications. The erotic experts of the bookworm type require each of these groups of men to mate with each of these groups of women in the above order. Life is fortunately not so rigidly compartmental. But there is much common sense in the rule requiring the bride to be younger than the bridegroom. The demands of childbirth make women age much more rapidly than men, and unless there is disparity of age men are likely to tire of their mates very soon.

A more interesting aspect of Indian erotics is the description of the *Ashtanāyikas*, i.e., eight moods and types of feminine love, *viz.*, *Proshita-patika*, *Vāsakasajja*, *Virahotka*, *Khandita*, *Kalahāntarita*, *Abhīṣārika*, *Vipralabdha* and *Swādhinapatika*. The following poem of mine brings out the essence of these moods and types.

Thin like the waning crescent, restless, pure,
She lies upon her bed in crumpled dress,
And wakes and feels the future's charming lure
When he would come and bring love's blessedness.

Her mind with sweet foretasted rapture burns ;
Her jewels and her eyes flash at the door
Again and yet again she eager turns
To meet her teacher of love's mystic lore.

Her sweet beloved, O where is he ? O where ?
Her body quivers and from lotus eyes
The tears unbidden flow : A message bear
And bring him soon to her love's paradise.

The erring lover at the morn has come,
We had he gone that dark and perfumed night ?
What boots it that he stands repentant, dumb ?
Let him return to his night's lady bright.

Her lord who pardon sought she bade return.
She was then full of righteous flaming ire,
Alas ! What boots it that she now doth yearn
For him, when love has quenched her anger's fire ?

Her white silk in the moonbeams is not seen.
Is that a seeking girl or moonlight sweet?
She speeds in haste with shrinking bashful mien
To meet her lord with soft and noiseless feet.

I saw her lingering in a bower forlorn.
Where had her faithless fickle lover gone?
She shines and glows like golden moon new-born
But hid by clouds e'en in its early dawn.

She moves with calm soft gait and lighted face.
Her lord enamoured never leaves her side.
She is a vision bright of gems and lace,
And on love's throne her rule doth e'er abide.

Indian poetry and drama, no less than works on Indian erotics, contain unique and subtle descriptions of the physical manifestations of love. Kalidasa is easily preëminent as a poet of love. *Amaruka* is a fine work in which we find subtle and exquisite descriptions of the emotional as well as the physical aspects of love. Vatsyāyana's *Kāma Sūtras* is a work of remarkable subtlety and supreme value. The following translations of some stanzas in *Sakuntala* show a deep insight into the human heart.

She does not mingle her words with mine. But when I speak, she lends ear. She does not stand with her face towards my face. But her eyes are not fixed on any other object.

My beloved is not easy to win. But my heart is pleased by deserving her love. Even though love does not attain its object, the mutual desire of both of us causes bliss.

When I stood facing her she withdrew her glance; her smile of love was feigned by her to be due to some other cause. Her love checked by her modesty was not fully revealed nor fully concealed.

Having gone a few steps she stopped without any cause, saying that her foot was hurt by a blade of grass. She stayed turning her face towards me, while feigning to release her bark-dress which was not really entangled in the shrubs.

In the Tamil works on Muppāl, (i.e., *Trivarga Dharma, Artha* and

Kāma, or, *Aram Porul* and *Inbam* in Tamil), these truths are fully explained. The greatest of these Tamil works is the *Tirukkural* of Tiruvalluvar.

He deals with sex feeling before as well as after marriage. In his description of early love there is a haunting sweetness. A maiden plays in her garden with her girl friends, meets a young man by accident, and they fall in love. The essential charm of womanhood is attributed to coyness and artless simplicity, to timidity and delicate shrinking from contact (*Nānam madam acham payirppu*). Artless simplicity is not sheer ignorance but a lack of the blatant and arrogant learning of the bluestocking. The charm of womanhood is set off by the charms of spring and in turn sets them off. When he looks at her she looks down, and when he looks away she steals glances at him. A bashful smile heightens her attractiveness. Her denials of his suit are but assents in disguise. Their eyes meet and mingle before they taste the bliss of love. The poet gives each of them a companion to facilitate the smooth progress of their love.

The enthusiasts for Tamil literature make much of such descriptions which are referred to as *Kalaviyal*. *Kalavu* really corresponds to the Gāndharva union. This is clear from the very first sūtra of Irayanar's *Ahapporul*. Tiruvalluvar says that such a love as springs up suddenly between man and maid must eventually result in a public solemn marriage and must be followed by the joint performance of the duties of life.

The great poet-saint is at his best in describing marital life. Tiruval-luvar strictly enjoins that no one should cast longing eyes at another's wife. It is easy to conquer external enemies, but difficult to conquer internal ones. He says that the real glory of noble sex-life is the glad performance of the social obligations by man and woman together. He teaches that the real sweetness of life is due to the coming of children. Husband and wife must so live that guests and ascetics will find a delight in enjoying their hospitality (*Virunthombal*). They must support the Brahmacharis and the Vanaprasthas and the Sanyāsīs and do their duties not only by Pitris (ancestors) but also by gods, sages, guests and relatives, not forgetting animals. If a truly virtuous wife and mother calls for the rains to come down, they will come. The poignant grief of husband and wife during separation, their becoming thin with sorrow when living apart, their fond recollection of their former bliss in union, their meeting each other in dreams, and the supreme joy of reunion are described by him in beautiful and passionate verses. He says that love is unlike wine in that a mere thought brings bliss and a mere look opens the gate of heaven. The poet describes also lovers' quarrels (*oodal*) and says that the union that follows when the quarrel is made up is all the sweeter for the temporary rift.

In the ancient Tamil classic *Narrinai* we find a remarkable efflorescence of the poetry of courtship, i.e., secret love before marriage. In one poem the maiden sends a parrot as a messenger to her lover inti-

mating that he may meet her in the field where she watches the ripening corn. This art-*motif* is the centre point of the story of the love of the god Subramanya and Valli Devi, and the ethical element is introduced by its being followed by marriage and by lifelong constancy. In one of the poems the maiden's friend beseeches the lover to be loyal to the maiden even after her charming breasts have lost their rounded firmness and her dark tresses have become grey. (*Vanamulai thalarinum, nannedum koonthal naraiodu mudippinum.*)

There are other ancient Tamil classics dealing with secret love. They are *Ahananooru*, *Iyngurunooru*, *Kalithogai* and *Kurunthogai*. They divide the Tamil country into five tracts (called *Aynthinai*) viz., Kurinji, Neydal, Pālai, Mullai and Marutham, (hilly, maritime, desert, forest and agricultural tracts) and describe the amours (*agathinai*) supposed to be characteristic of each. The gods of these tracts are said to be Muruga (i.e., Subramanya), Varuna, Bhagavati and Aditya, Vāsudeva, Indra. Though the Tamils are inordinately proud of these poems, these hardly belong to the front rank of the world's literature. The division of the Tamil land into five tracts and of the Tamil love into certain stereotyped aspects is but an artificial literary convention. The poetic convention assigns sexual union after a period of sulking to the Marutham tract, the sorrow of lovers due to separation to the Neydal tract, the clandestine union of lovers to the hilly tract, the temporary separation of lovers to the Pālai tract, and the patient endurance of the beloved's

separation to the Mullai tract. Secret love often results in the lover running after other women and being brought back by the constant maiden's friend. The description of love in an abstract manner without connecting it with particular persons and their life histories gives the poems the air of mere essays. But the descriptions, though often conventional, disclose fineness of feeling and sweetness of style. The poems make a skilful use of refrains and show much technical skill and diversity of emotional treatment in respect of a well-worn theme. They show woman endowed with a higher degree of constancy and a finer delicacy and refinement of feeling than man. The poetic machinery of Talaimagal (the beloved), Thozhi (the messenger), Talaimagan (the lover), and Pagan (his friend) in Tamil corresponds to that of a Nayaki, Doothi, Nayaka and Vita or Pitamarda or Narma Sachiva in Sanskrit, and has very little of the originality claimed for it by Tamil enthusiasts. After all the descriptions both in Sanskrit and Tamil in the above works and in *Tanjai Vānan Kovai*, etc., are more or less conventional and have very little of that quivering sense of beauty or that grand passion for self-sacrifice which sweetens, uplifts and sublimates our petty and sex-ridden human loves. We must, however, remember that even in the West such lofty heights are reached but seldom; they are reached oftener in the *Ramayana* and by Kalidasa. Whatever new directions—such as companionate marriage and easy divorce—marriage may take hereafter, the ethical sense and the

general refinement of modern times are far in advance of the sheer hedonistic physical thrills of *Kalavu* or *Gāndharvam* in point of dignity and nobility. The conventional descriptions of love in Sanskrit and Tamil books on erotics, despite much beauty and subtlety, are behind the general ethical standards and emotional refinements of the modern age. The great poets, however, attained that fusion of beauty and intensity with nobility which lifts their descriptions of love to the high level of elemental and eternal passion.

Much of the idealisation of passionate clandestine love may have been due to the very denial of it in real life. Art is often an escape from reality. Probably the finest idealisation of love based on reality is in the case of Swayamvaras (self-choice by princesses) among the Kshatriyas. Even there we often find that a mighty prince seeks supplementary treasures for his harem. It happens rarely that such a Swayamvara results in such pure, intense and mutually idealising love as is described by Kalidasa in the case of Aja and Indumati. Their premarital mutual choice and marital fidelity combined with the joy of romance, despite the falling of the shadow of death, form a most attractive delineation of love. Kalidasa falters and is not his usual self when he describes the secret amours of Agnimitra and Mālavika. When he deals with the imperious passion of the *Surānganā* Urvashi, he is ill at ease as the beauty of restrained passion is wanting. It is just because of such beauty, becoming all the more beautiful like fire-tested gold, that his *Sakuntala* has entered the narrow

precincts of world-literature.

The fact is that in Kâma or Love we have a higher as well as a lower element. The soul's angle of vision is naturally different from that of the senses.

It is not love but lust that is a hindrance to the self-expression of the soul. Vatsyāyana says, that just as a man does not refrain from sowing grain simply because deer may eat up the corn, even so a human being must not turn away from love because it is possible that some defects may later declare themselves. Love as a *Purushārtha* or an aim of human life is that love which gives the soul the discipline of delight without degrading it and which gives man a foretaste of the higher spiritual bliss.

Rabindranath Tagore, who has imbibed the spirit of the great masters, says :—

He (Kaliyasa) shows Cupid vanquished and burnt to ashes and in Cupid's place he makes triumphant a power that has no decoration, no helper a power thin with austerities, darkened by sorrow The wild love which forgets everything except the loved one succeeds in rousing against itself all the laws of the universe. Therefore, such love speedily becomes intolerable ; it is borne down by

its opposition to the rest of the world. Physical charm is not the highest glory or supreme ideal of woman. Submission to spiritual beauty is no defeat ; it is a voluntary offering of self. . . . The highest rank among our women is that of the matron. Childbirth is a holy sacrament in our country. . . . This ancient poet of India refuses to acknowledge passion as the supreme glory of love ; he proclaims goodness as the final goal of love.

In fact writers on æsthetics and erotics as well as poets and musicians depict *Vipralambha Sringara* (love in separation) as deeper and more intense, purer and nobler than *Sambhoga Sringara* (love in union).

I cannot conclude without referring to two supreme works in which human love is transfigured into divine love and the ordinary poetic conventions in regard to the rise and growth of human love glow with a new, pure and spiritual radiance. They are the *Gita Govinda* of Jaya Deva and the *Tiru-Kovaiyar* of Manika Vāchagar. Those works require and deserve separate treatment. They have had many attempted imitations but are really inimitable and unparalleled. They show the means whereby the honey of the human love can be transmuted into the nectar of the love divine.

K. S. RAMASWAMI SASTRI

BLACK MOTHERS' DAY

A STUDY IN COLOUR PREJUDICE

[Miller Watson is a Scotsman who went to Brazil when he was eighteen and for many years studied intimately the Native Brazilian. He writes from knowledge on a subject he feels deeply about.—EDS.]

Recently when I was visiting an industrial exhibition in Glasgow I noticed two well-dressed, intelligent-looking negroes amongst the crowd. My interest was chiefly aroused by their superior physique which contrasted very favourably with that of many of the white people round them. Of course, it is true that many Glasgow people, like the people in other industrial towns, are undersized and badly developed. Still, those two negroes would have compared well with the average white man, anywhere, in physical grace and beauty. I say beauty, purposefully, although I realise that many white people may think that it is impossible for a negro to be beautiful. To them I would point out that beauty can only properly be appreciated through knowledge and comprehension. Syrian music, for instance, may sound senseless and inharmonious to the average Briton when first he hears it. And yet he may finally come to love it when he has heard it often enough to appreciate its pathos and eeriness.

As I say, then, these two negroes were fine, handsome examples of their race, and yet—and this is what I want to write about—and yet, quite a number of people in the crowd sniggered and stared vulgarly at the two men, just as if they were monkeys playing tricks in a zoo!

What made these people laugh and stare stupidly at two men—two men who were well and cleanly dressed, were unassuming in their manner, and handsome in the type of their race? Only the fact that their skins were a dark, rich brown instead of the pasty white of some of the scoffers.

I admit that this is one of the most stupid, and certainly the lowest, aspects of race prejudice, but while it exists amongst the more ignorant white people of the world, it is an obstacle for the realisation of the brotherhood of man. But this is nothing to what actually exists. The sad truth is that many so-called educated people suffer from exactly the same form of wrong thinking. I have spoken to a man who had taken a degree in a British university, was a minister in a Christian church, and who still spoke of "niggers" as cattle.

A man who regularly attends a Christian church and who doubtless thinks he is very broad-minded, once said to me, when speaking of negroes: "Well, it's true the curse of God is upon them, but still, that's not our business and we should treat them well." It was just as if he were talking about condemned criminals and saying that although they must be imprisoned they should not be tortured!

I find, by the way, that this myth of a curse of God upon the "black" races is quite common amongst "Christian" people of a certain mentality, in Britain. I do not mean to say that these people are very bad, or very stupid, or anything like that, but certainly there seems to be some curious miscomprehension of the Bible in this idea. I think that Christian ministers would do a real, if a small, service to humanity if they explained to their congregations that there is no special curse upon the negro race—unless it be the curse of white man's vanity. From the number of times I have heard this story I am sure that at least one member of most churches in Britain suffers from this misapprehension. And even if there is only one in each church the minister's time would be well-spent in teaching the truth.

I may be accused of exaggerating the state of race prejudice in Britain, and I admit that it is not always and constantly apparent. But I do maintain that a vast proportion of the British people thinks—if it does not say so—that the white race (and especially the British race) is immensely superior to any coloured race.

I do not like to appear unkind to any people, including white people, but it only requires a little careful observation in, say, a Tube train to explode the idea of racial superiority. I defy any man who has a sense of humour to travel in a Glasgow subway train and look at the faces opposite him without laughing at

the very idea of racial superiority. It is frequently said, in English, that comparisons are odious, but it seems to me that only by comparing and contrasting can we arrive at the truth, and therefore I compare frequently and risk the chance of being considered odious.

In an earlier article* I wrote of the almost complete absence of colour or racial prejudice in Brazil and I will not repeat myself here. There is one aspect, however, of this which I would like to write about now. It has long been common in Brazil, for white children to be reared by negress nurses, when their own mothers were incapable (or unwilling) of breast-feeding the children themselves. In the old days I imagine that this was frequently snobbery on the part of mothers, who were afraid of spoiling their figures by such a utilitarian practice. We find the same thing in Britain, to-day, where children are relegated to "Cow & Gate" or "Allenbury's" instead of a negress nurse. I make no attempt to excuse the snobbery of either (when it was, or is, such) but there is an important point about the Brazilian custom. The white mothers—although they may have been snobbish about their figures—were not snobbish about race; for they felt no compunction whatever in allowing their white children to suck at an ebony breast. The only comment which I ever heard on the practice is that the negress women were usually strong and healthy and the babies which they suckled thrived marvellously. I am not an expert on

* THE ARYAN PATH, VII, p. 115. "The Emergence of Harmony : Where Races Meet—and Mingle."

baby foods, but I may say that if some of the magnificent specimens of manhood whom I have seen in Brazil are a result of negresses' milk, then I shall insist on the darkest of sunburnt negresses to rear my own sons.

So many Brazilians have been reared by dark-skinned foster mothers, and so generous is the Brazilian feeling on this matter, that there is a day called "The Day of the Black Mother." As described to me by a white Brazilian, "it is a day which marks the gratitude of the Brazilian people for the valuable help of the negro race."

I spoke of this to an elderly Scottish gentleman, and he was very interested in the disregard for colour and race. He admitted that it was ideal, but—and as he said, here comes the snag—although a white man may think that negroes are every bit as good as he is, he would not like to see his daughter marry a negro. His remark is very important. My reply to him is my own attitude to this question :—

The probabilities are that there will never be any very great mixing of negro races with white, for the simple reason that the basis of marriage is sexual attraction, and it is more likely that a man will be attracted by the type of beauty of a woman of his own race. But still the occasion might present itself.

I was born and educated in a country where, unfortunately, colour prejudice exists. Happily for me I went to a country where it is practically non-existent and spent many years there. My reason told me that the new and not the old was right, and I am convinced that there is no question of one race, as such, being superior to another. At the same time, old ideas, old customs and old feelings are strong things and probably I should have doubts about my daughter marrying a negro. The fact is that I have not progressed far enough on the right road.

But if I have a son, he will be educated from childhood to recognise the essential truth of the brotherhood of man, and when he in his turn becomes a father it is quite reasonable to suppose that he will have fewer misgivings about his daughter marrying a negro.

Because of that, and to educate myself, I frequently remind myself that I may, some day, have a negro grandson or granddaughter-in-law.

Race prejudice like every other human problem must be solved by the individual. Each individual must train his thoughts in the right direction, even although the process may be uncomfortable.

It is in man's mind that evil is created and it is in man's mind that it must meet its death.

MILLER WATSON

NEW BOOKS AND OLD

Albinus and the History of Middle Platonism. By R. E. WITT. (Cambridge University Press, 7s. 6d.)

There have been few more striking changes in the history of modern philosophic thought in this country than the different estimates formed of Neo-Platonism at the end of the 19th century and to-day. Forty years ago the speculations of Plotinus and the other Neoplatonists were commonly dismissed as fantastic theorizing in the void—Charles Kingsley's historical novel *Hypatia* shows how little solid basis they were held to possess. Christian orthodoxy frowned on them as untimely survivals of paganism, without recognizing how deeply the Platonic philosophy had entered into the structure of the Church's own orthodoxy. Classical scholars dismissed them as degradations of Plato's true thought and declensions from his incomparable style. If juster views now prevail among us in England it is due more than anything else to the patient and sustained labours of Dr. W. R. Inge, who has made it henceforth impossible for serious students of metaphysics to sneer at Neoplatonism. It is probable that but for his labours there would not now be a public for such a work as that before us, which studies with exhaustive learning an important product of what is known as the "Middle Platonic" period, the *Didaskalikos*, an epitome of the Platonic philosophy, which Mr. Witt shows good reason for holding to be the work of Albinus, a Platonist teaching in Smyrna about the year 150. Much of the discussion of the text and interpretation of the *Didaskalikos* is highly technical, and only fully intelligible to Greek scholars; but many points emerge that are of interest to the general student of philosophic and religious thought.

By the time of Albinus the pure doctrine of Plato—always elusive by reason of his irony, his love of figured language

and his recourse to illustrative fable—had passed through many transformations. It had been adapted to the theology of the greatest of his disciples Aristotle, and it had been passed through the crucible of the austere morality of the Stoics. Above all what had been a vigorous and confident programme of social regeneration based on ultimate spiritual truth had, in the grey depression that spread over the Roman Empire as it aged, become an other-worldly creed. As Mr. Witt sums it up with the authority of his profound studies, "Platonism in the second century, if it had not become a religion, was characterized by its predominantly religious and theocentric world-view." And he goes on to say with truth that, "This age was attracted not so much by Plato the ethical teacher or political reformer, as by Plato the hierophant, Plato who (according to an old legend) had been conceived of Apollo and born of the virgin Perictione."

It is consonant with this shifting of the balance of Plato's doctrine that the author of the *Didaskalikos* teaches that the existence of the Eternal Ideas—archetypes of all sensible objects—implies the existence of a personal God whose Thoughts they are: and for Albinus this God is strictly transcendent and "is certainly not the immanent principle or *anima mundi*" of Stoicism. Albinus, in fact, builds, like the other Middle Platonists, upon the Aristotelian conception of God as the Unmoved Mover acting on all things as the object of desire, and that there is a good deal of eclecticism in his system and elements not easily to be reconciled Mr. Witt shows by a rigorous dialectic. Albinus in fact represents a transitional stage on the way to the strict and mystical Monism of Plotinus, the Hegel of the antique world.

D. L. MURRAY

Functional Socialism. By S. G. HOBSON. (Stanley Nott, London. 2s. 6d.)

Political and Economic Writings of A. R. Orage, arranged by MONTGOMERY BUTCHART. (Stanley Nott, London 5s.)

Functional society has to satisfy social needs whether such needs have a commercial value or not and labour has to be recompensed not as a commodity but as an owner. Such a society is a commonplace in the sociology of the Orient. In this work we see one bred and brought under the laissez faire system of capitalism which allows unhampered exploitation of the weak by the strong buttressed by theories of value based on money and exchange, reaching out to feel the fresh air where every one is assured of the fruits of his labour. The author desires to emancipate economic activity from the thralldom of politics and finance.

If the root cause of modern war be primarily economic, he thinks, war can be indefinitely held off if modern nations are equipped with economic authority. The author's analysis of the causes of war is not deep enough to bring out the fact that the root of the evil lies in the methods of production and distribution. The dismissal of the financial regime will only help if its methods are banished with it and standards of human values are substituted. Then alone will violence be held in check. He still affirms that supply creates demand but

fails to appreciate that the society based on that assumption will end in violence. In a functional society supply has to follow known or anticipated demand.

Orage's ideas are still more thought-provoking. He sees the salvation of the world not by increasing production by planned economy but by the nations getting control of their monetary system and creating credits to enable each nation to consume its own production. According to his diagnosis the world problem to-day is consumption. There is not enough purchasing power distributed in the process of productions to enable the nation to consume its production. The maladjustment is caused by the monetary system. Now finance controls everything and foreign trade consists in creating creditor and debtor nations. This policy has to be abandoned and the system purged of money supremacy. He feels "only the practical solution of the prior problem of distribution will put an end to war."

These two publications give the reader a refreshing outlook and a change from the propagandist literature that often passes muster as economics.

The authors' analysis fits in on the whole with our experience in the Orient and we hope many more of the West will look at the present-day problems as Messrs. Hobson and Orage do.

J. C. KUMARAPPA

The Science of Social Adjustment. By SIR JOSIAH STAMP. (Macmillan and Co., Ltd., London. 7s. 6d.)

In his centenary address to the British Association in 1936, General Smuts asked the question: "What sort of a world picture is science leading to?"—and, in his answer, declared that "one of the great tasks before the human race is to link up science with ethical values and thus remove grave dangers threatening our future." Out of the wealth of his knowledge and experience as a statistician and industrialist, Sir Josiah Stamp deals with the social adjustments necessitated by the impact of science. The emphasis is upon economic progress,

which he defines as "the orderly assimilation of *innovation* into the general standard of life." But those who know something of Sir Josiah Stamp's broad outlook and human sympathies will not be surprised to find that he also realises that "no form of social progress is possible unless there is a continuous improvement of individuals." It is this human note, combined as it is with most valuable economic analyses and statistics, that makes this work indispensable to students of social affairs.

The first chapter makes clear the need for what the author calls "ordered knowledge and principles." In the single matter of man's moral responsi-

bility, for example, he points out that "the whole body of ethics needs to be re-worked in the light of modern corporate relations, from church and company to cadet corps and the League of Nations." Our Chinese brothers have a business tradition that it is dishonourable to try to sell any one something he does not want. It is a diverting exercise to speculate upon the possible effects of this Asiatic ethic in its impact upon Western notions of prosperity!

In a chapter on the vital eugenic influences in Economics, a quotation is given from a lecture by Col. Sir Charles Close on "The Situation in South and East Asia" (*Population*, June 1933):—

Should a philosopher-statesman prefer an India of 350 millions of short-lived, underfed, uncultured people, or an India of half that number but fitter in mind and body, with greater opportunities for development and expression?

We feel that the answer to that question will not be found in the realms of pure eugenics or economics, but rather in a truer conception of man's

nature and his place in the scheme of things, and in the cyclic laws governing the rise and fall of nations and races, as outlined for us in Mme. Blavatsky's monumental work *The Secret Doctrine*.

In his concluding chapter, Sir Josiah Stamp pleads eloquently for new and intensified research in all these problems of social adjustment. In the United Kingdom he asks for a Royal Commission on the subject of population changes; improved Census Returns; and, quoting Dr. H. C. Link's dictum that it is quite possible for people's minds to improve while their personalities deteriorate (an aphorism which we had thought was confined to certain "obscure" occult circles!), he agrees that, in a new sense, "the proper study of mankind is man." Professor Hogben has asked recently for "a science of human nature." Shall we ever get such a science that will be true and helpful unless it be based upon a profound conviction of Universal Brotherhood and its implications?

B. P. H.

The Story of Indian Civilisation. By C. E. M. JOAD. (Macmillan and Co., Ltd., London. 2s. 6d.)

The Story of Indian Civilisation is, within its compass, a creditable achievement. Professor Joad has, with admirable insight and sympathy, sketched in broad outline the salient aspects of Indian culture. The sections devoted to philosophy, art and literature are specially illuminating—and fittingly so.

Perhaps the most outstanding achievement of Indian civilisation is Indian philosophy or rather Indian philosophy and Indian religion. (p. 27)

The key-note of Indian culture, as the author very aptly insists, is its tolerance and its spirituality. It is peculiarly the Hindu conviction that there is not one official path of self-realisation and one religion; that what is good for one need not be good for others. In practice, this accounts for the rich, and what might strike the outsider as the bewildering,

variety of religious cults, castes and races in India. Sacrifice of uniformity and standardised equality are more than compensated by breadth and comprehensiveness. Religious persecution and class-warfare are anomalies under the Indian sky.

Indian culture is essentially a spiritual expression. Material welfare and the crafts certainly were not neglected, but the genius of the Indian lay elsewhere. In every walk of life, it has unceasingly sought for the eternal amidst the perishing, the universal in the different particulars. Indian art itself is symbolic and expressive.

The Indian artist is a philosopher first and an artist second. He creates things of undeniable beauty, but their beauty is ancillary to his main purpose—the expression of spiritual truth. (pp. 63-64)

The book should prove of value, especially to the Western, in appreciating Indian civilisation and culture.

T. R. V. MURTI

A Writer in Arms. By RALPH FOX, edited by JOHN LEHMANN, T. A. JACKSON and C. DAY LEWIS. (Lawrence and Wishart, London. 3s. 6d.)

Ralph Fox was killed last January in Spain while fighting in the International Column. Those who were with him at the last speak of him as shouting from sheer joy in battle and even if we do not believe that violence can redeem evil or bring a new world to birth, we cannot but admire the single-mindedness with which he lived and died for a revolutionary creed. The only pity is that it was not more revolutionary. For while Fox was right in deploring the "great refusal" of present-day writers to face reality as a whole, as he was in his insistence that the individual could not fully live without entering into the community of humanity, his own view of reality and his human understanding were both limited by the Marxist philosophy which he so completely accepted. Nor could the years he spent working at the Marx-Engels Institute in Moscow have made him so complete a Communist, if a creed of revolutionary violence had not satisfied the deeper needs of his nature. In a fragment from one of his early books, printed here, he imagined Lenin enunciating a gospel of Life with which Genghis Khan and Tamerlane agreed. "Life is love and drunkenness and creation, huge, vast, vigorous and various, like this steppe itself," he is made to say. "Sensuality, vice, they are the necessary materials of love, as

sleep is necessary to life." And Fox himself accepted such a naturalistic gospel. He had no thought of raising man's "violent and lonely struggle with reality which is the basis of the strong will and the love of power" to a level upon which sensuality and vice are not the necessary materials of love. And so he could accept the ruthlessness of the revolutionary struggle without a qualm. In his zestful account, for example, of a rising of workers in Canton we read how the slogans of the insurrection were placed before the waiting soldiers. "They were enthusiastically adopted, and fifteen reactionary officers were shot at once." This, we are to understand, was a splendid beginning. Yet the limits of his philosophy and the zest with which he accepted the physical conflict of life were assets to the writer. He had a vital taste and capacity in literature, because as Mr. Lehmann writes, he was interested "in every kind of intense living, from the epic lives of his favourite Eastern heroes to the splendid courage of ordinary workers and soldiers." This book contains a representative selection from his writings, historical, creative, political and critical. The imaginative novelist and critic might perhaps have filled some of the space allotted to the polemical Communist. But even in his dogmatic writings Fox revealed an unusually powerful and incisive mind and his style was as compellingly sincere as his comradeship with the common man.

HUGH I'A. FAUSSET

The Questioning Mind. By RUPERT CLENDON LODGE. (J. M. Dent and Sons, Ltd., London. 10s. 6d.)

Mr. Clendon Lodge's pen runs to this kind of utterance:—

A much lived-in room, the little grey home in the west, the friendly rays of the night-light, watching so faithfully over the sleeping children, the mysterious night, calling to us as a lover calls to his beloved, the moon and stars, the good earth—how many of these are enshrined in our hearts by the genius of poetry!... Which of us moderns has not at times felt utterly at home with nature, in her varying moods, as with a wonderful, all-understanding friend?...

There seems to be no limit to our attribution of character and selfhood. Wherever there is individuality, there may be a friend and companion, or a stranger and a foe.

His prose is compounded of condescension, smirking pretensions to refined intellectuality, sarcasm, simpering whimsy, bad punctuation and very little else. *The Questioning Mind* is all the cheap academic cynicism of our time confined in a little, a very little, space. By and large, I would say that it is the most irritating and least necessary book that I have ever come across.

Its purpose is approximately as follows. Mr. Clendon Lodge, you must understand, is writing for the "plain man" or the "man in the street," for whom he evidently feels a nice contempt. He is writing "popular philosophy." More precisely, he wishes to tell the plain man what the main schools of philosophy, the Realists, the Idealists and the Materialists, have from time to time said about the world. He divides life up into the categories of Knowledge, the Good Life, Mind, Self and Education, proceeds to adduce the thoughts of his predecessors on these matters in turn, mentions the name of everybody of whom he has heard, gives a list of books "for further reading," and passes on, a model of uncompromised disinterestedness. Mr. Clendon Lodge's general conclusion appears to be that it doesn't very much matter, anyway.

The only question concerning *The Questioning Mind* which can possibly interest anybody, in fact, is the question: "What makes a man write like this?" Is it mere weariness? Is it fear? Is the

gentleman afraid of committing himself? It seems that he is. Why? Has the world so bewildered him that he can think of nothing but to build himself a tower of synthetic ivory? And, having thought of that, is this the best he can do about it? It seems so.

When will these people stop condescending to the plain man? The plain man won't read them. He knows a thing or two himself. Believe me, Mr. Clendon Lodge, I have yet to meet a plain man who doesn't know a great deal more than you appear to know. For one thing, you see, he has some roots in the earth, even now, and the earth is a great teacher. If you want to cerebrate in the abstract, my dear Canadian gentleman, you must write for the fancy man. He will probably be grateful. What the plain man wants is intellectuals who are not afraid of committing themselves and who will offer him simple positive convictions. He will respect such minds because they have been capable of respecting him.

RAYNER HEPPENSTALL

My Way of Faith. By M. D. PETRE. (J. M. Dent and Sons, Ltd., London. 10s. 6d.)

To many a religious and thoughtful soul Miss Petre's ability to conserve her old faith in spite of the recent findings of science and history which undermine most of its articles, cannot but be a matter of curiosity, if not of envy. Miss Petre's Victorian upbringing, of which she gives an interesting account, must have contributed much to this ability, by producing in her a healthy sense of individuality and its destiny, unlike the feelings of the Russian girl who would regard herself as a mere "organ of the community, to be sacrificed thereto like wood and straw" (p. 67); a sense of the "uniqueness and centrality of every being" (p. 77) which is really at the root of her religious and spiritual ambition. She is able to withstand the questionings of modernism because of the peculiar attitude she has adopted to them. She writes:—

Problems are not solved, save in mathe-

matics; the problems of life are absorbed in the stream of life and truth. If we look to the Church in her exclusion of all but her own teaching and direction, those of us who cannot shut our ears to what is said outside must find it hard to reconcile our faith with much unwelcome knowledge. But if we see in her the custodian of an eternal message, the historian, not of human documents but of the manifestation of God in humanity, we can take what she gives and not ask for what she was never intended to give. To her we owe the preservation of the life and message of Christ. (p. 236)

Yet the author does not swallow all that orthodoxy holds. For example, she does not believe in eternal punishment. She complains that modern psychology, in trying to find a cause for moral delinquencies, has ended in justifying them. It has weakened trust in the power of the will and in the sacredness of the moral law. *My Way of Faith*, containing many such reactions to the modern ideas that are guiding human life, makes interesting reading.

P. T. RAJU

Art and Meditation. By ANAGARIKA GOVINDA. (Allahabad)

Only in China and Japan have the people generally realised the closeness of art and religion and that the discipline of the artist is of religious significance. Plato's way through the appreciation of the beautiful, and Schopenhauer's exposition of the same, in the West, have had too little influence outside the schools of purely philosophic thought. The artist and the religious devotee follow the way of contemplation and are nearer in goal and in means than is commonly understood. Each is concerned with the significance of form. Their lack of mutual understanding is pathetic.

Anagarika Govinda is a brahmacharin of the Buddhist Sangha : he is also an artist. Therefore he is well fitted to write upon the subjects of art and meditation.

He considers these under the two aspects of the "Psychological and Cultural Background" and "Experiences of Meditation and Their Expression in Painting and Poetry." He compares artistic training with meditation and asserts that Buddhists value art as Yoga :—

The contemplation of the Beautiful, according to the Buddha's own teaching, makes us free from all selfish concerns, it lifts us to a plane of perfect harmony and happiness, it creates a foretaste of ultimate liberation, thus encouraging us to strive on towards Realisation.

These essays originated from the interest expressed in an exhibition of Anagarika Govinda's abstract paintings. He remarks : "Just as the artist has to master the material he creates, so the one who wants to enjoy art has to pre-

pare and tune the instrument of spiritual receptivity." To such an one is addressed his chapter on Abstract Art. There he well says :—

This art does not take the roundabout way through the objects of the external, optical world, but creates compositions of form and colour which in their totality reproduce a certain state of mind. The nearest example I can imagine, is that of music, because it is the least imitative or descriptive of all existing forms of art. Nobody will ever ask what a single tone means... We cannot ask what a single colour or a single shape means. This one could only ask if they meant something different from what they are... it is because of the profundity of their nature, the many-sidedness of their character, that we cannot define them in any exclusive way. It is only the composition as a whole that gives a particular, though not explainable significance to them. Thus abstract paintings are just as "real" as a landscape or the shape of a human being : they imitate nothing... they are complete in themselves, a cosmos in miniature.

It is challenging to have æsthetic theory and reproductions of paintings, with explanations of the latter, in the same volume. But only the theorist will object to their inconsistencies : he may say, that in the paintings and explanations the conscious representative symbolism is emphasised overmuch, to the disadvantage of the æsthetic principle within them.

The seven poems are on the profundities, forcibly expressed, revealing originality of thought, beauty and insight. I select the closing lines on "Dissolution (Shiva : the Transformer)" :—

Deliver me from the death of
stagnation to the storm of life ;
The storm that uproots all craving,
The storm that pulls down all clinging,
The storm that breaks down what resists !
Deliver me from a life that negates death,
O thou eternal transformer,
Thou dancing liberator of the universe !

E. H. BREWSTER

Benares Hindu University : 1905-1935.
Edited by V. A. SUNDARAM. (Rs. 10/-)

This is an attractive volume of nearly 700 pages giving a complete account of the University : its aims and ideals, formation and growth. It is a collection of the writings and utterances of eminent personages who have contributed

in one way or another to the birth and development of this great national enterprise. The volume is well illustrated. A perusal of the book will amply repay not only those who are interested in the educational advance of our Motherland but also the general reader.

N.

Sandhya Git (*Evening Songs*). By MAHADEVI VARMA. (Temple of Mysticism, Allahabad. Rs. 5.)

Contemporary Hindi poetry may well be proud of Mahadevi Varma. She is a genius. Her three books—*Nihar*, *Rashmi* and *Nirja*—have already met with genuine appreciation. Now she comes with a new book, *Sandhya Git* or *Evening Songs*. It is a collection of forty-five pieces of good poetry. The name at once reminds us of Rabindranath Tagore's famous Bengali work, *Sandhya Sangit* (*Evening Music*). So far we have known Mahadevi Varma only as a talented poetess but now we know that she is versed in colour and line as well. We are fascinated by her six colour plates and the many sketches that adorn the pages of this book.

The interesting preface has autobiographical value. The poetess does not compare herself to a lucky traveller who returns home with immense wealth and whom even friends, like strangers, ask curiously "Are you the same?" She compares herself to a weak dwarf, who knows his limitations and never ventures far from his doorway. She admits that when she entered the temple of Hindi poetry in the dim light of *Nihar*, her first attempt, she felt rather frightened. How, when she was so shy, could she step forward freely? The question of possible retreat, however, did not arise: Her heart was eager to be in that company. In her own words, many eminent Hindi writers perceived her limitations from her very appearance, and lost all curiosity to know more about her. In a further statement she makes it clear that in writing *Nihar* she was like a child who sees the dawn but cannot catch it, and thus feels a peculiar pain, shot through with curiosity. Afterwards came a time when she felt a unity in the joys and the sorrows of life, and she produced *Nirja*. The same spiritual unity of joys and sorrows has inspired her pen in these *Evening Songs*.

She has also traced the history of her

love for the brush and for colour. She takes us to her childhood; we see her stealing her mother's vermilion and sitting in a corner trying to make pictures on the floor with it. Then we see her actually learning art from an old master. No sooner does she draw the lines than she is eager to adorn the sketch with colours. By day we see her making a water-colour under the guidance of her master and at night rather over-eager to change its colour scheme. Very often she spoils the original picture, but she enjoys it. Coming to the songs themselves we find the poetess comparing her life to the evening sky and her dreams to the multicoloured clouds. Joys and sorrows, she sees as birds flying homeward at evening.

Then she asks herself: "Have you not lit your lamp? Oh, why this delay? Let the immortal flame touch its cold lips." She seeks her history in the twinkling stars; the breeze brings her a message of new life.

Sometimes pathos pervades her mood and she compares herself to a cloudlet of sorrows, and calls tears her dear companions. Again there is music at every step, and in one song she addresses the music-maker.

When the "Deepak Rag" is there all the lamps are automatically lighted. How can there be darkness then in the Temple of Life?

The darkness of night brings pathos, but at morning life seems all sweetness. None should sleep in the morning. One song opens like this:

"Rise up (O wayfarer) thou art to go beyond and beyond."

Like Midas of Greek mythology, who transformed into gold everything that he touched, Mahadevi Varma transforms the realistic voice of life into poetry, which sooner or later must turn to *mysticism*. And she does so with an enviable charm and grace. I am sure that all lovers of Hindi poetry will give a hearty welcome to *Sandhya Git*.

A Rustic Moralist. By W. R. INGE. (Putnam and Co., Ltd., London. 7s. 6d.)

Dr. Inge is undeniably erudite, but erudition does not imply originality. There is little in the opinions here expressed that deviates from the traditional orthodoxy of the Englishman. One frequently detects a complacency about things as they are.

It is difficult for those who, like myself, belong to old professional families, to do justice to the Socialist movement. We see the existing system at its best. For generations we have had interesting work, a good social position, moderate and fairly secure incomes and not very much anxiety.

It is not surprising that he should tell us that Christianity stands aloof from political quarrels.

The typical Englishman, according to Dr. Inge, dislikes hypocrisy, hard-heartedness and calculating worldliness, the three things which Christ condemned. We can fancy, he adds, Jesus saying to such an one, "Thou art not far from the Kingdom of God." Could self-satisfaction go further?

Dr. Inge's outlook on religion, though less parochial than that of most Christian divines, does not get much beyond the condemnation of bigotry and sectarianism. He quotes with approval Gilson's statement that "Christian philosophy is

the spirit of Christianity, penetrating the Greek tradition, working within it, drawing out of it a certain view of the world." He affirms his belief in Truth, Goodness and Beauty as ultimate values which are objective revelations of the mind of God. But we get no admission of the debt that this Hellenized Christianity owes to other Eastern religions.

"The message of Greece and the message of Palestine are the two permanent enrichments of the human race," he writes, as if the Mediterranean Basin were the whole world and there could be no religion or philosophy outside it. For a scholar who has made a special study of Plotinus, this is an extraordinarily limited point of view. But it is interesting that Dr. Inge, on such subjects as prayer and the future life, comes very near the Hindu views.

If it is possible for Dr. Inge to transcend sectarian controversies and the endless quarrels over points of doctrine and observance that disfigure Christian theology, is it not possible for him to come to a realization of the similarity of religious experience and of philosophy all over the world and to derive illumination from the ways in which the ultimate problems have been faced in religions other than Christianity?

BIHASKAR APPASAMY

It Shall Be Done unto You : A Technique of Thinking. By LUCIUS HUMPHREY. (Methuen and Co., Ltd., London. 10s. 6d.)

A book which offers an infallible technique for getting whatever one wants should have a wide appeal in our desire-ridden world. The author would have no sympathy with the wise Manu, who mentioned "contentment with little" as one of the means of subsistence permitted to all men in times of distress, or with the Buddha, who saw in desire itself the very cause of sorrow. He has succeeded, however, in reading amazing connotations into the sayings of Jesus, to whom he concedes the doubtful honour of discovering the method of fulfilling desires which this book sets forth.

The system involves deliberate effort to prostitute the higher mental and spiritual faculties to the service of Mammon. Mr. Humphrey assigns first place to "spiritual values," but apparently as the goose which lays the golden eggs.

A full realization of the part played by the spirit in producing our material wealth will lead us to an understanding of the intrinsic value of the spirit in the realms of both the unseen and the seen.

The ordinary pickpocket does not call money "the symbol of social service" or tell himself that he wants it as "the means for making a more valuable contribution," but what is using the power of thought deliberately to obtain desired material objects not yet "attracted to the realm of your personal posses-

sion" but sublimated pocket-picking? It is as true to-day as when Dante wrote, that whereas "the more peace or knowledge or love one man has, the more there is for all the others," yet "the more of any material thing one man has, the less of it there is for others."

This is a fundamentally selfish book, though it belatedly decks the wolf in a fleece of moral platitudes and invites us to use our power of thought to help others and society at large as well as ourselves. We are not oversanguine about the deterrent effect of Mr. Humphrey's suggestion that we keep our demands within the limits prescribed by love of

God and of our neighbour, if the only penalty of unbridled desire will be failure of our use of thought to be "permanently constructive."

It is precisely because the power of thought is dynamic that such irresponsible books are so dangerous. We are reminded of another saying of him who had not where to lay his head, which we would commend to the reflection of those attracted by this "technique of thinking" :—

For what is a man profited, if he shall gain the whole world, and lose his own soul? (*Matt.* 16 : 26)

PH. D.

Indian Peepshow—By HENRY NEWMAN. (G. Bell & Sons, London. 7s. 6d.)

Mr. Newman began his journalistic career in India 43 years ago as the successor of Kipling on the *Civil & Military Gazette* and is to-day a genuine survival from that leisured and curious age. He is a special correspondent of the *Calcutta Statesman*, but a special correspondent with a difference, being in effect an eavesdropper Here and There, whose contributions to his paper consist of the delightfully irresponsible gossip which one hears at a Club as having been heard in the Bazaar.

Indian Peepshow, being a reissue in book form of this mysterious, impersonal, journalistic gossip, is aphoristic and anecdotal rather than logical or continuous. Elephants, rajahs, yogis and cave-dwellers, jackal-eaters and snake-eaters, dacoits and policemen, ghosts and spirits, hamadryads and green snakes, mantidæ and tarantulas, moths and cicadas, indigo planters and Afridis, more rajahs and maharajahs, and other creatures great and small, form the subjects of these wandering remarks, which are very interesting and for the most part true, but possess little scientific or philosophical value. Mr. Newman ostentatiously eschews politics and his writing is never arrogant or tendentious. Recognizing the fundamental unity of India, he

is unwilling or unable to trace it to anything serious or worth while in her spirit and character. His assertions, if not so damaging, are not so well documented as Miss Mayo's; his vision has not the depth, nor his style the edge, of Yeats-Brown at his best; and his knowledge, even of the jungle and its folk, has not the fiery and loving truth of Verrier Elwin. He gives impressions, often vague and derivative, rather than hard facts and statistics, and the few figures he furnishes are far from accurate; neither the average annual rainfall of Cherrapunji nor the number of persons killed in the sack of Delhi by Nadir Shah is nearly so large as Mr Newman states.

The half-hearted collection of 'odd customs and superstitions,' made by an amateur anthropologist and entomologist, tells us nothing whatever of the thoughts and actions of the vast masses of the people; and is indeed as little representative of India and its real quality as flotsam and jetsam and stray weeds "dragged up in a hand-net from the great waters" are of the deep blue ocean in its majesty. The title, in fact, describes honestly and adequately the contents of the book: a series of highly-coloured pictures guaranteed to amuse the immature mind.

K. SWAMINATHAN

Hindu Customs and Their Origins. By STANLEY RICE. (George Allen and Unwin, Ltd., London. 7s. 6d.)

When well-intentioned members of the Indian Civil Service like Mr. Stanley Rice write on age-long "Hindu Customs," investigate their origins and attempt to draw out and exhibit their mystic or symbolic significance, Hindus have every reason to feel grateful, as there is the likelihood of promotion of interracial harmony and understanding. Discussing the marked contrast between the East and the West in the "Introduction," Mr. Rice remarks that "we must accustom ourselves to think in terms of latitude," (p. 13) and sums up: "Europe is the darling of Nature. Climate gave her the energy to act... and topography the contact necessary to progress... Asia having little incentive to feverish energy preferred the contemplative life... Asia was Asia not because she was the East but because she was the South." (p. 29) Five chapters are assigned to a discussion of the origin of the caste system. After a fairly full discussion of "The Racial Purity," "The Occupational," and "The Aboriginal" theories, Mr. Rice concludes "The keynote... was neither pride of race, nor convenience of economic relations, nor any of those things which might influence a modern man but simply religion." (p. 80). The views of Prof. Ghose of the Dacca University are examined *qua* confirmatory of those of Mr. Rice. In the next chapter on "Untouchability," the view is developed that its origin is non-Aryan, and that "it probably arose in the South among the Dravidians or aboriginal population." (p. 112). In his chapter on "Brahmins," the author remarks that "the Brahmin has received less than justice from the majority of European writers," (p. 129), and that "for all his faults," he "is not so black as he is painted." (p. 130). The ninth chapter studies the "cult of the Cow." The cow is sacred and should not be killed, because "the Fertility-spirit is inherent in every individual bull or cow." (p. 153). An account is given of some "Maratha customs," in the tenth chap-

ter. In the concluding chapter on "Esoteric Hinduism," Mr. Rice describes what he sees to be the essence of the philosophical systems.

The forementioned summary of the work of Mr. Rice would show that his conclusions would be welcomed by a section of students of Indian history and sociology, but, the horrible spelling of "Anusasana," (p. 52), "Desiya," (p. 96), "Grihastha," and "Vanaprastha," (p. 100), "Garbha-adhana" and "Pum-savana," (pp. 157-158), "Grihya," (p. 173), etc., is regrettable in this publication of Allen and Unwin, Ltd., who have recently cultivated a flair for Indian culture and Indian philosophy. The term "Aadhana" in "Garbhaadhana" has absolutely nothing to do with "Dana" and the rendering of it into "the gift of the womb" has to be rejected. It is amusingly erroneous to say that "Vamana the dwarf... compassed heaven, the earth, and the underworld in three strides," (p. 149), for the fact is that the third step was placed on the devoted head of Bali-chakravathy himself. Finally, in connection with the *Saptapadee*, (the most significant of marriage ritual), Mr. Rice who has reproduced the Rig-Vedic version observes that the version of Prof. Washburn Hopkins was rejected by Pandits consulted by Mrs. Stevenson. (p. 187.) I am sorry for the Pandits, Mrs. Stevenson and Mr. Rice. The version of Prof. Hopkins is that sanctioned by the *Yajussakha*. Both Rice and Hopkins are right in general but have gone wrong in details. Mr. Rice is incorrect in his rendering of the *mantra* for the *sixth* step, while Prof. Hopkins has nodded in respect of those for the first *three*. These instances must convince impartial spectators that sympathy can never be a substitute for correct perception. Notwithstanding these inaccuracies in detail, I gladly commend the work of Mr. Rice to those anxious to learn something about the "Hindu Customs." The concluding chapter on "Esoteric Hinduism" is too elementary to be examined.

Faiths and Fellowship. Twenty Addresses on "World Fellowship through Religion," delivered at University College, London, and a *Résumé* of the Discussions, together with a Report of the Public Meetings at the Queen's Hall, London. Foreword by Sir FRANCIS YOUNGHUSBAND. (J. M. Watkins, 21, Cecil Court, London. 15s.)

Derided and rejected in the nineteenth century, the great spiritual and ethical truths of Oriental philosophy and psychology set in motion by Madame Blavatsky are permeating more and more the mind and the heart of the West, to which this Congress of Faiths bears eloquent testimony. The primary objects of the Movement she founded are: (1) To form the nucleus of a universal brotherhood of humanity without distinction of race, colour or creed, and (2) To promote the study of Aryan and other Scriptures, of the world's religions and sciences, and to vindicate the importance of old Asiatic literature.

That the East has ever been the home of spirituality was recognised by the Congress, when at the Farewell Meeting one of the speakers, referring to the presence of delegates from the East, said that the first lesson that had struck them all was: "Certainly the East is more spiritual than the West." (p. 457)

Such conventions as the World Congress of Faiths in London and the Parliament of Religions recently held at Calcutta, by furthering the second object of the Theosophical Movement, help in the realisation of the first, to promote which is the most important mission of every sincere student of Theosophy. The basis of Universal Brotherhood is the spiritual unity of mankind and "Peace can only radiate from the individual whose consciousness is at one with the Universal." (p. 365)

There is increasing recognition by enlightened minds in East and West alike, that no mere legislative reform will avail our world in its present critical condition, but only a change in the mind and the heart of the race. As one of the speakers very truly stated, reflecting the consensus of the convention:—

We are learning in such assemblies as the League of Nations that statesmen, diplomats, politicians cannot give us the peace for which human hearts are craving. We see more and more that the world cannot solve even its own worldly problems with its own worldly methods. (p. 358)

The Congress had therefore been convened to appeal to another world, "the world of the human heart and the world of the spirit," (p. 358) by a presentation of the teachings of the spiritual instructors of humanity. On the whole, the representatives of the various faiths acquitted themselves creditably, and their presentation of the great universal impersonal ideas and ideals makes inspiring reading.

More than one speaker stressed that "religion unites while theology divides us" (p. 455), and that "a man may know much about theology but little about religion." (p. 189) In fact the religion, one and impartite, of the Prophets is poles apart from the conflicting creeds of the churches. "Many people cannot see religion for the religions" (p. 402), to the latter of which must be traced nearly two-thirds of the world's misery and evil. The supernatural sanction and finality claimed for man-made dogmas represents idolatry of the worst type.

If we condemn the idols of clay and wood ... what shall we say of ... the oppression of the mind and the stifling of spirit by the idolatry of dogmas and the tyranny of phrases? (p. 111)

At the Congress it was recognised that

The spiritual development of the human race depends on the degree in which men and women learn to think independently, fearlessly and rationally, in proportion as mind and conscience are liberated from servile submission to authority and tradition. (p. 63)

But iconoclasm towards illusion, though indispensable, cannot by itself create true peace, "the 'heart' that shall make it impossible for men and women to resort to violence." (p. 64) As many a speaker stated, the world problem is in reality an individual problem, and war, pestilence and discord are not something metaphysical, above our heads, but exist within our hearts. The first step towards

purification and peace is the recognition that "in each individual man there is the Universal Spirit, the Wisdom, the Love and the Power, the Living God." (p. 376)

Economic peace, indeed any peace, must ultimately depend upon our being able to come to a common agreement concerning certain moral and spiritual principles upon which economic life is to be built. . . . It is men's general philosophy of life which will determine the direction of its economic and social activities. (p. 320)

But where is the philosophy explaining the meaning and purpose of life to be found? At present, circumstances have

taken control of us.

Amid changes of unexampled rapidity, we are being whirled down the rapids on to uncharted seas, without a rudder and without a chart. The lamps have gone out, the old allegiances are fading. By what star are we to try and steer our course, what can give us back mastery over circumstances, enable us to take control of events? (p. 412)

By what star indeed but the Central Star from which every one of the world's great religions has derived its light, that unchanging common inheritance of humanity, which was restated for our modern era under the name of Theosophy?

NAJOO F. KANGA

That Inferiority Feeling. By JOHN S. HOYLAND. (George Allen and Unwin Ltd., London. 7s. 6d.)

This book is based on Adler's psychological theory. Its thesis is that fear, egotism, jealousy, hatred, superiority-striving, conceit and the rest, are born from the inferiority feeling engendered in childhood by adult dominance and adult coddling, or even by the feeling of separation caused by weaning, physical or psychological. The cure is losing oneself in group work in the spirit of Agapé, true friendship, preferably manual or menial labour as allowing least room for the superiority of "good works."

The purist may be exasperated by the determinedly sprightly style, and the interjection of—extremely funny—stories that distract the attention from the argument to the writer. Others may find the diagnosis too Procrustean, but there is no denying the fundamental truth that the personal self loses its ills in losing itself in the group. The book has a certain power to help those who respond

because the author has obviously practised his two ideals, social service and inner devotion—as understood in Quaker terms. But while the method advocated may give outlets to physical and heart energy, the questioning mind of man demands, even if unconsciously, the scientific rationale for ethics. The author has tried to provide for this with psychology, but speculative theories based on certain factors only in the problem of self are not a complete enough guide. Why do some and not other children have an environment conducive to inferiority feeling? Is it God, chance or law? What is the self? The personal self, or something more? The *psyche* or the *nous*?

The author quotes Plato with appreciation. When correctly understood, Platonic psychology, as also the Indian, gives the more complete conception of SELF, by the light of which the partial theories can be seen in their right proportion and the empiric practice of Agapé becomes more truly scientific.

W. E. WHITEMAN

ENDS AND SAYINGS

On the 28th of this month the Hindus will celebrate the Birthday of their Great Teacher—Maha Guru, Shri Krishna. Appropriately therefore we print below a few of the sayings of that Divine Man taken from the *Udyoga Parva* of the *Mahabharata*. The epic is full of the wise teachings and heroic deeds of the Master ; but we have culled only a few of His statements which should prove useful during these days when wars and rumours of wars prevail. All of them were uttered on the eve of the great war between the Kurus and the Pandus which is the chief episode of the Epic :—

Consult together and also think separately.

Though one may have a knowledge of eatable things yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work bear fruit but not the others.

Growing strong, and inhuman and becoming a mark for destiny's wrath, a bad King would cast a covetous eye on the riches of others. Then comes war, for which purpose came into being weapons and armour and bows.

A thief who steals wealth unseen and one who forcibly seizes the same, in open daylight, are both to be condemned. O Sanjaya.

One should engage in work knowing that one's purposes would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure nor delighted by success.

The wise men of old have said that human affairs are set agoing in consequence of the co-operation of both providential and human expedients.

Indeed, ordinary persons, affecting

comforts that satisfy the low and the mean, desire an equable state of dulness without excitement of any kind. They, however, that are superior, desire either the acutest of human sufferings or the highest of all enjoyments that is given to man.

Envoys, O King, eat and accept worship only after the success of their missions... Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue ! One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O King, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress !

He who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality is regarded as the vilest of men !... He, on the other hand, who, by good offices, winneth over persons endued with good qualities even if he beareth aversion for them within his heart, enjoyeth prosperity and fame for ever and ever !

If a man striving to the best of his abilities to perform a virtuous act meets with failure. I have not the least doubt that the merit of that act becomes his, notwithstanding such failure.

Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act.

Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself.

If one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never disregardeth anybody in the three worlds.

For the sake of one's Self, the whole earth may be sacrificed.



Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

SEPTEMBER 1937

No. 9

THE COMMUNITY OF SPIRITS

Whoever writes, whoever reads, of spirits and spiritism miscalled spiritualism has instant and continuous need of true perspective—has to take and hold to the synthetic, the universal point of view. This is not easy, but it is easy to try. Nor is it so difficult as might appear, once the nature of the obstacle to genuine "clairvoyance" is itself perceived.

What is nowadays called Occultism, however misrepresented and misunderstood by its professed votaries, does none the less underlie every religion, every science, every philosophy of our own as of all former periods. The two great works of Madame Blavatsky, *Isis Unveiled* and *The Secret Doctrine*, require but to be approached and studied with the same attention as the doctor of theology, the professor of science, the philosopher of the schools bestow upon their several pursuits, for their *valence* in the world of Ideas to be recognized and availed of by our generation. Surely it is the part of wisdom to reject nothing *a priori* which offers "light in dark places."

In sober truth such terms as reli-

gion, science, philosophy, and many similar ones, have no genuine validity because they neither designate nor identify anything but the changing phases of human consciousness. At best they are but names for forms of thought as little definite as clouds. The words survive from generation to generation, but their content never remains unchanged for an instant, even in the most ignorant or narrow-minded individual. Ideas, erroneous as well as true, remain stable quantities so long as ignorance and knowledge both exist in man, but the human mind, like the human body, is subject to what the ancients called *Nitya-pralaya*. As with other statements of principles, elements, and their combinations and dissolutions under Karma, it is difficult indeed to render the accurate scientific nomenclature of Occult metaphysics and psychology into intelligible English. *Nitya-pralaya* is often translated "atomic change," but these two words themselves have to be given an imported meaning, for neither "atom" nor "change" means in true Occultism our understanding of

or reaction to these expressions. An "atom" is a centre of conscious perception and action, an entity, a Being, a Soul in one or another stage of ever-becoming manifested Life. Thus the whole Universe, visible and invisible, tangible and intangible to us, is a world of Life and "lives". Thence it becomes unavoidable that there is no action or change (Karma) unless there is a being to cause it, and to feel its effects. These primary and indestructible Units of Life form endless combinations among themselves, combinations incessantly varying, and it is to these spiritual, physical, psychical, intellectual combinations that we apply our notions of "creation", "evolution", "birth", "death", and the like.

Almost within the current calendar year "science" is at the point of collapse of its whole edifice of theories as to "law", "matter", "force", etc., because of the mathematics of Einstein and others, and because of the physical behaviour of what are christened with newly-baptismal names at the altar of science—electrons, protons, neutrons, what not. The reader may well refer to an article published in last February's ARYAN PATH and entitled "Science Yields to Mysticism." The writer of the contribution is Mr. Waldemar Kaempffert, scientific editor and author, one of the most careful, informed, and intelligent of observers. Speaking of the "new revelations about the atom" in the scientific world, Mr. Kaempffert writes :

Electrons leap from one orbit to another as if they have a will of their own. No one can tell what an individual electron may be doing at any given

moment. It has to be treated statistically, just as life-insurance actuaries treat thousands of human beings statistically in order to compile their life tables. The actuaries cannot tell when any particular man of a group will die, but they can talk about the average life of the group. The physicist can tell nothing about the individual electron in an atom, but he can tell what the average electron is doing.

His insight as well as the facts discussed entitles Mr. Kaempffert's article to the most thoughtful consideration. Both his facts and his intuitions may then well be pondered in the light of some comparable statements made by Madame Blavatsky :

...Cosmic dust is something more ; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the monads of Leibnitz, a Universe in itself, and for itself. *It is an atom and an angel.*

...Occultism teaches that (a) the life-atoms of our life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every incarnation of the Egos. Because (b) as the individual Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life-double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies.

Just as no single atom of the body is independent of the rest, just as no single idea exists in isolation from the mind, so no man lives or can live for himself alone. Nor can any party, any sect, any division of mankind endure at the expense of the other organs and elements of the body

politic. These are platitudes, of which everyone is well aware, many will reply—as if irresponsible *congé* to the truth carried with it some immunity, some estoppel of the reign of law in everything and in every circumstance. All this is but the *laissez faire, laissez aller* which is the fatal inner voice to which the great middle class as well as the leaders of mankind are all too prone to listen.

Carry the analogy one step further. No kingdom in all Nature but is a kingdom of Spirit and spirits, mutually interactive, mutually beneficent or maleficent. Charles Darwin, who is remembered only in connection with the tortuous doctrine of "Evolution"—Charles Darwin has shown that, without the humble earthworm, nor plant, nor animal, nor man could live upon this globe. Whether we will or no, "communication with spirits" goes on incessantly, for this Universe is a community of Spirits.

Madame Blavatsky is at judicial care in her two great treatises to buttress her every theorem of Occultism with evidence drawn, not only from ancient teachings sacred and profane, but from the testimony of modern science, theology and philosophy. All too often have her teachings been denied even a "preliminary hearing" by those otherwise best qualified to profit by them, on the gratuitous assumptions that she is "opposed" to modern progress and culture, or that she, like so many others, is seeking "followers" and "believers" instead of serious *students*, or that, again, she is a mere visionary or charlatan. Are they wise who thus disdain the injunction, *audi alteram partem*—hear the other

side before deciding? In this respect, even the most cursory examination of her writings will quickly disclose that she herself at all times set an emulable example in her consideration of the most opposing views. Can any really reflective mind accept the various notions of miracle, chance, accident, luck, as an *explanation* of the unaccountable facts of human life? Of course not. For an adequate comprehension of the subject it is necessary to posit a brief statement of those tenets of the Wisdom-Religion or Hermetic philosophy which each succeeding Messenger of the anciently universal Teaching repeats, and which every disciple of whatever degree repeats in his place for those who may care to listen, and to learn.

Such a restatement may perhaps assist that reflective mind to identify their presence, explicit or implied, in his own system of faith, for these fundamental ideas are in fact contained—though too often under a misleading guise—in every religion or philosophy worthy of the name.

For clarity's sake, no less than for justice's sake, the following numbered statements are taken from the writings of H. P. Blavatsky, whose mission and teachings have been dishonoured by some of her followers, whose *bona fides* has been branded with the blackest of injustice, wittingly in the case of some, unwittingly in the case of most—those who depend upon hearsay for their information, and upon prejudice for their opinion.

I. Everything in the Universe, throughout all its kingdoms, is CONSCIOUS; i.e., endowed with a consciousness of its own kind and on its own plane

of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts.

II. The Universe is worked and *guided* from *within outwards*. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetic fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle. They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and

of the *human* emotional nature—two purely earthly characteristics.

III. The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature” is in reality an aggregate of forces manipulated by semi-intelligent beings (“Elementals,” or psychic embryos), guided by high Intelligences, perfected Spirits, whose collective aggregate forms the manifested world and worlds, and constitutes at one and the same time the Universal MIND and its immutable LAW.

IV. All this results in a perpetual series of physical manifestations and *moral effects* on earth throughout all the stages of any given evolution—the whole being subservient to Karma, collective as well as individual. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—*therefore*, neither the collective Host of spiritual Beings, nor any of the working powers individually, are proper subjects for divine honours or worship. All *are* entitled to the grateful reverence of Humanity, however—and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task.

THE STORY OF THE PINEAL BODY

NOVA ET VETERA

[Professor C. J. Patten recently retired from the professorship of anatomy at Sheffield University. He was the creator of the unique Department of Anatomy in that University, but his services to science are not confined to splendid technical work ; he is an able popularizer of difficult scientific problems. He is a well-known Craniologist and in the following essay much of his knowledge and experience has been drawn upon.

Those who desire to have the light of the Esoteric Philosophy on this subject will do well to consult *The Secret Doctrine* II. 289 *et seq.*, and also an article on "The Pineal Gland and Morality" in *The Theosophical Movement* for March 1937.—EDS.]

The Pineal Body—mystery of mysteries—known to the ancient Greeks as the *conarion* (little pine-cone) slumbered for centuries in obscurity until the beginning of the Renaissance ; strange notions which were held in the Middle Ages lingered on ; the brain was still a psychic organ, by many philosophers believed to be the seat of the soul. The ventricles in particular harboured many virtues. When von Soemmerring (1755-1830) held the view that the soul permeated the fluids of the cerebral ventricles, he quoted from the Bible, "And the Spirit of God moved upon the face of the waters."

Henry More (1614—1687), one of the many writers of the Renaissance period, visualised the soul as residing in the purer spirits of the fourth ventricle of the hind-brain, while strange to say three centuries B.C. Anaxagoras and Herophilus had maintained that the soul permeated the ventricular fluids of the fore-brain. In times far more remote, 3,000 B.C. the Babylonians practised divination according to the state of the liver in sacrificed animals, for the state of that

organ reflected the tempers of the gods ! For a long time the liver was the seat of the soul, the heart and other organs superseding it at a later era, notably throughout the Middle Ages.

With the widening of the horizon of biological knowledge, especially in regard to the structure and function of the brain, it is becoming increasingly difficult to comprehend the manner in which the soul or spirit could possibly take up its abode in the body as a separate entity. Brain mechanism is far more wonderful and comprehensive than ever was dreamt of not so many years back. A blow on the head may change a "Jekyll" into a "Hyde"; a lesion of the brain may transform an individual of lofty ideals into a potential, and should the chance come along, an actual criminal. Numerous other examples might be cited to show that it is the physiological activities of the brain that are at the root of hosts of phenomena at once strange and fascinating, albeit capable of positive demonstration. The destiny and behaviour of the disembodied soul is not a subject with which we are here in the least con-

cerned. The Aryan Path—the Noble Path—is walked by philanthropists of all creeds, who are at liberty to hold their own opinions regarding Immortality. But the theosophists, taking a wide-sweeping view of all that is noble in life, see the mystic and no less the analytical scientist, carrying the torch of knowledge to illuminate their path : both seek close and harmonious correlation between objective and subjective evidence ; both yearn for a sense, (or perhaps the scientist would rather have it, a process) which may dissipate the mists when the human race grows more perfect, a something in the psyche of our being which will reveal the power of thought—perhaps divine—as yet hidden from our sight.

René Descartes (1596—1650) was indubitably a profound philosopher. Indeed, Sigerist writing as recently as 1934 (*Bull. Inst. Hist. Med. Baltimore*), maintained that he influenced medicine, in its widest sense, in a more definite way than any other thinker. Anatomy and physiology interested Descartes mainly in their bearings on the philosophy of the Universe, and he saw the urgent need for an intimate connection between body and soul, or, as the scientist might wish to have it stated, an inseparable union between physiology and psychology. Descartes blazed a trail along which scientists have since gone on their way rejoicing in the foundation of well-equipped laboratories—many now handsomely endowed—for experimental research on “body and soul.” The illustrious French philosopher’s views on the soul teem with interest. Speaking of it in the abstract he confessed that

“we can make many conjectures about the soul and have flattering hopes but no assurance.” His views, though based on metaphysics—to him the root of the tree of science—were curiously compounded with more than a spice of mystic materialism. On the one hand he held that the soul is independent of the brain and cognizable only through self-consciousness ; on the other, he enunciated a spiritual indivisible substance actually residing in the Pineal Body, that quaint little stalked appendage of the brain, ruddy in shade, charming to behold, comparable in size and shape to a cherry-stone, or as some anatomists say, a diminutive fir-cone—hence the name pineal.

Nothing was known positively then in regard to the purport of this mysterious little body. Yet curiously enough Galen, Greek physician of the second century, made bold to say that it was a secreting gland, which if his statement be regarded as a prophecy, has come true ! Later, notably in the Middle Ages and extending past the period of the Renaissance, its functions were variously assigned to the control of the flow or to the collecting of the fluids of the brain and spinal cord. Such ideas were in vogue until the beginning of the present century. Another theory arose, namely, that the Pineal Body was a lymphatic gland which passed its secretion on to the third ventricle of the mid-brain, thence to the pituitary body, also a little stalked appendage, but which looked downward toward the base of the brain.

Descartes projected a wonderfully well-thought-out picture of a “rational soul” which whilst it occu-

pied the Pineal Body presided over the whole human frame, regarded by him in the light of an earthly machine ! The subtle animal spirits which permeated the arteries were arrested, stored up and in due course passed on to the ventricles of the fore-brain, and from this second reservoir (walled in by the higher intellectual and moral centres) they were sent through the nerves—then surmised to be hollow tubes—over the body. But should the spirits in the ventricles be uncertain in regard to their distribution the Pineal Body determined their destination by inclining to one or other side of the middle line. Here then we are presented with a soul, not by any means independent of the brain and cognizable only through self-consciousness. For it should be borne in mind that the Pineal Body both anatomically and developmentally is an integral part of the brain itself. Indeed the behaviour of this “rational” Pineal Soul bespeaks physiological activities, and of a truth, as Sir Michael Foster remarked in his *History of Physiology* (1901), if for “the subtle fluid of the animal spirits” we substitute “the molecular changes constituting a nerve impulse” we see that the psycho-physiological views of the famous philosophic anatomist are not fundamentally different from those of our own time.* Proceeding further, it seems as though the Pineal Body, empowered by a “rational soul” to deflect itself from either side of the middle line, might play the part of a sense-organ, with the faculty of direction as its denominator ! And

mirabile dictu, millions of years ago before man arrived on the scene to probe into such mysteries ; when reptiles represented the summit-level of the animal creation ; the Pineal Body was verily a sense-organ, an eye, definitely equipped with specialised ocular tissues !

Was this fact known to Descartes ? It seems improbable, for his philosophy indicates that he stood aloof from the lower animals, regarding them all as mere automata, devoid of will or sensibility, man alone being endowed with soul, sensation, and free will. If Descartes had only made it his business to investigate the morphology and to correlate the ancestral history of the Pineal Body in lower vertebrates—more especially the ancient types—he might have experienced a thrill : he could have obtained real, objective evidence of something astonishingly strange ; something which might have appealed to the abstruse side of his philosophy ; something uncanny, almost transcendental for the mystic to reflect upon ; in the archetype presentation of the little “cherry-stone” ! Nay more ; this wonderful revelation could have been readily made by examining the Pineal Body of an extant lizard and observing in it a weird, unearthly, Cyclopean eye, which directs its stony gaze perpetually heavenward through a “skylight” in the crown of the head ! Surely to the student of comparative psychology this startling apparition might suggest the existence of a reptilian Pineal Soul ! This Cyclopean eye,

* See also Sir Humphrey Rolleston, *Endocrine Organs in Health and Disease* (Oxford, 1936).

which also persists in some fishes, represents anatomically an anterior outgrowth of the Pineal Body, framed in the parietal foramen—"the skylight"—situated in the summit of the skull.

This unpaired Pineal Eye certainly presents mysterious characters. To begin with, it develops quite differently from that of the ordinary paired eyes of vertebrates, in that its lens arises from the brain and not from the skin, and it represents only a moiety of the bilateral hollow embryonic pineal-bud springing from the roof covering the back of the fore-brain; while in all vertebrates the final development represents only the portion which springs from the left side. Developmentally speaking, then, the Pineal Body is built up in two parts: a sense-organ, the median eye, and a glandular structure, known as the epiphysis. In mammals, including man, only the latter is laid down, and recent research indicates that the moiety which persists in man becomes a gland which furnishes an internal secretion.* But it was not so long ago that the epiphysis together with the parietal eye were said to represent a vestigial sensory organ, implying that the median "Cyclopean" eye arose in the form of two eyes.†

But the very presence of the parietal eye is also a mystery for as an organ of sense its powers of vision, judging from its architecture, would fall far short of those of the natural paired eyes, and an auxiliary sense-organ, inferior in potentialities, seems absurd. Sinel, in his well-thought-out

little book, '*The Sixth Sense*' (1927) draws an analogy between the Pineal Eye, the fenestræ in the head of the cockroach, and the ocelli in the head of the bee and in other insects. The function of all is the same, namely, "the reception of etheric rays that elude the ordinary sense-organs, and at the same time pass them on to those portions of the brain that can render them manifest, and even resolve them into some form of consciousness." Let us recall the unique manner in which the Pineal Eye develops. Sinel suggests that the Pineal Body or its counterpart in insects is the seat of a sixth sense which operates on the faculty of direction, and thereby he explains many phenomena, heretofore regarded as impenetrably mysterious, such as the homing instinct in bees and other insects and in birds on migration; clairvoyance and telepathy. In support of the argument that insects are not always guided by one or more of the five ordinary physical senses, he cites the familiar case of moths; if a live female moth be deposited in a box in a room, males of its kind soon arrive from all quarters, and either enter the room or flutter against the window for admission. As a control experiment, Fabre, the famous entomologist, captured fifteen male moths which had entered his study and were found fluttering round a box containing a female. He removed their antennæ (the organs of smell) and next morning carried the insects in a bag to a wood two miles away, where he set them free. The same evening they were back in his

* Sir Arthur Keith, *Human Morphology and Embryology*.

† Wiedersheim, *Comparative Anatomy of Vertebrates*, Translated by Parker (1897).

study, and evidently the olfactory sense had not guided them. In some experiments on the homing instinct in bees Darwin, who helped him, suggested that this mysterious faculty might depend upon some force comparable to magnetism or electric currents of some sort.

In the evolution of vertebrate animals, the Pineal Eye and its "window" have become closed, except in a few types of reptiles and fishes, and that part of the Pineal Body which persists has become occluded in varying degrees by superimposed areas of the brain. In birds and mammals the elaborate ocular architecture is wanting; in fact, as already mentioned, only the basal part of the Pineal Body in man is laid down in the embryo. It is represented post-natally as an irregular mass of cells, rather simple in type, arranged in loosely disposed strands, interspersed with numerous blood-vessels. Fine granules, known as "brain-sand," composed of calcium, ammonium, and magnesium phosphates abound. This basal part is the moiety which serves as an internal secreting gland. Thus the Pineal Body in higher vertebrates has become so simplified histologically that it would seem as though retrograde changes had taken place. Nor indeed was it surprising that some scientists, not so long ago, suggested relegating the shrunken little "cherry-stone" to the position of a vestigial appendage of the brain.

Following such a signal change in structure, it seems difficult to sustain the theory that the Pineal Body in existing higher vertebrates still functions as a sense-organ, namely of

direction—a sixth sense according to Sinel. In admitting that the Pineal body is not as large in man as in vertebrates of lower types (to say nothing of profound differences in structure), this investigator says:—"This is as we should expect, for *disuse* causes—in more or less degree—the atrophy of any bodily organ; and in man—especially in civilised man—there is no call for it." Of the Loming instinct perhaps that is fairly admissible; but surely clairvoyance and telepathy loom as mysterious factors in human affairs!

As a matter of fact modern research has at last shed some definite light upon what seems to be the true purport of the Pineal Body. It is now known that it can function as an endocrine gland, and that its secretion, technically called a hormone, can gain access into the blood-stream and reach the male sex-glands, on which it can exercise its specific influence in controlling sexual development before the allotted time of puberty. Nevertheless, it is still a moot point as to whether the Pineal should be regarded strictly as an endocrine gland, in the same sense as the thyroid and the pituitary: Total excision of the Pineal Body in lower animals has certainly resulted, not only in accelerated sexual development accompanied by hypertrophy of the genitalia, but also in excessive development of sex-ornaments, such as combs, wattles, and other appendages in fowls. Tumours of the Pineal Gland, quite possibly by decontrolling its inhibiting mechanism, have been found intimately associated in some instances with startling manifestations of precocity in young boys. It

has been suggested, however, by Baudouin and others, in 1932, that sex-precocity with abnormally enlarged genitalia may be caused by disturbances in the base of the brain by the tumour, and not in changes in the Pineal Gland itself. In fact, Bailey in *Intercranial Tumours*, (1933), points out that the inhibitory powers of the pineal hormone are based on sparse evidence.

Recently, experimentalists have tried the effects of feeding animals with Pineal Gland material of their own species, and while the general results pointed to increased growth—at times astonishingly rapid—on the other hand, it was only in some cases that mental and sexual precocity were definitely marked. The animals submitted to experimental tests were mainly rats and guinea pigs, old and young. It is obvious that along this line of research the view that under normal conditions the pineal hormone effectually controls sexual maturity before the onset of puberty, is not irrefragably established. Sir Humphrey Rolleston in his *Endocrine Organs in Health and Disease*, (1936) points out in respect to Pineal tumours that some patients have been “wise beyond their years.” In the *Proceedings, Royal Society of Medicine, London, 1909*, Nowell cites the case of a boy aged five-and-a-half years who portrayed physical development of a boy of fifteen years and who “spent much time in discussing the immortality of the soul and life after death”; recalling Descartes’s contemplations concerning the function of the Pineal Body.

Mammary enlargement has oc-

curred in boys afflicted with Pineal tumours, but like many erratic sexual developments featuring feminine traits in the male, this condition may be found apart from pineal tumours in otherwise quite healthy individuals, and indeed, may be correlated with lack of proper balance in the endocrine equilibrium, taken as a whole.

One other purport of the Pineal Body remains to be mentioned. De Candia (*Rev. franc. d'endocrinol., Paris 1931*) considers, from his investigations made on man and lower animals, that the Pineal Body controls a centre in the brain concerned with the metabolism of calcium.

In conclusion, it cannot be gainsaid that while modern research has made very considerable strides, there are still many gaps in our knowledge and many discordant notes to be eliminated. In fact Sampson Wright, in his article on “Endocrines in Theory and Practice; Thymus and Pineal Glands,” in the *British Medical Journal* of April 24th, 1937, says:—“It is exceedingly doubtful whether the evidence available at the moment is sufficient to warrant the inclusion of the pineal or the thymus among the ductless glands which secrete specific hormones.” Doubtless, therefore, to the scientist and the physician, no less than to the mystic philosopher, whatever be their shade of thought, however fixed or fluid be their ethic, to each and all, further investigations of the little “cherry-stone,” so full of charm and mystery, will continue to prove a matter of sheer delight.

C. J. PATTEN

MYSTICS AND SCHOLARS

[Lovers of Asia must feel grateful to Arthur Waley for the beautiful English translations he has given us of ancient lore, among them *The Tale of Genji*. In this short article he reconciles the attitudes of men of two castes, who ought to be co-operating and thus benefiting the world to a greater extent than they are doing at present. His latest publication is *The Book of Songs* which no doubt will charm the readers of his *170 Chinese Poems* and other works.—EDS.]

One has only to glance at the review columns of any journal devoted to mysticism or any learned publication dealing with the study of Oriental texts to see that the scholar and the mystic are apt to take an unflattering view of each other's activities. To the mystic it seems that the scholar is handling his subject entirely from outside, and epithets such as 'purblind', 'pedantic', 'superficial', 'narrow', are among the kindest that his critic applies to him. To the scholar, on the other hand, the productions of the mystic often appear to be slovenly, uncritical, lacking in historical and ethnological perspective; in a word, 'unscholarly', a label which at once betrays the scholar's failure to understand that there can be aims quite other than his own. For it is no more the business of a mystic to be scholarly than of a scholar to be esoteric.

This mutual recrimination comes, it is clear, from the failure of mystic and scholar to understand each other's aims. The mystic has reached and would lead others into realms where the mind cannot enter, and he measures the value of a text by its capacity to carry the reader beyond the zone of common experience. The scholar's approach to a text is of a quite different kind. He wants to

know how it came into existence, what relation it bears to historical facts, what peculiarities it exhibits, whether of dialect, metric or composition.

Take the case of the *Bhagavad-Gita*. A mystic will read it from end to end with acquiescence. He will not stop to ask if the combat which must not be evaded is a spiritual or a physical one, nor be perplexed by the strangeness of a battlefield that is at the same time an academy of metaphysics. He will be content to harvest in the emotional experience which an imaginative reading of the work implies.

But the scholar will from the very start be asking questions. What is this strange work? A battle ballad transformed into a mystic treatise or a mystic treatise popularized under the guise of a ballad? What state of society does it reflect? What influences, whether of Buddhism, Jainism, Occidental knowledge, does it show?

Or imagine the case of a manuscript found in desert sands. To the scholar its main interest will be the light it throws on the order in which events happened. It proves, let us say, that this or that doctrine did not begin with Asanga, that such or such a familiar monastic custom was unknown to the early Sarvastivadians,

The mystic, on the other hand, will value the find for the intrinsic importance of its contents, for the capacity of the recovered text to carry him into hitherto unexplored regions of experience. Thus, to the mystic the activities of the scholar are apt to seem trivial ; whereas to the scholar the enthusiasm of the mystic will often appear to be based on mere credulousness and gullibility. For the scholar sees him, let us say, deriving inspiration from what can very satisfactorily be proved to be a forgery. He does not understand that from the mystic's point of view it is a matter of complete indifference how a document came into existence, provided that it is of intrinsic value.

I have dealt with extreme cases of misunderstanding. In practice it is more often the mystic who uses hard words about the scholar ; whereas the scholar either ignores the mystic or is mildly facetious at his expense in a patronizing " short notice."

There is (from the mystic's point of view) this much to be said for the scholar : that without him the mystic

would in most cases never have had access to the non-European texts which are to-day the basis of most European mysticism. Scholars made the dictionaries and grammars, forged the tools which the mystic who would go beyond his own native speech is forced to use. Moreover the objectivity which the scholar imposes upon himself, the determination to find out facts, however disappointing they may be, the resolute exclusion of his own emotions and desires—this objectivity is a state of mind that has at least the distinction of having very seldom been achieved in the history of the world. The Greeks achieved it, and European science has aspired to it since the Renaissance. Elsewhere it has been unknown. I have sometimes thought that the disinterestedness of scholarship at its best, with its renunciation of emotion and desire, implies a discipline no less arduous than that of *yoga*, and that the scholar at his best has achieved a spiritual state in some measure analogous to that of the *yogi*.

ARTHUR WALEY

"Listen, Madam. Don't worry about other people. Just look into your own heart. You'll know soon enough then which way to decide."

—Arthur Waley's *Bridge of Dreams*

THE LONG HOUSE

THE LEAGUE OF THE IROQUOIS

[James Truslow Adams, the celebrated historian of the U.S.A. wrote in our issue of last January on "Lincoln and the World Crisis" in which he showed what line the great statesman would follow if he were in Europe to-day.

In this essay our esteemed contributor writes about the League of a tribe of Red Indians which in its day and generation proved a success while the League of Nations of to-day has failed. Mr. Adams points out that "the origin of the Iroquois League is lost in the mists of legend" and adds that, "what first started these on the road toward a political development nowhere else achieved at such a stage is as insoluble a problem as what started the Greeks of Athens on their extraordinary development." We might well ask—Can it not be that the League in 1609 was already a remnant of a very ancient civilization? Why should we take it for granted that the Red Indian tribes were mere primitive savages? Why could they not be a race declining in civilization? For example are not the Greeks of to-day a remnant of the great culture and civilization of old Greece?

Another interesting fact brought out by our able and painstaking author is the existence of a kind of a Hindu caste-system. There seem to have been eight castes among the Iroquois, and the League had a social significance besides the political one; it administered the important institution of inter-marriage. How the family and caste were used to preserve political peace is shown in the article.—EDS.]

One of the most interesting political organizations in the history of man was that of the federal league of the Five Nations of Iroquois Indian stock which, when the Europeans first came to America, occupied practically all of the present State of New York from the Hudson River to the Great Lakes. The league is interesting both because it appears to have been the highest form of political life attained by any race while still in the hunting stage, and because it was a deliberate and successful effort to preserve peace among peoples who had hitherto lived in constant warfare with one another.

Peoples who live by hunting require a large geographical area even when game is fairly plentiful, and as population increases fresh hunting fields have to be sought. Such peoples, therefore, even of one racial stock,

tend to break up into small groups, tribes or hordes. Moreover, as the pressure on the means of subsistence becomes greater, these groups come to consider the normal attitude toward one another as that of hostility. War becomes not only a means of preserving group existence but a pastime and the path to personal glory and prestige. Unlike the complex agricultural and mining civilizations of central America and Peru, such was the condition prevailing among the half million or so of Indians who occupied the present area of the United States when the white men first appeared among them, with a few exceptions.

There were innumerable "tribes" who spent their lives in hunting for food and fighting one another for possession of hunting grounds, and for love of fighting. Among these

were the five, so-called "nations", who dwelt in the beautiful interior of New York State, the Mohawks, Oneidas, Onondagas, Senecas and Cayugas, all of whose names have been preserved as those of rivers and lakes. What first started these on the road toward a political development nowhere else achieved at such a stage is as insoluble a problem as what started the Greeks of Athens on their extraordinary development. The origin of the Iroquois League is lost in the mists of legend but it had evidently long been an accomplished fact when the Dutch arrived in 1609. Among the present-day survivors, some four thousand or so, living on reservations, the league still maintains a shadowy existence although its real importance ended in 1783 when the United States became independent and took over the Indian lands. Prior to that the British Government had treated with the League as with any other foreign power.

Two points about the origin of the League seem certain. One is that it was the result not of slow development of blind forces but of political thinking at a particular point in time, and that its object was to bring peace to warring tribes. The Five Nations had been constantly engaged in war with one another, and with all others. From the time the League was founded the Iroquois became one peaceful confederation and so powerful as to be able to control to a great extent the destiny of other tribes over nearly a quarter of the United States, from the Atlantic Ocean to the Mississippi River and down to the Carolinas. In the interest of peace, these other tribes were given

the simple, if bitter, choice between submission or extermination. Although a League of so-called savages in the hunting stage, so great was its power and influence that it had a permanent and important effect on world history. Always treated well by the Dutch and by the British after the conquest of New Netherland in 1665, the Iroquois stood steadily for the British against the French, and although I think it too much to say it was due to them that North America became Anglo-Saxon in culture instead of Latin, they undoubtedly were a great factor in bringing about that result.

It is not easy to discuss the structure of the League in a few words, for it was both simple and complex, but we can do so in broad outline. The Iroquois called it "the long house," which well describes it. Architecturally, the "long house" of the Iroquois was a communal dwelling in which many families lived their independent family lives but under one roof. Such was the League.

The Five Nations, whose numbers have been variously estimated at from 15,000 to 70,000, each maintained its "national" independence and yet united into a larger community. The connection was not a mere alliance which, among civilized as well as barbarian societies, is likely to be a rope of sand. It was a federal union, something of the nature of the United States and other such unions, but even such a union might not have long survived the constant temptation to the coveting of each other's lands and to warfare. The interesting point about this League

is the depth to which its roots extended.

The general affairs of the group of Five Nations were managed by a body of fifty Sachems, the number being permanently fixed. A certain number of these fifty was also permanently allotted to each Nation, although, for reasons we need not enter into here, the numbers were not equally divided. By means of a peculiar form of group voting, however, each Nation had an equal voice, though unequal representation, in the Sachem body of fifty. The Indian had no idea of majority voting, and, like the old Diet in Poland, any vote of the Sachems had to be unanimous or the proposal before them failed of passage. The normal difficulty of frequent deadlocks was overcome, however, by the same peculiar system of group voting just alluded to, and apparently unanimity was the general rule. The Sachems had charge and complete control of all general civil and military policies affecting the welfare of all Five Nations, and their offices were hereditary in a sense which we shall explain in a moment. They represented the federal state, so to call it, in all dealings with other Indian tribes or with the white men, and for decisions in such matters met in a council. On the other hand, they had nothing to do with the conduct of military operations in a war decided upon, nor with the internal affairs of each nation. War, among the Indians, was usually an affair of a personal leader gathering around him his own group of warriors, and when a war was started it was left to such to carry it on. The internal

affairs of each nation were run by the Sachems of each nation but as a group of leaders in the nation and not in the general Council.

The League was thus an oligarchy and each nation was a smaller oligarchy but tempered by much democracy. A class of "chiefs" developed, men who by prowess in war or superior abilities in civil life became influential. The position of chief was not hereditary and so opened a career for the talents. Both the chiefs and many of the ordinary Indians, women as well as men, attended the national or League Councils, and if they thought the Sachems were adopting measures which were unwise or disliked, they would hold a separate meeting and then convey their own decisions to the Sachems who were thus closely in touch with and influenced by public opinion.

As so far described there is perhaps nothing remarkable about the League as a political idea, and considering the Indian's love for war and the fact that these five nations had been at war with one another generation after generation, such an organization could not have been expected to survive long. We now come to the most interesting point about it. Although the League was a deliberate piece of political thinking, these hunter Indians realized that if it were not to be a mere perishable alliance it must be interwoven with the most important institutions of Indian life and thought. In this field, the "tribe" or gens was of supreme importance. Of these there were eight among the Iroquois, named from their symbols, the Wolf, Deer, Bear, Snipe, Beaver,

Heron, Turtle and Hawk. We have not space here to detail at length the regulations, known to any anthropologist, as to marriage with respect to a tribe or gens. Suffice it to say, that every member of each tribe considered himself as much the blood brother or sister of every other member as if they had had the same parents. This entailed loyalties and also prohibited inter-marriage. The Wolf, Bear, Beaver and Turtle tribes were also considered as being brothers and sisters, and the other four likewise, so that a Wolf could not marry a Bear but had to choose from Hawk, Heron etc.

Whether just at the time of the formation of the League or not we do not know, these tribes were in effect divided into five parts, and one-fifth placed in each of the five nations. The extraordinary consequence of this move was that war between the nations became impossible because a Hawk in the Seneca tribe was blood brother to a Hawk in the other four nations, and so on, and could not fight him. It has been said that "this was the means of effecting the most perfect union of separate nations ever devised by the wit of man." Moreover, as a man or woman could not marry within the tribe, there were two tribes represented in every household. Descent was traced in the female line and the tribe was considered as one family. We may here come back to the hereditary status of the fifty Sachems. The office was hereditary but did not descend from father to son. It was merely hereditary in the family, which was the tribe. Within that unit, therefore, the family, or tribe,

could always elect its ablest man as hereditary Sachem. With the power of election also went the right of deposition, so that the whole system was both flexible and democratic while at the same time providing for continuity and a power so great as to give these five small nations control of nearly a quarter of the present United States over other tribes who did not possess their own extraordinary political sagacity. From time to time these others had joined in temporary alliances for war purposes, to be broken almost as soon as made. None of them ever brought such power as came to the Iroquois or brought peace.

It is impossible to say what might have happened had the white man not come to America to interrupt this beginning of political development among the aborigines. Whether, given time, they might have advanced from the hunting to a higher stage, and built up a civilization comparable to those of the Inca, the Aztec or the others to the south, cannot now be determined. What they did do, however, at their own stage, is very remarkable, and carries possibly some lesson for us to-day.

In the present war-torn world, filled with old feuds and hatreds, it may seem impossible and too idealistic to envisage any new order which will bring peace and security. And yet, what would have appeared more impossible than that five nations of savages who had been hereditary enemies through a long period of tradition could possibly have developed such a working "League of Nations" as the

Senecas, Mohawks and others did? They worked out a system that endured for several hundred years at least, and might in time have embraced a continent. The partial inclusion of a sixth nation, the Tuscaroras, showed that the system had possibilities of growth and expansion. We must note, however, that with all the political ingenuity displayed, *the fundamental reason why the plan worked was spiritual and not political*. The "Long House" was not merely an alliance. It was not merely a federal union of states. It was a social organism based on the fundamental belief in the Brotherhood of Man. It was because a Seneca Wolf and an Oneida Wolf and a Mohawk Wolf and so on, felt that they were blood brothers and so could not wield the tomahawk against one another that their hands were stayed, and peace came where it

would have been least expected. It was this sudden shift from the feeling of enmity to the feeling of brotherhood that brought and maintained peace, stability and prosperity. Obviously, we cannot use the same mechanism to-day but we can use the fundamental idea, and is it hoping too much that we may yet develop a mechanism in accord with our conditions which may enable us, as it did the savage Iroquois, to base a political structure on spiritual foundations and so ensure its success? In a world devoted to politics and economics, and looking to them for its salvation, there seems to me a profound lesson to be learned from this enduring work of North American barbarians. The "Long House" achieved and endured. If the League of Nations fails, we may well contrast the basis of the one with that of the other.

JAMES TRUSLOW ADAMS

The (ancient and modern) Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions—political, social and religious—were (and still are) shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six "Priests of the House" seemingly synthesized in the seventh, who is a woman, the "PRIESTESS MOTHER."

The Zuñi priests receive an annual tribute, to this day, of corn of seven colours. Undistinguished from other Indians during the whole year, on a certain day, they come out (the six priests and one priestess) arrayed in their priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region.

—*The Secret Doctrine*, Vol. II, pp. 628-29.

THE FOREIGN MISSIONS OF ASOKA

[Dr. Radhakumud Mookerji, scholar and historian, is well-known for his researches, especially in Asokan lore.—Eds.]

The question of the foreign missions of Asoka is somewhat bound up with the general question of the influence of Indian or Eastern thought on the thought of the West. Vincent Smith has pointed out that "it is undeniable that Buddhist thought has left its mark upon some phases of Western thought." Max Müller had first shown that there are many parallels between early Buddhism and Christianity which cannot be taken as mere coincidences, but must have been the outcome of cultural intercourse. Among these may be mentioned customs like confession, fasting, priestly celibacy and the use of rosaries, which Christianity must have borrowed from Buddhism. Again, the stamp of Indian thought can be definitely traced in *Æsopian* fables and in some parts of the Bible.

It also left its mark upon certain non-Christian systems which flourished in early times in Western Asia. One of these was the sect of the *Essenes*, a small Jewish community on the shores of the Dead Sea, which followed certain semi-ascetic practices. These *Essenes* flourished earlier than

Christianity. According to James Moffatt, "Buddhistic tendencies helped to shape some of the Essenic characteristics as well as some of those in second century Gnosticism." (*Encyclopædia of Religion and Ethics*, v, 401) Similarly there was another sect of pre-Christian Judaism, the *Therapeutæ*, who lived in the neighbourhood of Alexandria and developed doctrines and ways of life which also are traced to the influence of Buddhism. According to Moffatt (*Ibid.*, xii, 318), "several traits of the Therapeutic Discipline recall Buddhist Monasticism, e.g., combination of cœnobitic life with study, contemplation, and vegetarianism." Some have traced the term *Therapeut* to the Buddhist *Thera-puttas*—sons of the *Thera*. He further holds that Buddhist influence had penetrated Egyptian Hellenism by the first century B.C., as it had penetrated the later Gnosticism.*

The most important agency in the spread of Indian thought to the West was undoubtedly the foreign missions of Asoka who reigned between 274-232 B.C., though it is difficult to find adequate evidence of

* Cf. H. P. Blavatsky's *Isis Unveiled* II, 42. (1877)—"The Gnostics entertained many of the Essenean ideas; and the *Essenes* had their "greater" and "minor" Mysteries at least two centuries before our era. They were the *Isarim* or *Initiates*, the descendants of the Egyptian hierophants, in whose country they had been settled for several centuries before they were converted to Buddhist monasticism by the missionaries of King Asoka, and amalgamated later with the earliest Christians; and they existed, probably, before the old Egyptian temples were desecrated and ruined in the incessant invasions of Persians, Greeks, and other conquering hordes." There are numerous interesting references to this topic in this very first book of Mme. Blavatsky—Eds.

their scope and character and the content of their teachings abroad. Broadly speaking, there are two sources of evidence, *viz.*, texts and stones, the many legends centring round the personality of Asoka and the various inscriptions which Asoka had recorded on rocks, constituting a sort of autobiography. The foreign missions are testified to in three of his inscriptions—Rock Edicts II, V and XIII. These Edicts show that Asoka despatched his missions to several foreign peoples and states as follows :—

- (1) The Cholas, the Pāṇḍyas, the Satiyaputras, the Keralaputras and Tāmrāparṇi (Ceylon) in the South ;
- (2) The Yonas, Kambojas and Gandharas on the Northwestern frontier ;
- (3) The Rāhṭrikas, the Pitinikas and other peoples of Aparāntaka (Western India) ;
- (4) The tribal territory of Asoka's frontier peoples (*Amitas*) "up to the extent of 600 yojanas" ;
- (5) The five Hellenistic States and countries ruled by the following Kings, *viz.* :—
 - (a) Antiochos II Theos of Syria (261-246 B.C.)
 - (b) Ptolemy II Philadelphos of Egypt (285-247 B.C.)
 - (c) Antigonos Gonatas of Macedonia (278-239 B.C.)
 - (d) Magas of Cyrene (West of Egypt) (300-285 B.C.) and
 - (e) Alexander (of Epirus?) . (272?-258 B.C.)

Asoka's reference to these Western Kings as his contemporaries is very valuable for his own chronology and also for locating his disputed foreign missions definitely in both space and time. As all these kings were alive up to 258 B.C. it must have been at

that time that his foreign missions were working in distant Western countries.

The next questions are, what was the exact work of these missions and what were their teachings ?

According to Rock Edict II, theirs was a humanitarian mission, the organisation of measures for the relief of the suffering of all sentient beings, men and animal, by means of medical treatment (*chikitsā*) on the basis of the supply of all the requisites for such treatment and the materials for the manufacture of medicines, such as "herbs, roots, and fruits," together with an adequate staff of physicians. In Rock Edict V, the scope of these Missions is enlarged to include the promotion of moral in addition to physical welfare. His missionaries were "now employed in the establishment and growth of Dharma," among those who were religiously inclined (*dharmayukta*).

To put this new religion in a nutshell, it depended and insisted upon Right Conduct in all relations of life. Therefore, these religious missionaries of Asoka had a wide field of work embracing all castes and creeds, all nationalities, Indians and foreigners, "Yonas" and Hindus, and all classes and ranks of society. Thus we are told (in R. E. V.) that they were at work among "ascetics and householders, soldiers and their chiefs, and all sects." They sought also to relieve suffering among "the destitute and the disabled" and were even empowered to apply remedies against legal suffering by having justice tempered by mercy where deserved. The scheme of Social Service for the promotion of physical

and moral welfare was further generalised and finally defined under the designation of *Dharma-Vijaya* (non-violent moral conquest) in R. E. XIII. Here Asoka takes credit for the fact that this *Dharma-Vijaya* by which people are conquered by love and converted to the moral life has been already "repeatedly achieved by him both in his own dominions and among all his frontier peoples," up to the territories of the five Western Kings mentioned above. He further states in the same *Edict* : "Everywhere are people following my religious precepts. Even those, to whom my envoys (*dutas*) do not go, follow my precepts by hearing of them." This shows that by about 258 B.C. Asoka's missions were flourishing in the West.

It must be stressed that his missionaries were not preaching abroad any sectarian religious doctrines. If they had been, those doctrines could have made no headway in the West. Indeed, taking their preaching in this light, the late Dr. T. W. Rhys Davids, with all his zeal for Buddhist thought, condemned Asoka's reference to his foreign missions as "mere royal rodomontade," adding that it was absurd "to expect the Greeks to discard their Gods at the bidding of the Hindus." But the fact is that the Hindus were not anxious to bring their Gods to Europe. They were anxious only to bring to it India's message of Peace on Earth and Good Will among Men, of Universal Peace, of *Dharma-Vijaya*, the conquest of right superseding the bloody conquest of might to be proclaimed by *Dharma-ghosha* (drum of Dharma, Law) silencing the *Bheri-*

ghosha (Drum of War) (R. E. IV).

The subject of preaching prescribed by Asoka for his mission is clearly indicated in his inscription recently discovered at Yerragudi in Kurnool District. It states that his officers, the *Rājūkas*, must "announce by beat of drums to the Jānapadas (people of the countryside) as well as to the Rāshtrikas (probably urban people) the following religious message : "Proper attention should be paid to parents, to teachers and preceptors and tender regard should be entertained for all sentient beings." The inscription further states :—

Thus announce ye the King's Message by his authority. Now the matter being such, here set ye the elephant riders, the *Karṇakas* (clerks), the charioteers, and the Brahmins (religious teachers) your resident pupils, to work according to the good old rule... Kinsmen should propound the matter to their kinsmen, and teachers to their resident pupils, so that this noble tradition remains unimpaired. Thus instruct ye your pupils living with you, and keep them engaged.

All this epigraphic evidence on Asoka's foreign missions is supplemented by that of texts. Some of these give interesting concrete details, the actual names of individual missionaries, and of the countries to which they were assigned, together with the particular texts prescribed for the teaching of each.

According to the *Mahāvamśa*, in the seventeenth year after Asoka's coronation, *i.e.*, in about 253 B.C., the monk Moggaliputta Tissa convoked the third Buddhist Council, at the end of which "he sent forth *Theras*, one here and one there." Their names and the countries to which they were deputed are thus given :—

<i>Missionary :</i>	<i>Country :</i>
1. Majjhantika	Kashmir and Gāndhāra.
2. Maharakshita	Yavana or Greek country.
3. Majjhima	Himalaya country.
4. Dharmarakshita (a Yavana)	Aparāntaka.
5. Mahādharma-rakshita	Mahārāshṭra.
6. Mahādeva	Mahīshamaṇḍala (My-sore or Māndhātā).
7. Rakshita	Vanavāsī (North Kanara).
8. Soṇa and U-tara	Suvarṇabhūmi (Pegu and Moulmein).
9. Mahendra with Rishṭria, Utriya, Sambala and Bhadrāsāra.	Lankā (Ceylon).

This list is repeated in *Samantapāsādikā* with the additional detail that when Majjhima went to Hemavanta-Pradeśa, then comprising five districts or *rāshṭras*, he took with him four associates, namely, Kassapagotta, Alakadeva, Dundubhisara and Mahādeva. That these names are not legendary is proved by the fact that some of them are mentioned in inscriptions found on certain relic caskets unearthed at Stupa No. 2 at Sānchī and Stupa No. 2 at Sonārī.* The same text also mentions the subjects of teaching prescribed for these missionaries for their respective countries.

For the Himalaya country the text prescribed was the well-known *Dharma - chakra - pravartana - Sūtra*, propounding the famous eightfold path of Buddhism.

For the Aparānta country (Western India), it was the *Aggikhandhūpama-Sutta* (The Discourse on the Parable of the Flames of Fire, *Aṅguttara Nikāya*, iv, 128-135). This sutta teaches that it is better to die

in flames than in sins with their dreadful consequences and inculcates the virtue of *appamāda*.

For Kashmir and Gāndhāra, the text is *Āsivisūpamāsutta* (given in *Samyutta*, iv, 172). It is the parable of four kinds of poisonous snakes, five enemies, the murderer and marauders. The four snakes stand for the four Mahābhūtas (great elements), the five enemies for the five aggregates of existence, the murderer is passion (*nandi-rāge*) and the marauders are the six objects of sense. The Sutta teaches that one can escape from all these enemies by taking the Noble Eightfold Path.

For Mahīshamaṇḍala, the text taken was the *Devadūta-sutta* (as given in *Majjhima*, iii, 178 and *Aṅguttara*, i, 138). It tells of the messengers of the God of Death such as (1) Punishment of a sinner after death, (2) decay and (3) death, as warnings against sin, which is defined as lack of proper attention to mother, father, Śramaṇas and Brāhmaṇas, cherishing wrong views and the like.

The text carried to Vanavāsī was *Anamatagga-pariyāya* (*Samyutta*, ii, 178f) which refers to the never-ending succession of births and deaths in *saṃsāra* with all its ills, from which the only escape is a knowledge of the Four Truths and the Noble Eightfold Path.

The text for Mahārāṭṭha (Mahārāshṭra) was *Mahānārada-Kassapa-Jātaka* in which a king asks an ascetic as to various moral duties and is helped to get over his heresy.

The famous *Brahmajāla-suttanta* was carried to Suvarṇabhūmi and

* For details see my *Asoka*, pp. 232-235.

Kālakārāma-suttanta to Yonaraṭṭham.

It is thus apparent that all these texts taught in the different regions on the frontiers of India and in the interior conveyed no sectarian doctrines, but only the Buddhist principles of morality, of thought and life, which would be approved by all, irrespective of caste or creed.

It will be noticed also that whereas the Edicts of Asoka testify to the work of his missions in foreign countries, in Europe and in Africa, and also on the Indian frontiers, the legends confine the missions to the frontiers, and say nothing about their work elsewhere in distant foreign countries. This suited Rhys Davids's views, so he accepted the evidence of these texts and not Asoka's own words in his Edicts.

In conclusion we may note that even in the Edicts we find a clue to the texts that Asoka specially liked and wished all Buddhists, monks and nuns, clergy and laity to recite and to meditate on daily. These are indicated in his Bhabru Edict and called (1) *Vinaya-Samukase* (The Excellent Treatise on Moral Discipline), (2) *Aliya-Vasāni* (Practices of the Sages), (3) *Anāgata-bhayāni* (Fears to Come), (4) *Muni-gāthā* (Poem on "Who is a hermit?"), (5) *Mauneya-sūte* (Discourse on Quietism), (6) *Upatisapasine* (Questions of Upatishya) and (7) *Lāghulovāda* (Sermon to Rāhula). All these texts selected by Asoka out of the vast body of the Buddhist scriptures of his times have now been

traced and identified. Their contents throw light on the cast of his mind with its strong leaning towards asceticism and spirituality and its indifference to the rituals of religion ; its preference for the solitary life of individual meditation as against the collective religious life of the Saṅgha. This ideal is set forth in the Texts numbered (4) and (5), describing the recluse who has renounced the world and lives in solitude and meditation in quest of *Nirvāṇa*. Text No. (2) insists on simplicity and asceticism as regards food, dress, and dwelling and on meditation. "The Fears to Come" in No. (3) are such hindrances to spiritual life as Disease, Decay, Famine, War, or Schism in the Saṅgha, against which the remedy mentioned is strenuous self-exertion. In No. (7) are pointed out the inner hindrances to spiritual life, against which the remedy recommended is self-examination—scrutiny of all that is done by body, mind and speech.

It will thus be seen, on the evidence of both the legends and the inscriptions, that Asoka's missionaries were deputed to preach in the various regions in India and in the Western countries not the narrow doctrines of any particular sect or creed but the principles of the moral life which are common to all sects and creeds. Those principles are the essence (*sāra* as used in R. E. XII) of all creeds and constitute the foundation of a universal religion of which Asoka was the pioneer.

INDIVIDUALISM AND THE WHOLLY GHOST

[Jack Common was the Assistant-Editor of *The Adelphi*, during 1930-1936 and intends to bring out a book on social philosophy.

Our author here advocates what in Occult parlance is called Love for Orphan Humanity. This essay recognizes that "Humanity is a great Brotherhood" and suggests what Mme. Blavatsky did in 1890 :

"Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals."

Who doubts that our civilization is ensouled by animal passions?—Eds.]

Nowadays it has become the fashion in some circles to regard the growth of Communism as a negation of Christianity, and in others, as a fulfilment of the Christian vision. This situation is not new. Western thinking has developed from a basis of Christian belief, which has been its permanent background, and naturally every development is apt to be compared to that background. Some find the differences then seen as calamitous ; to others the resemblances are a reassurance. And the process is made confusing because the people who are making the comparison are using as a measure something they cannot be fully aware of : Christianity is to them something half-buried in their unconscious ; they acquired it as children, and often give enormous value to special parts of the creed simply because those parts penetrated deepest and have the greatest emotional significance.

In its first statement Christianity was a wholly anarchic faith. It appealed to the individual man to take care of his soul's salvation, and think little of his place in the world's affairs. The State (or the World, as it was called) could go to ruin, and all would be well if individual men

had achieved grace. The World duly went to ruin, and of all the civilised institutions of that day the only one left standing was the Christian church. Hence, willy-nilly and for its own preservation, it had to develop a care for the traffic of a temporal world which by its postulates it had declared fundamentally unreal and illusory.

The cynical Romans of the governing class who had struggled against this anarchism when it first appeared might have had their laugh now, if there were any of them alive to look on. For essentially the hard material facts of the situation were not very different from those the Empire had wrestled with. Still, the most efficient method of wealth-production was slavery, and slavery necessitates the organisation of classes whose material privileges must excite just that kind of ambition which Christianity ceaselessly denounced. It was not possible to recognise in the temporal world the spiritual principle of the equal value of individual souls. Nor was it thinkable that that principle could be abandoned. This was a dilemma which only a compromise could solve. And the Church solved it by creating a mystical hierarchy of

rank, which allotted degrees of power to different orders of men purposely for the organisation of material matters, while insisting that in the real world, the world of spiritual reality, every man had an equal chance of Heaven.

This inevitably involved giving special emphasis to such parts of the creed as condoned the compromise. Therefore, for many centuries it was the Fatherhood of God which was celebrated in every hierarchical institution ; and that same aspect of God was insisted on by artists who expressed its feminine mode, in the splendid figure of the Madonna. The Church, which had been from the beginning a free community of souls, now became in addition a hierarchy of rank governed and guided through the temporal pilgrimage by the beneficent Father-God, from whom all authority derived. Secular organisations were made to the same plan and in the same hope of achieving divine protection. Thus there could be built up a State no less efficient than the Roman but avoiding the Roman vices and ambitions.

In it every man had his rank, his place ; he was honoured for his office, not for himself. Rank was much more than the guinea-stamp moulding the common gold of men. It was mystical, a sign of God's governance on earth to be accepted and respected as something 'given'. It appeared equally in religious and civil institutions so that everyone took his place in a kind of animated heraldry which seems very picturesque to us when we look back on it from our tradesmen's streets and democratic dwelling-places.

Now, once it was set up, no one expected this universal order of Christendom to be seriously disturbed. It was not something which could be added to or improved to any great extent. It was merely designed as a temporal shelter for the millions of souls in their difficult earthly pilgrimage between the Eternities. In theory, at least, the efforts of every Christian were bent Heavenward. You were supposed to pursue grace, and if in the course of it you happened to occupy many decorative and lucrative offices they were not the prime object of ambition. In this way the fine anarchy of early Christian principle was made to fit in with the practical necessities of the day. You cared nothing for earthly distinction ; it was impossible to run cities or nations without those distinctions ; therefore they were given a semi-divine sanction and kept as far as possible out of the lists of ambition. So the whole system of rank was meant to stand as a sort of incubator protecting the Christian virtues as they evolved in the individual souls beneath.

But in time the fledgling grew. No one recognised him as virtue, Christian or pagan. On the contrary Christendom seemed to be faced with a general revolt of its members, an era of impious anarchy. At first it was a negative, a negating, revolt ; it looked like sin, and was so denounced. Abbots and bishops, kings and nobles, most of all merchants, began to act without respect to the worthiness of their calling ; it became less and less important that a man had such-and-such a rank, and more and more that

he was so-and-so ; it became less noticeable that people were Christians and more that they were English, Dutch or Spanish. This looked like disintegration, and the wise men of that long bad period were concerned to check the decay before it wrecked Christendom. They could not check it, however, for it spread with the speed of a general realisation and came to all in some way.

Then other men of wisdom, who were also men of vision, discovered that this negation of rank was powerful because it contained a positive affirmation. It could upset the old Church and all the derivative orders because it proclaimed a veritable God— if not God the Father, then God the Son. God was in the old hierarchies as long as He was really revered there ; no less is He in the individual, and if He is properly revered *there*, individuals can act with hitherto unknown freedom and come to no harm. That was a fine consecrating vision. It turned a vast oppressive disintegrating force into a freedom for a great many people, though, of course, they paid for that freedom in the way you have to by having to learn a personal discipline known as Puritanism by which the individual is protected from his own excesses.

It took some seeing, that did, and it was worth the effort. An authentic glimpse of God this awareness of the worth of the individual. But never let us believe that such a vision can be final : in their nature they are fragmentary, and because of what they exclude, the element of denial in them soon begins to bulk larger than the initial revelation. So it is now

with this Protestant proclamation of God-in-the-Individual. God is not in the individual now, not in any meaningful way. We should recognise that easily but for the still lingering habits of the last revelation. So, though the social landscape is plainly littered with empty shrines, there are many who go on quarrying into themselves hoping to turn up something if they dig deep enough. And many too, who realise the barrenness of that but are apt to think, if not here, nowhere ; or if not nowhere, then back in some dream of the past which is the poetic equivalent of nowhere.

That despair is simply a failure to apprehend the multiform nature of divinity. If God is not in man-as-individual perhaps He is in the common humanity of man ; if He is not in us, then perhaps He is in the other fellow, especially in all the other fellows taken together. The Protestant worship of Jesus the Son of God vividly revealed a quality which had become overlaid in the formalised mediæval societies. Yet finally it insists on one aspect, one revelation, and to do that for too long is to lose the vision altogether in the end. So it happens now that the great majority of our people cease to exist in the social consciousness as individuals : they are 'mass,' the 'masses.' You and I are individuals to our friends still, but when we walk in the street, or buy in the shops, or read in newspapers, we are 'masses'—a new and horrible aspect for us.

Probably if we could look back on this period from some distance in time we should see that practically all the efforts of our statesmen and ide-

logues were bent towards accommodating the alien growth in the confines of an individualist economy, handling it, you see, without sympathy or understanding. We are all unwilling servants of these masses, and what we give them we grudge. They must have clothes and houses and fun. It is an accursed necessity. So the houses and fun and clothes they get do not publish anybody's joy in the giving : they are ugly and unblessed. Look how contemptuous of its readers the mass newspaper is, for instance ! It is compiled by captured individualists who think they shame themselves in this service, because they serve no God that they can discern. Yet the masses are men too ; men in a new, though up till now, a negative unity. Suppose now, that they suddenly see a consecration in that, and are glad they are no longer English, Dutch, Spanish, quaintly divided under geographical totems, nor that they are any longer little-gents-to-be ; suppose that they begin to rejoice in their common humanity, which may yet prove the richest thing ; that they see how their united host has possibilities before it which could never exist for the petty insecure fractions which previously have stood as symbol of the human destinies. Such a discovery would be a genuine revelation of God—of God the Wholly Ghost, the third phase of the Christian Trinity, the one which is most universal and least likely to be confined up in the worship of a

sect.

Somehow, by some such miracle of response, we have to learn to value men even when they don't look like men, when they are a mob or a headline in a newspaper. If we fail in this, it is destruction. Consider how terribly easy it is to deal slaughter from the air on the crowds beneath. We cannot defend them—why ? Because it is possible to defend only what you hold precious, and we value these people only as individuals, not as the mass they look from above. That is the most obvious symbol of the problem by which we are faced. We have to become vitally aware of the human masses into which the bulk of every population has now been turned. So far the necessity for that awareness has been stated chiefly in the terms of various challenging political creeds, and is therefore often diminished in narrow debates. These obscure our judgment of the greatness of the issue. We see it mixed up with material interests and ambitions, more often as a negative and destructive phenomenon. That is how these things come. They put the fear of death into us first, before we realise that here is a challenge calling upon us to have more life. We are asked to live so vividly in our common humanity that common humanity everywhere becomes fully human—that is the challenge which in the next few lifetimes perhaps, must be accepted or refused.

JACK COMMON

THE BUDDHISM OF PAUL VALÉRY

[This is an excellent study from the pen of Dr. Ranjee G. Shahani—Eds.]

No modern French writer, except perhaps Victor Hugo, has enjoyed so great a fame during his own lifetime as Paul Valéry. Critics of various shades of opinion, of various countries and climes, have admitted, even when disagreeing with him most, that in him France has produced a poet of more than national significance. By general consent he is considered to be not only the most daring innovator of recent times but probably the finest intelligence that expresses itself in verse to-day. And this fame, this renown, of Valéry is by no means factitious. His achievements, looked at from any point of view, are solid and enduring. And, like all achievements of real value, they are novel, disturbing, exceedingly simple.

It is alien to my present purpose to attempt a considered estimate of Valéry's work in this essay. I wish to offer in the present instance an aspect of Valéry's thought—an aspect that relates him, however remotely, to Buddha. I do not want to suggest that there is conscious copying; but that, by his own path, Valéry has reached more or less the same conclusions as Buddha. This is a matter of more than scholarly interest: it assumes the proportions of a problem. It confirms me in my private theory that all thinkers, in so far as they are honest with themselves and with the world, are necessarily Buddhists.*

Buddhist Turgenev; Buddhist Nietzsche; Buddhist Anatole France;

Buddhist Thomas Hardy. But these were temperamental Buddhists. Valéry, like Bertrand Russell and Clifford Bax in their different ways, is a Buddhist by conviction—inner compulsion—the compulsion of thought leading to an inevitable conclusion. Not that Valéry, who is a *bon Européen*, would like to be called a Buddhist; but whatever label he may attach to himself, the quality of his thought cannot be mistaken. It has only to be presented to be recognised. It has all the marks of Buddhist meditation. A few random examples would make this clear.

A problem that engaged the attention of Valéry at one time, and which he thought not only very difficult but of far-reaching importance, was "the study of the self for its own sake, the understanding of that attention itself, and the desire to trace clearly for oneself the nature of one's own existence." He soon realised that the problem was more complicated than that. It could be refined to a far greater extent than he had anticipated. What, for instance, endured within the 'self' when all else was in perpetual flux? Certainly not the body, nor the senses, which are weak and deceptive, nor the mind, which is a kaleidoscope of shifting images; not even our personality, which is but an aggregate of disparate and often conflicting qualities (a Buddhist would call it a *confection*). Perhaps, beneath and behind all

* Mr. Middleton Murry, for example, is trying to find a Christianity that transcends Christianity. The fact is, he is groping after Buddhism.

these, there is *a something*—a something that can be reduced to consciousness pure and simple, or, better still, to an essence that is one with the ego—the central and centralising I. “This profound *tone* of our existence, as soon as it is heard, dominates all the complicated conditions and varieties of existence. To isolate this substantial attention from the strife or ordinary verities—is this not the ultimate and hidden task of the man with the greatest mind?” Just so. It was precisely the problem that engaged the attention of Buddha. At the very outset of his career, when his mission had scarcely begun, he was asked by his disciples whether he could tell them about a female thief. He told them: “What think you, gentlemen? Which is better for you: that you should be seeking after a woman, or that you should be seeking after the self?”* Again: “Self is the lord of self, who else could be the lord? With self well-subdued, a man finds a lord difficult to find.”† The adventure that Valéry maps out for any thinker was exactly the adventure of Buddha.

But let us continue from Valéry. This is what he says in elaboration of the thought we have just been considering:

The characteristic (I should say ‘a’) of man is consciousness; and that of consciousness is a perpetual emptying, a process of detachment without cease or exception from anything presented to it, whatever that thing may be. An inexhaustible act, independent of the quality as of the quantity of things that appear, an act by which the *intellectual man* must reduce himself, deliberately, to

an infinite refusal to be anything.

Again:

Everything yields before the pure universality, the insurmountable generality, that consciousness feels itself to be... It dares to consider its ‘body’ and its ‘world’ as almost arbitrary restrictions imposed upon the extent of its functions and this attention to its external circumstances cannot react upon itself, so far has it drawn aside from all things, so great are the pains it has taken *never to be a part of anything it might conceive or do*. It is reduced to a black mass that absorbs all light and gives nothing back.

And again:

Carried away by this ambition to be unique, guided by his ardour for omnipotence, the man of great mind has gone beyond all creations, all works, even his own lofty designs; while at the same time he has abandoned all tenderness for himself and all preferences for his own wishes. In an instant he annihilates his individuality. . . . To this point its pride has led the mind, and here pride is consumed. This directing pride abandons it, astonished, bare, infinitely simple, on the pole of its treasures.

This was the way, the path, that Valéry, after more than thirty years’ silence proposed to his disciples! Poetry, like knowledge, he told them, was only a beginning. From this they were to proceed to the methods of poetry. Thence to methods in general, particularly the methods employed by the man of genius. After that to the universal self that determines all methods. Beyond that to mere consciousness, which is the only unchanging element in the Self. Having gone so far, and if still prepared to explore, they would discover that consciousness itself is an unending process of breaking away from all things, from all feeling and sensation.

* *Vinaya Texts*, I, p. 117.

† *Dhammapada*, XII, 120.

Then, still persevering, they will find the final truth :

The man who is led by the demands of the indefatigable mind to this contact with living shadows and this extreme of pure presence, perceives himself as destitute and bare, reduced to the supreme poverty of being a force without an object. . . He exists without instincts, almost without images ; and he no longer has an aim. He resembles nothing. I say *man*, and I say *he*, by analogy and through lack of words.

Put in another way the supreme genius, according to Valéry, is one who has obtained freedom from the tyranny of the ego, *here and now*.

Now this perfected consciousness, which "differs from nothingness by the smallest possible of margins," is not merely an empty form. Like all verities that matter, it must manifest itself in a concrete being—a being who lives and suffers. Valéry gives us the apotheosis in a story called *An Evening with M. Teste*. M. Teste is a thinker, an absorbing personality. He does nothing, desires nothing, looks forward to nothing, is entirely apart from social convention. He contemplates mankind as if it did not exist. At night, when he is alone with himself, he is conscious of only three things : thought, insomnia, and pains in the head. (These conditions, we may notice in passing, are known to Buddhists as Avitchi, the Hell of

Loneliness.)

In brief, Valéry seems to be saying through the mouth of M. Teste, that suffering is the only reality. This is the supreme discovery, according to Valéry, of the man with the greatest mind. What did the Buddha teach ?

Something infinitely more wonderful. He too said : "All existing things are involved in suffering."* But he did not stop there. He traced suffering to the root of Desire—Tanha and Trishna and Kama. And, proceeding further, he proclaimed the Third Truth—the ceasing of sorrow and suffering. He showed that not by pursuing earthly goods but by seeking the light of Nirvana could sorrow and suffering be overcome. The 'emptiness' of which he spoke is not the emptiness that Valéry conceived. It is something far more real. "In one respect, one may call me a teacher of annihilation, because I teach the annihilation of greed, hatred and delusion, the annihilation of the manifold evil, unwholesome things. In this respect one may rightly say of me that I teach annihilation, and that for this purpose of annihilation I proclaim the Dhamma."†

This height Valéry has yet to scale. He is to Buddha what an acorn is to an oak. But the kinship is obvious.

RANJEE G. SHAHANI

* *The Dhammapada*, xx, 278.

† *Anguttara Nikaya*, viii, 12.

THE SONG OF THE HIGHER LIFE

THE BRIGHT AND DARK POWERS

[Below we publish the seventeenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the sixteenth chapter, which deals with the Bright and the Dark Powers.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

Literally translated, the title of this chapter would read "the division between the divine and demoniacal endowments," but such rendering suggests, to Western readers at least, a Miltonic dualism which is far from what is meant by the *Gita*. The word *deva* and its adjective, *daivi*, come from a root meaning "shining" while *asura*, though originally a title of Indra and other Vedic Gods, came to have the sense of "not-divine," hence "dark."

There are two natures in this world, the Bright and the Dark, and the purport of this chapter is to trace the differences between them. But the differentiation in question is not an arbitrary division into good and bad based on the will of some personal God or Teacher, but one which is rooted in the very nature of the Cosmic manifestation.

Mention has already been made of the two great tides or movements of the Cosmos, technically known as *pravritti* and *nivritti*. The former is the great out-going breath by which

the universe comes forth from *Brahman*; the latter is the in-flowing counterpart by which all things return towards the One.

We must be on our guard against any introduction of ordinary ethical ideas in giving the names Bright and Dark to these two movements. The former is dark because it is characterised by an ever-increasing absorption of the Light within the forms, while the latter is bright because its tendency is towards the liberation of the Light. Such mental states as aid or manifest the out-going movement are also called dark and those that express the movement of return are termed bright.

This is the real basis of the ethical dualism that we find in the world. It is a great mistake, however, to set up an ethical dualism as absolute and then to rack one's brains to account for "the origin of evil." The dualism of the Cosmic Tides is inevitable in any universe whatever. It is no more possible to have a universe based on one movement alone than to have a

gun that will fire without a recoil. Action and reaction are the conditions of all manifestation and not even the great Machine of the Cosmos can escape the operation of this law.

Most so-called ethical science is an attempt to find some sort of reputable intellectual sanction for the prejudices and customs of the society in which the particular thinker has been born. Certain actions are labelled good ; others, for instance the appropriation of "some one else's" property, or certain forms of sexual behaviour, are termed evil. But this labelling not only raises the problem of why there should be evil in the universe, but also leads to the discovery that other societies in the world have no cognisance of these particular labels or even apply them in the opposite sense. Since, moreover, the universe as a whole, apart from supernaturalist assumptions, shows no sign of acting in accordance with the labels, the conclusion is reached that the universe is non-ethical and a further dualism between man and nature is set up so that the former finds himself in the unenviable position of being concerned with good and evil in a universe that is profoundly indifferent.

Such a conclusion is extremely unsatisfactory since it leaves man either a worshipper of the image that his own hands have made, one that he knows has no reality behind it, or else drives him into the arms of his own unregulated desires.

Our ethics must in fact be based upon the twofold Cosmic Movement and therefore must be relative. Buddhist philosophy speaks of two types of *kalpa* (period of mani-

festation) termed respectively *vivarta kalpas* or periods of "unrolling" and *samvarta kalpas* or periods of "rolling up" and when, on the eve of Enlightenment, the Buddha saw the whole series of His past lives, He remembered having lived through several of these alternate periods of evolution and involution. The universe is not then to be regarded as a perfectly straight unrolling followed by an equally straight rolling-up but as a cyclic process, spiralling downwards through many alternating ages and then re-ascending in the same spiral fashion.

From this it follows that, if ethics are to have any foundation in the Cosmos, we must define good and evil in terms of the processes that aid or hinder the cosmic tendencies that are dominant at the time, and these will be different according as the age we are living in is one of unrolling or one of rolling up. The qualities that are of assistance during an outgoing period of further descent into matter and which therefore must at that time be termed "good," are precisely the opposite of those which will be of use during a period of ascent or involution. Thus the virtues of the one period will become the vices of the other.

This ambiguity or relativity can be avoided by the use of the ethically neutral terms Bright and Dark, for they express simply the characteristics of the period in question without passing ethical judgment upon them.

Traces of this alternation of values have been preserved in Hindu mythology. We read in the

Puranas how, at certain early periods of the world, certain egos were entrusted with the work of generation of the species and ordered to produce offspring. They, however, refused to do so and became chaste ascetics, a course considered meritorious at other epochs, but here evidently considered a "sin" since we read that they were cursed in consequence of their refusal.

The reversal of meaning that came over the word *asura* is perhaps a further indication of the same sort. Originally, as has been said, the word was a title applied to the great Gods, *Varuna*, *Indra* and *Agni*—a sense which has been preserved in the *Ahura Mazda* of the Iranian tradition—but in later times it came to signify the "dark" enemies of the Gods. The same may be said of the process by which Lucifer, "Son of the Morning," whose very name of Light-bearer shows him to have represented the downward movement of the Light, became in later times the Christian Devil, the enemy of God and righteous men.

When we leave theory and come to practice we find ourselves at once confronted by the question how we are to know whether the period in which we are living is one of evolution or of involution. The answer is primarily to be found in our hearts which, reflecting as they do the whole of Cosmos, are able to know which tendency is operating at a given time.

But that still small voice within us is reinforced by the words of the great spiritual Teachers of the epoch who, being Seers, teach in accordance with the voice of Cosmic Law.

Now it is noticeable that all the great Teachers of the historic epoch have inculcated an ethic of a definitely ascending or *nivritti* type. The ascending character of the ethics of the *Gita*, of Buddha, of Christ and of Shankara, is so obvious that we are apt to identify such teachings with ethics pure and simple and to assume that teachings of the opposite sort are evil for all time.

But there are definite indications that such a conclusion is erroneous. If we look back to the earliest cultures of which we have any historical knowledge, the civilisations of the five or six millennia preceding what we call our era, we see that the religions of those civilisations were of a fundamentally different type. I have written religions, but perhaps the singular would have been more appropriate, for, just as there is a certain uniformity about all modern religion, so there was a similarity between all the ancient religions.* Comparison of Babylonian, ancient Egyptian, or Cretan religion with the religions founded by "historical" Teachers shows that a fundamental difference of attitude prevailed in the ancient cults.†

There is in all of them an emphasis

* I am not referring to the thin stream of "mystery" tradition reserved for the few who, at all times, have been treading the upward Path but to the great exoteric cults designed for the masses of men.

† It would be easy to controvert this by the selection of appropriate instances but a sensitive study of the popular ancient religions will, I think, reveal profound *qualitative* differences of values and of general "atmosphere." Notice how D. H. Lawrence, for example, in revolt against accepted spiritual values was attracted to old-world cults such as that of the Etruscans. I notice also his worship of "dark Gods."

on *pravritti*, especially as manifested in the great forces of sex, and an inculcation of practices that seem to us of very dubious morality. The Great Mother was then the chief object of worship. To the type of religion represented by the *Gita* she has become the great World Tree that is to be cut down with the axe of non-attachment. It is easy to gloss over such a difference with talk of the evolution of man's religious sense but such a phrase only masks a real change in the values appropriate in the two epochs.

Orphic and kindred movements in Greece, "Hermeticism" in Egypt, Buddhism in India, and Christianity in the Near East and Europe were not simply religion *par excellence* coming into an irreligious world, but movements which came to initiate an age, and by reversing many previous values, directed the hearts of men along the path of *nivritti* which is the tendency at present ruling, not, indeed, in the sense that it yet dominates humanity, but in the sense that the values for the present epoch are the spiritualising ones of the ascent.

But it is time to return more directly to the *Gita*. The teaching about the bright and dark tendencies, which, like the *anabolic* and *katabolic* processes in the body, go on simultaneously in all ages, has been deferred till the disciple was at such an advanced stage of the Path, because the effect of such teaching upon immature souls is always to make them identify their own party with the bright and their opponents with the dark forces. They are themselves the "chosen people of God,"

while their opponents are the people of the Devil! Each of the nations fighting in the last war was, in its own opinion, fighting for Justice and the Right.

In studying the lists of bright and dark qualities enumerated in the *Gita* we should be careful to disinfect them somewhat of the atmosphere of "holiness" and "sinfulness" that centuries of popular ethical thinking has surrounded them with. *Dāna*, for instance, must be divested of its associations with almsgiving, charitable institutions and sanctimonious merit-mongering, while "study of the scriptures" (*swadhyāya*) has little connection with the Bible classes of the West or with the futile mechanical intoning of the *Gita* that is so popular in orthodox circles in India. *Dāna* is the process whereby the good things of the universe are made to circulate and penetrate the whole instead of being locked up in stagnant individual centres and is thus obviously a means of breaking down the barriers of egoism, while *Swadhyāya* signifies the pursuit of knowledge by study, not necessarily the study of "holy" books.

It is not necessary to go in detail into all the other qualities enumerated; all that is needed is to sound a warning against taking them in their conventional senses, for, in those senses, they often become vices, accorded lip-service by the great majority of men, but instinctively rebelled against in the heart. It is not without significance that the conventional virtues of the conventional saint are objects of dislike to healthy minded men. The task of thinking out the real meaning of

these qualities and of divesting them of the accumulated holiness of centuries is a useful and important exercise for the disciple of this Path. Only he who has made the attempt knows what valuable results it yields and what a profound ethical enlightenment comes from the discarding of the copy-book conceptions. Above all, the disciple will be cured of the almost universal habit of judging by appearances, for he will learn that apparently identical actions performed by two different men have very different values from the inner point of view.

It will be noticed that all the qualities which are described as bright are ones which help the liberation of the Light. In themselves, of course, they are qualities, not of the Light itself, but of the psycho-physical vehicles in which it is entangled; but, just as it is easier to extract water from a sponge than from a brick, they are such as make it easier for the Light to detach itself and dominate those vehicles.

Thus, *ahinsa* (harmlessness) involves a checking of the outgoing forces of *rajas*, which, as we saw in connection with chapter fourteen, are what lead to the transformation of the unity-based love into a Nature "red in tooth and claw" and, worse, into man red with sword and bayonet. Similarly, *teja* (vigour) is the means of overcoming the *tamasik* drag which sinks the Light in the stagnant inertia of matter.

In dealing with the dark qualities, one difficulty appears at first sight. Contrary to what we should expect

from the foregoing conclusions, a certain moral odium appears in the phrases which are used to describe them. "Dark" men are not even allowed to have a proper knowledge of *pravritti* which one might have thought was their special province. They are "ruined selves" (*nashāt-mānah*), that is to say, those whose Light is sunk in matter, and they "come forth for the harming of the world."

But this condemnation is explicable when we reflect that the *Gita* is written for an epoch of *nivritti*,* and that therefore the dark qualities described are not the outgoing (*pravritti*) tendencies in their own proper forms but, as it were, the aftermath of those qualities, the distorted and ugly forms in which they manifest themselves when prolonged beyond their proper time into an epoch of *nivritti*. They have the same relation to the qualities of pure *pravritti* that the sexuality of an old man has to the normal passion of youth.

The *pravritti* of a *nivritti* age is not the healthy and vigorous outgoing that it is in periods when it has the backing of the Cosmic Law but a sporadic, disruptive and harmful manifestation comparable to that unwanted cell-activity which produces the growth of tumours in an organism. That is why it is said that "dark" men (in an age of *nivritti*) "know neither right *pravritti* nor right *nivritti*."

It is in that sense too that we must understand verse eight. "The universe, they say, is without truth,

* This is implied by Sri Krishna's assurance to Arjuna, the individual Soul, that he is born with the bright endowment. (verse 5)

without basis, without any Ruling Power, brought about by mutual union,* caused by lust and nothing else." Conscious as they are that their own activities are without any underlying harmony or truth and that they are motivated by sheer desire and have no sanction in the Cosmic Law, they naturally erect philosophies which deny the presence of those attributes in the Cosmos as a whole. We can see nothing in the universe which we have not first perceived in our own hearts and if a man's heart is given over to "insatiable desires" he will be able to see nothing in the Cosmos but the wild strife of untamed forces. Thus his lack of vision will seem to justify his self-indulgence and he will abandon himself to the gratification of his desires, "feeling sure that this is all."†

One particular consequence of this yielding to desires must be noted. We have seen that the forces of desire are not really personal forces seated in the Ego but great impersonal tides that sweep a man away. Just as a man experiences a rather fatuous sense of gratification and power when travelling at high speed in a motor car, even though that power and speed are no attributes of his, for he may be the merest weakling, so we experience an exhilaration in yielding ourselves to powerful currents of desire quite oblivious of the fact that they are neither us nor ours, but swirling tides that bear us to de-

struction.

A man need only examine himself when carried away by violent anger, passion or grief, to realise how much he is enjoying the swift rush and how reluctant he is to allow its luxurious ecstasy to come to an end. Although most (though apparently not all!) modern societies will not allow us to exult in the naïf fashion of verse fourteen over the enemies we have slain and are about to slay yet we can all recognise the desire-born thrill of the next verse: "I am wealthy, well-born; who is there that is like unto me? I will sacrifice, I will give alms, I will make merry. Thus, deluded by ignorance."

The ignorance in question is ignorance of the fact that the current of desire is something quite outside the Self, its exhilaration being that of the Gadarene swine as they "rushed down a steep place into the sea." For truly, the end of such wild careering is, as the *Gita* puts it, "in a foul hell." The fire and brimstone of the mediæval Christians and the ingenious tortures of sadistic hell-makers in India are mere superstitions, but, for all that, there are hells enough, both in this world and after death, the hells of unsatisfied desire which are entered by "the triple gate of lust, anger, and greed" (xvi. 21). Equally true is it that these hells are "destructive of the Self" for the Light of the Self is dissipated among the objects of desire.

In chapter eleven, verse thirty-six,

* In using the words "mutual union" the author was probably thinking of sexual union but words would apply equally to the theory that the world arose, in the last resort, from a "fortuitous concourse of atoms."

† It is not proposed to point a moral by applying these verses to current societies, East or West. Readers must judge for themselves whether or not they constitute an indictment of their particular society and whether the ways of their civilisation are "bright" or "dark."

we read of the *Rākshasas*, fleeing in fear to the uttermost boundaries of the universe. That was the cosmic aspect of the process and here (Verses 19, 20) we are told how the "dark" ones who are its actual embodiments turn from the Light within and are carried by the fierce currents of desire through birth after birth into the furthest abysses of materiality and Self-loss. For, once a Soul has attached itself to these currents, it is not easy for it to stop and reverse its course. "Easy is the descent into hell," as Virgil wrote ; it is the return that is difficult and laborious.

Yet it must always be remembered that, underlying all the moral indignation of the text, is the knowledge that those who follow the path of Darkness do so because they are those who have not yet plumbed the depths of matter, depths that those who love the Light have also plumbed before. The Soul Itself perishes never ; all movements, Dark and Bright, take place within the One and so from every depth there is return.

Before concluding this chapter it is necessary to say a few words about the last two verses, which, with their

command to refer all matters to the authority of the *Shāstra*, have been and are the delight of orthodoxy. But to take *Shāstra* here as meaning the traditional scriptures—or any scriptures, in fact—is to misunderstand the whole tenor of the *Gita* with its reiterated counsel to take refuge in the *buddhi* (e.g., Chapter II, v. 49) and its constant teaching that all knowledge is to be found in one's own heart.

The fact is that the word *Shāstra* here means the Threefold Ruler (*shāsaka traya*), the *manas* united with the *buddhi* and *mahat* or, in plain language, the inner knowledge that is revealed in the heart by the spiritual intuition. This is the meaning of the Upanishadic counsel to sink the senses in the mind, the mind in *buddhi*, and the *buddhi* in the *Mahān Atman* or Great Self, and it is to these Inner Rulers that one should always submit. Following the dictates of that inner light, one should perform all actions in the world and he who ignores that inner Voice "to follow the promptings of desire, attains neither success nor happiness nor the highest Goal."

SRI KRISHNA PREM

THE PATH IS FOR WALKING, NOT FOR TALKING

[J. F. McKechnie explained to our readers why he tried to be a Buddhist in THE ARYAN PATH for June 1935. Here he stresses the value of doing, and not merely speaking, Buddhism or, for the matter of that, any religion.—Eds.]

The great difficulty that confronts the man who seeks to understand the world is himself. For what is "himself"? It is a little bit of individualised, apparently separate life—no harm in that fact, taken by itself. The harm comes in when—as happens almost universally—this little bit of life naïvely believes itself to be the whole of life and, as far as it can, acts accordingly.

This belief is the plague of the mind from which all but a very few suffer; and from it flow all the ills men encounter. It is so deep-seated as to be seemingly incurable. And it actually would be so were it not that the everyday experience of living sets a check upon it, and suggests the medicine for its cure. These checks and these hints at a curative agent are the inconveniences, annoyances and downright pains that inevitably are bound up with the existence of every living creature. For these untoward happenings are direct indications to each man that he is not the whole of life, but only one part, whose satisfaction is of slight importance in the totality of the happenings that constitute a universe.

But no man likes to learn this from experience. He revolts at it and does all he can to make believe that he has never heard such unwelcome information. None the less, it is

absolute truth. The individual, as such, has no title to satisfaction for himself out of the universe. Yet in each individual the craving for some satisfaction refuses to be silenced.

He can get it in one way only. By one means or another he has to cease from, to break out of, his isolated consciousness as an individualised portion of life and become All-Life. And All-Life does not seek, because it does not need to seek, satisfaction. It is wholly satisfied at every moment. For it, each moment as it comes, is a complete expression of itself which requires no addition from any other moment's experience to make it perfect. At every moment it is itself, hence always full, complete, lacking nothing and therefore free from seeking anything, from craving anything; for there is nothing outside itself for it to seek or crave. When, therefore, a man makes himself one with this All-Life by ceasing from separated individual life, all his seeking and craving of necessity ceases. And that means that all his unhappiness ceases: he attains lasting felicity.

All this is very easy to put in words, and there lies the trap that catches far too many and holds them fast. For men learn with great facility to use phrases that set forth this truth, and are so satisfied with this

accomplishment that they attempt nothing further. They seem able to persuade themselves, incredible as it sounds, that to be able to talk well about the achievement of lasting felicity is the same thing as to have made it their own. A most strange error ! It is as though a man sitting by the roadside many miles from his destination should imagine that his having a map of the road to it, which he has studied till he knows all its details to perfection, is the same thing as being at that destination.

But the securing of the cessation of unhappiness is not a word or a set of words ; it is a deed, the very greatest of deeds. One may use words about it, but only as a preparation for doing something. By themselves, words are nothing at all. Two steps actually trodden along the road bring a man two steps nearer the achievement. Two million words about it do not bring a man one inch towards it. After the words are spoken, he is just as far from the goal as before. Emitted breath does nothing whatever to move a human body forward in space ; a forward movement of the feet does.

Hence it comes that one great religious Teacher called his teaching just a Path. A path is something to be walked on : it has no other use. To provide men with a pleasant subject for discussion in a leisure hour was not in the very least the object of its discoverer when he pointed it out to men. In this twenty-fifth century after His earthly

day, we can easily picture the Buddha's astonishment at finding some men using his Path only as something on which to hold comfortable converse in agreeable little gatherings, private or public, not allowing anything He said to discommoded them in their daily lives or put them to too much inconvenience ; in other words, being content just to talk about His teaching, and actually practising only such parts as do not cost them overmuch trouble to follow.

Other religious teachers have suffered the same fate at the hands of those who call themselves their followers but in truth ought to be called only their admirers—at a safe distance ! Has not the time come when we should talk less about the obligations of religion and begin to make some attempt actually to fulfil them ? Talk in this domain, which should be only a preliminary to doing, is so likely to become a substitute for it, and is actually becoming such for myriads of men. And thus, tragically enough, for many who imagine that they are making progress towards the ending of infelicity, that goal remains as far away as ever, and will so remain despite all their talk until they begin to take steps in very deed towards it. Taking such actual steps, something is done to shorten the distance between themselves and that goal, be it only by a little. But only talking about it, however beautifully or volubly, will get them nowhere.

J. F. MCKECHNIE

NEW BOOKS AND OLD

A BOOK WITH A MESSAGE*

Indians and lovers of India will greet this volume with enthusiasm and salute its author with gratitude.

First and foremost, these nine essays justify the claim, so often made by devotees of spiritual India and as often rejected with silent derision or vociferous argumentation by her opponents, that the heart-beats of India sing the rhythm of Soul and Deity. These heart-beats are better heard in the hundreds of thousands of villages than in the cities, most of which are enveloped by the clouds of hybrid habits and of Eurasian mentality. The big problem of the Indian city of to-day is to disperse these ugly clouds : handsome Indian bodies are cribbed in ugly woolen suits and the graceful dhoti is discarded for the meritless pantaloons, and round the neck is the noose of the cheap tie; and insult is added to injury when pure white khadi is cut to the western patterns ; the limit is reached when "a pure patriot " thus clad, adorning his head with a Gandhi cap, struts the roads poisoning the air with the stench of tobacco ! This outer garb speaks eloquently of other more objectionable habits which some of these intellectual Eurasians adopt—eating meats, drinking intoxicants, and indulging in other vices. Such mental and moral Eurasians cannot be the true spiritual servants of Mother India, whatever outward service they may render Her. For all

such this book has a message. Some of them may peruse it ; some may even use it in shouting their patriotism at huge political meetings ; but how many will make a practical application of its message, give up their Eurasian habits and become in appearance as in daily conduct what they are by Karma, Indians, sons of the Great Mother ? And what about the daughters of India in such cities as Allahabad, Bombay, Calcutta, Madras, and even Bangalore where the book is published ? For these daughters also there is a message—along lines similar to those in which the book addresses their brothers.

Our friend Sjt. Masti Venkatesa Iyengar has rendered a distinct service in showing, in an unmistakable manner, that at heart the popular culture of India is unsectarian and dynamic, and springs from pure spirituality. While his volume deals with Karnataka only, it will be found to be true of the other linguistic areas as well. This is clearly recognized by its author who states in the Preface : "It is perhaps unnecessary but it might be just as well to say that no claim is advanced that the popular culture of the Karnataka is separate or different from the popular culture of other parts of India. The ruling ideas of nearly the whole of India on essential topics relating to life are more or less

* *Popular Culture in Karnataka.* By MASTI VENKATESA IYENGAR. Satya Sodhana Pustaka Bhandara, Bangalore City. Rs. 2-8-0.

the same." But each of these other areas must produce an Indian actuated by the motive and energized by the zeal to seek and to find pure currents of cultural life, motive and zeal which the author of this volume possesses. He has gone about his task with eyes open and ears attentive, and with discrimination has evaluated the songs and stories, the proverbs and aphorisms of Karnataka he loves. His praise for the good aspects of the culture is not expressed in mere words, but is demonstrated—i.e., he allows those aspects to speak for themselves, while he does not hesitate in referring to those "parts of that culture that are not so edifying." "Karnataka culture to-day, like all Indian culture, shows the lowest forms of animism in juxtaposition with high philosophy and mysticism." No village worker should be without a copy of this book. We fully agree with Sjt. Masti Venkatesa Iyengar when he writes : "When the country begins to take a full view of its life and to build again it will find ready to hand the basis of a culture which essentially is neither mean nor ignoble."

Besides its message with a political implication and significance the book has great literary charm. Written in English, a foreign tongue, it has innumerable turns of phrase and idiom, which must have been borrowed from the mother-language, and

which make its perusal very attractive. Besides its literary form, there is substance in the book : it is the offspring of research and of thought. The culture of Karnataka arising from the people who have lived, laboured, loved and left behind their influence when they passed through the door of death is vital—in the process of growing like a healthy tree. This volume is a most excellent guide and offers a historical background without a knowledge of which a proper appreciation of what is taking place in the literature of the province to-day is not possible. In this historical background we discern how spiritual men endeavouring to break the fetters of sect and of dogma, fired by devotion and aspiration, produced poems and proverbs. While we cannot help admiring the literature they unconsciously created, we must not overlook the fact that the real spring and source of that creation was the quest of Spirit—indivisible, universal, impersonal.

The book has, therefore, a very helpful message for the aspirant to Soul-life in the India of to-day. The sayings and stories with which the volume is interspersed are of value to the practitioner of yoga. There is much wisdom not only to be read, with nods of approval or of condescension, but to be taken to heart, used in self-examination and applied in day-to-day living.

The Newer Alchemy. By LORD RUTHERFORD, O.M., F.R.S. (Cambridge University Press. 3s. 6d.)

"And this question of transmutation," wrote H. P. Blavatsky, "is it so

absurd as to be totally unworthy of consideration in this age of chemical discovery?" She wrote at a time when to express a belief in the age-old tenet of the alchemists was to expose oneself to the pitying contempt of the orthodox

scientific world. Atoms were uncreatable, indestructible and indivisible ; each element had its own peculiar variety of atom, fixed in the remote genesis of the universe, and unchanging to its furthest end. How then could transmutation be anything but the fantastic dream of undisciplined imagination ? But Blavatsky had courage as well as insight, and her faith was well founded : transmutation of the elements is to-day a commonplace operation of the physical laboratory, and though as yet it can be effected upon only extremely minute quantities, we may anticipate the time when the working load will be measured in tons rather than in infinitesimal units. To explain how

alchemy has at length justified itself, there is no man better fitted than Lord Rutherford, for it is he who, following the trail blazed by his illustrious predecessor, the present Master of Trinity, has done more than any other individual to solve a problem which nineteenth-century science declared insoluble. In this little book the gist of the matter is expounded with admirable lucidity, so that even the non-scientific reader will be able to follow the modern alchemists in their laboratories. What does it matter that, at present, gold can be made only from more expensive metals ? The important point is that gold can be made : the "question" is not "so absurd."

E. J. HOLMYARD

Half-caste. By CEDRIC DOVER. (Martin Secker and Warburg Ltd., London. 10s. 6d.)

This is an indispensable volume on racial questions. We may agree with the author that "To-day there are no half-castes because there are no full castes," and understand the extent of miscegenation and its importance in cultural diffusion, without subscribing to the bases of his general argument. If we are to look upon man as very probably "a foetalised ape produced by severe iodine-deficiency" (Marett), there is no reason why we should not go further and consider the problem of miscegenation, as does Mr. Dover, as "a world issue created by Western Protestantism and capitalist democracy." We may agree with his dictum that colour and economic success are not "indices of desirability," without sharing his pronounced socialistic theories, or finding it "impossible to visualise the victory of reason, the abrogation of selfishness and privilege, within the structure of capitalist society." If "man" is merely an animal endowed with intelligence (sometimes), why complain of the supremacy of brute force ? The vision of a Universal Brotherhood of Humanity, "without distinction of race, creed, sex, caste, or colour," far antedates Karl

Marx. But its objective realisation is dependent upon acceptance of a very different philosophical outlook from that adumbrated by the modern school of economic biologists. We need to understand the structure of Man before attempting to disentangle the confusing issues of the structure of Society. Starting from the basic postulate of a "reincarnating Monad," we may hope to realise that application of the principles of Universal Unity and Causation, Human Solidarity, the Law of Karma, and Reincarnation, alone can bind humanity into one family.

None the less, we feel grateful to Mr. Dover for amassing a wealth of material which will prove salutary in its effect upon those good people who too often use the conception of Brotherhood as a cloak to hide the paucity of their ideas upon practical racial questions. We appreciate, too, Professor Hogben's remark in his preface :

With full responsibility for my words as a professional biologist, I do not hesitate to say that all existing and genuine scientific knowledge about the way in which the physical characteristics of human communities are related to their cultural capabilities can be written out on the back of a postage stamp.

There is an invaluable bibliography.

B. P. HOWELL

Plato To-day. By R. H. S. CROSSMAN. (George Allen and Unwin, Ltd., London. 7s. 6d.)

This is a very stimulating book, and more, I have to confess that I, nurtured in pre-war Oxford, was one of those who read Plato's *Republic* in the rosy light of the Liberal idealism which was second nature to young Englishmen twenty-five years ago. Mr. Crossman has convinced me that Plato's devastating criticism of Greek democracy, and his pattern of the "totalitarian" city-state, were practically meant. As far as I can judge, he does not strain Plato's intention at any point in presenting him as the critic of contemporary democracy. Yet Mr. Crossman remains a democrat.

It would be interesting to compare in some detail Mr. Crossman's book with Señor de Madariaga's *Anarchy or Hierarchy*, since Madariaga is a contemporary who has undergone the Platonic disillusion, and taken refuge in the Platonic illusion. For the Platonic idea of a dictatorship of wise men, submitting to intense physical and spiritual discipline, imposing their righteous will, through a body of administrators, on the indiscriminating mass, is an illusion. But what is, in itself, regarded positively, an illusion, may be a powerful and necessary cathartic when applied as criticism.

For it seems to me, as it seems to Mr. Crossman, that European democracy is failing at the test. "Democracy, in fact," as Mr. Crossman says, "has lost belief in itself, and become an inert instead of a dynamic force in world-affairs. . . . Unlike our opponents, we are uncertain what the democracy is for which we stand." It is just at this point that Mr. Crossman appears to me undecided. He sees, quite plainly, that modern democracy, if it is not to disintegrate, must believe in itself, have faith in its own idea—faith of the kind that does not shrink from complete self-sacrifice. There are two choices before the real

democrat in the world to-day—the armed defence of democracy, or an absolute and completely self-sacrificial non-violence. Between those two alternatives the finest minds in England are torn to-day. I think that Mr. Crossman's mind is one of these. He says :—

True democracy is un-Platonic, because it springs from the Christian notion of personality ; and it is only if we believe in this notion that we can refute Plato and show that his philosophy has no sufficient message for the modern world. . . . For this reason, as the true democrat must start with the assumption that the world has still to be made democratic, so the Christian must assume that it is still pagan, despite the existence of "democratic" institutions and "Christian" churches. Only a revolutionary democracy and a revolutionary Christianity can hope to prevail to-day. Institutionalism will kill them both. . . . For fundamentally both are assertions of *incredibles*. Against the realism of those who accept the existing order and seek to maintain it, they preach an impossibility and try to make it come true. The true democrat and the true Christian admit the Platonic analysis of man as he is, but they know that they can change him by their faith in man as he ought to be.

I would not ask for a better statement of my own faith than that. But I have come to believe that it is impossible to assert that faith by modern warfare. Mr. Crossman has not come to that point. He is, quite rightly, sceptical of the inward quality of much English "pacifism." "The ordinary Englishman," he says quite truly, "is not at the present prepared to die for anything really important, least of all for democracy." But I believe that that ill condition is due, at least in part, to the fact that he does not see how he can die *for democracy*. The flower of young English manhood died "for democracy" in 1914. The disillusion was bitter. To-day their brothers try to die for democracy in Spain. But that is no real solution of the problem. It seems to me that the only way to die for democracy to-day is to refuse to fight for it, and take the consequences, even to the bitter end.

The Destiny of Man. By NICOLAS BERDYAEV. (Translated from the Russian by Natalie Duddington, M.A. Geoffrey Bles, London. 16s.)

It may be that in the life of the soul it reaches an incarnation in the course of which certain intimations of the inner wisdom are accepted by the intelligence. The actual process of these communications is not realised by the subject, who has neither mystical visions nor ecstasies, and does not lead an ascetic life. But without any intellectual awareness of the source of origin, he finds himself more ready to accept certain assumptions as the basis of his philosophy and beliefs, such assumptions coming to him with an effect of discovery and differing in essentials from the commonly accepted religious dogmas of his own times. Plato might be cited as an instance of this phase of development, and I find another in Nicolas Berdyaev.

The Destiny of Man, the third of his major works to be translated into English, goes further towards a rediscovery of certain aspects of the Ancient Divine Wisdom than either *Freedom and the Spirit* or *The Meaning of History*. He is a man of great scholarship, but his reading does not appear to have been influenced by the Eastern Scriptures, a fact that upholds the general presumption I maintained in my article on the writings of Jacob Boehme, namely that the great accomplishment of the mystics is the correspondence that they discover one with another in every age. The expression may be personal, but the fundamental truths are the same.

Berdyaev's faith is characteristically Christian, and *Freedom and the Spirit* was warmly acclaimed by orthodox Churchmen. They may, also, applaud *The Destiny of Man*, adopting the letter and neglecting the spirit as they do in their reading of the Gospels. Yet in both cases, the esoteric truths are unmistakable to those whose submission to dogmatic religion has not paralysed their power of choice. Here, for example, is Berdyaev's reasoned

approach to the doctrine of reincarnation, certainly unacceptable to the churches but essential to his main thesis. He writes :

The Christian view does not make clear the mystery of the genesis of the soul. The presence of the eternal element in the soul means eternity not only in the future but in the past as well. That which has an origin in time cannot inherit eternity. Our natural earthly life is but a moment in the process which takes place in the spiritual world. This leads to the recognition of pre-existence in the spiritual world, which does not by any means involve reincarnation on earth.

The last sentence confesses a limitation common to the type I postulated in my first paragraph. It may be that in such as these the liaison between mind and spirit can never approach the intimacy necessary to the realisation of the stages of soul-wisdom. And what follows the passage quoted, on Hell, Paradise and Beyond Good and Evil, does nothing to elucidate the mystery of spiritual progress after the death of the temporary physical instrument. It is not, however, in these aspects of belief that we find the chief values of Berdyaev's writings, but in his insistence on the need for complete personal responsibility with regard to what the churches call "salvation." It is quite obvious that the "Vicarious Sacrifice" means nothing more to him than an object lesson, and he inveighs again and again against what he calls the "commonplace smugness" that arises from "herd-morality", for, as he says on a later page, "It is perfectly clear that the herd-man has adopted the Gospel truth to suit his own ends."

The most important principle for Berdyaev is that "Redemption is only completed through creativeness," which he states as "the fundamental conception of new ethics." The acceptance of teaching from without, succeeded by its crystallisation into dogma and an acceptable rule of life, is the manner in which all living truths become debased into the pattern of the herd-morality that for him as for Nietzsche is so prominent an aspect of the failure of the Christian religion. In place of such

acceptance, he demands a creative morality, the expression of a personal ethic, deriving from the exercise and development of the creative imagination—a principle that informs his doctrine throughout.

Space does not permit any further elaboration of Berdyaev's examination of these "new ethics" or his application of them to what he regards as a "new morality". But enough has been indicated to justify my description of him as an "intellectual mystic", one of those clear-minded men who on their own plane of thought rediscover in themselves a few

glimpses of the eternal truths which proceed from the oldest religion in the world. Like all such,—and I might count myself among them,—he is unable to reach a stage at which the objective approval of principles by the reasoning mind is merged in a realisation that pervades the whole self. Nevertheless, he is so certainly on the right path, that *The Destiny of Man* is a book that can confidently be recommended to those who seek to approach the eternal mysteries by the imperfect instrument of reason.

J. D. BERESFORD

Julian the Apostate and the Rise of Christianity. By F. A. RIDLEY. (Watts and Co., London. 15s.)

Mr. Ridley has written an interesting and original but finally a disappointing book. He outlines first the development of the Roman Empire through successive "fascist" phases to culminate in the Byzantine totalitarian state of the fourth century, shows the necessity, in a decaying civilization, that God and Government should be at one, and tells how, between a fairly evenly balanced paganism and Christianity, the state-choice fell upon the latter. The Emperor Julian sought to reverse that choice and to restore paganism, and Mr. Ridley puts it as the book's central thesis that the effort was a wholly possible one and would almost certainly have succeeded but for Julian's almost immediate death in battle at the age of only thirty-one. Even that, Mr. Ridley admits, could not have saved the Empire from the barbarians, but he does believe that without the repressive intolerance of organised Christianity, the Dark Ages would have been cut short and the recovery of European civilization have taken place centuries earlier.

The conception is carefully and consistently worked out, and has in fact not a little to recommend it, but a subtle wrongness is introduced at the beginning and sustained throughout by the narrow view of Julian both as champion of

"European civilization against oriental invasion," and as a Rationalist almost in the narrow modern meaning of that term. "His belief in the gods was, mainly at least, symbolic in character. That he was an idealist in philosophy is true; positive science had not then nearly reached the point of an exact knowledge, *where Materialism and good sense became inseparable.*"

The words here italicised make Mr. Ridley's position quite clear. It is one which compels him to misread Julian almost entirely, seeing him not as the great initiate he was into the profounder religious "mysteries," for whose broader vision the limitations of materially triumphant Christianity were indeed a prison, but rather as a potential member of some modern Rationalist Association, mere by-product of the even narrower self-assurance of nineteenth-century science. The view of Julian's Neoplatonism as distinctively "Hellenistic" and "European" is also quite untenable, as is its identification with the "dignified" monotheism ascribed to his pagan contemporaries. Mr. Ridley's main theme is right and he says many good things. The triumph of Christianity over the theosophical Julian probably was a disaster for Europe. But less of a disaster than the triumph of the narrow materialism as whose champion he is so strangely envisioned here!

GEOFFREY WEST

Christianity, Communism and the Ideal Society. By JAMES FEIBLEMAN (George Allen and Unwin Ltd., London. 12s. 6d.)

It is refreshing, and, one hopes, symptomatic, to find a philosophical treatise which not only advocates, but illustrates as well, a pronounced detachment in surveying the constitution of the social system in which we are obliged to live.

We have been submerged of late by a multitude of political and economic manuals, mostly violently *parti pris* in character, which assure us, in accents ranging from the suave to the ferocious, that the mouthing of some particular slogan and the following of some particular leader is the only panacea for our manifold social and economic ills.

Mr. Feibleman will have none of this hysteria. He is concerned in this admirable piece of dialectic, to show how the whole course of our civilisation has been changed by a too close adherence to that philosophical system which, borrowing a definition from medieval thought, he terms "nominalistic." This bondage has, he holds, invalidated not only a great deal of subsequent philosophising, but also has infected most of our recent moral and intellectual activities with the taint of unreality.

The author confesses himself a firm partisan of the opposite camp of Realism, whose devotees hold that absolute truth exists quite apart from our interest and belief in it. Plato is for him the *fons et origo* of philosophical

integrity, and error has walked the land since thinkers forsook the teaching of the greatest of the Greeks for various kinds of false dichotomy.

He traces the trouble to Aristotle and his obsession with an articulated "scientific" observation. After him came Aquinas, who made confusion even worse confounded; for he postulated anthropomorphism, which is indefensible, and he formulated the theological tenets of a system which has neglected actuality because of its rigid and extreme dogmatism.

In his survey of more recent developments of the European consciousness Mr. Feibleman sees the same disintegration at work. The fallacy of democracy is seen to lie in the supposition that governments which have no reality and consequently no authority are adequate to fulfil the function of government. The fallacy of dialectical materialism lies in the slavery of its professors to the empirical findings of nineteenth-century physics and biology.

So we come to suggestions for a cure. The author has no immediate remedy to offer, but he gives us instead a new humility and a new hope. His theory of the independent reason recalls to us Plato's famous distinction between Knowledge and Opinion. We live in a world of infinitely expanding mental and physical possibilities. Let us not cramp and limit our prospects of freedom by accepting with too glib a readiness postulates based not on truth but on a merely human itch for change.

BERNARD BROMAGE

The Yoga Vasishtha. By HARI PRASAD SHASTRI. (The Favi Press, London. 3s.)

Hari Prasad Shastri has rendered useful service in presenting us with this translation of the *Yoga Vasishtha*, the story of Queen Chudala and the Sermons of the Holy Vasishtha.

Given to the world long ages ago this volume teems with all that is most beautiful in religious idealism and is full of sound philosophy which has its lessons for the modern world even though its

teachings may appear at first glance to be so remote from it.

The *Yoga Vasishtha* will probably appeal to only a small circle for the philosophy of ancient India has little in common with the spirit of modern civilization. To-day thousands of men and women are clinging to the belief that the way to happiness lies in the quest for power, wealth and fame. The *Yoga Vasishtha* teaches otherwise. Again and again in language that is both pictur-

esque and simple the folly of this doctrine is made clear. Turning over its pages one is reminded of that significant passage from *The Udanavarga* :—"From desires comes grief, from grief comes fear, he who is free from desire knows neither grief nor fear." This expresses the keynote of this book. "Of what avail are wealth, comeliness, fame or power without knowledge of truth. Devote yourself to learning and consider well your riches to be but trash and bubbles."

Reading through its pages one observes that link which unites all schools of religious idealism. At times one can imagine almost that it is *The Zohar* of the Hebrews that lies before us by reason of the similarity of opinion that is expressed.

Within the pages of the *Yoga Vasishtha*, however, will be found nothing that

is new for it is an old, old message that it proclaims once more. It is the lesson that the world must learn if sorrow's cause is to be overcome.

Every one who loves the philosophy of the Orient should dip into the pages of this book. The stories and fables that it contains, the instructions of the Sage to his pupil Prince Ram will appeal to all who have reasoning minds. Their perusal will do much towards an understanding of the wide popularity the *Yoga Vasishtha* has had always with the Himalayan monks. It may help us, too, to realise how different the world would be if there was general recognition of the simple instruction of the Sage, "Unless the good of all becomes your good, Ram, you will only add fetters to your feet."

The *Yoga Vasishtha* shows us how—you, I and the world may free ourselves of our fetters !

ARTHUR PEACOCK

The Roots of Evil. By the Hon. EDWARD CADOGAN, C.B. (John Murray, London. 9s.)

There is a complacency peculiar to some types of historian, who, conscious of the many unpleasant practices of earlier ages, ignore the less glaring but no less unpleasant evils of our own age. Because we no longer hang malefactors publicly on Tyburn Tree, because our sailors no longer die off like flies from scurvy, because our M. P.s no longer hold boroughs in their pockets, our enlightenment is taken for granted.

"If you glance at History's pages,
In all lands and eras known,
You will find the buried ages
Far more wicked than our own..."

That spirit still rings resoundingly in our day, in spite of Guernica and the Indian Civil Service.

A similar complacency, less pronounced, detracts from the value of Mr. Cadogan's treatise on the development of penal methods through the eighteenth and nineteenth centuries. Phrases like 'we who live in an age of clemency' and 'our enlightened times' forewarn one to distrust his conclusions ;

but against that one must acknowledge that his thorough research has brought to light many interesting facts from which the reader can draw his own conclusions. A vivid description of eighteenth century London illustrates the relation between crime and social organisation. When London streets were narrow, crooked and unlighted, footpads were an ever-present menace to the pedestrian. Street widening and straightening, and later the introduction of general street lighting, made this crime almost unknown by the end of the nineteenth century. *Thus the wiser organisation of society has effected a cure that no repressive measures were able to bring about.* The punishment of individual criminals is not only ineffective—it is a symptom of social chaos.

A chapter on the prisons of the eighteenth century gives Mr. Cadogan an opportunity to wax indignant about the unenlightenment of those times. Yet really there are no grounds for complacency. Howard's *State of the Prisons* and Eden's *State of the Poor* contain very similar descriptions, which shew that the poor man who took to crime did not find himself wholly unprepared for prison

when his time came. But the prisons of to-day have no relation to the civic world. They are hygienic, but they are divorced from social circumstances. The prisoner has to adjust himself to an arbitrary, separate world. He has less chance of adjusting himself to the outer world than any of Howard's prisoners.

Underlying Mr. Cadogan's attitude to penal reform is the concept of the criminal as an unruly person rebelling against social organisation. He is lenient about it ; but, although his facts continually force it on the reader, he himself never once recognises that the *criminal is but the dramatic expression of*

a disordered community. This leads him to place undue emphasis on personalities as they appear in his story. Eighteenth century disorders are attributed out of hand to Robert Walpole ; the failure of the early attempts to form a police force is saddled on Jonathan Wild. Nevertheless the same exaggerations produce lively and readable portraits. If you are interested in the history of penal methods, and have time to analyse a well ordered and instructive mass of information, you will find this book useful. Reproductions of a number of well chosen contemporary drawings mark the transit of the centuries.

MARK BENNEY

Religion in Transition. By S. RADHAKRISHNAN, C. F. ANDREWS, GEORGE A. COE, ALFRED LOISY, JAMES H. LEUBA, EDWIN D. STAPBUCK. (George Allen and Unwin Ltd., London. 7s. 6d.)

As oil in sesame seeds, as butter in cream,

As water in river-beds, and as fire in the friction-sticks,

So is the Atman apprehended in one's own soul,

If one looks for it with true tapas.

Any progressive transition of religion must tend toward a return to the Upanishadic conception of universality and the immanence of Spirit. However varied religious experience, behind all religious expression is the Universal Mother from whom we have wandered far, but who, despite our faithlessness, awaits our return with never doubting heart. Neither arid intellectualism nor dreary moralizing leads us to her holy seat. In the clouds of moist sentimentality we shall wander far from the path. Unfortunately, religious expression follows life whereas our lives should be an expression of religion. Hence our dilemma. Only those with the courage of their *own* convictions, who have broken the fetters of belief and chewed away their tags of religious sectarianism can reach the goal.

Religion like science must be eclectic. It must know no creed, no dogma, no separative feeling of exclusive superiority, no favour. It knows but LAW. No

study purporting to encompass Religion in transition should confine its interest to one out of the world's many faiths. What would we say of the doctor who concentrated his interest on the liver or the brain to the exclusion of the rest of the body? Yet here we have a book mostly of "Christian" specialists. Its title is misleading.

Only Radhakrishnan, the Hindu, and Alfred Loisy, regard Christianity as one of many rays of coloured light from the White Light of Truth behind the Veil. Andrews catches beatific visions in fogs of emotion where the curious catch the germ of enquiry, while Starbuck follows the methods of fallacious reasoning. Coe finds no answers to the problem of war, class struggle, etc., in "our innered ethical principles." Religion has failed. "It is time for us to humble ourselves and take the attitude of learners." Leuba subjects the mystic's experience to scientific analysis and condemns traditional religious methods as dangerous.

The essence of the book is in the essays of Radhakrishnan and Loisy. Their reasoning and spiritual vision are inspiring and are fraught with hope. This reviewer is both saddened and astonished that no mention is made of Theosophy, the greatest revolutionary force in religious, scientific and philosophic thought in our era.

D. C. T.

ENDS AND SAYINGS

Though one of the smallest communities living, the Parsis are divided into three groups if the usage of calendar is to be taken into account. They have three calendars: one group celebrates its New Year on the 21st of March, the second on a varying day in August, this year on the 7th, and the third, comprising the largest group, on a varying day a month later, this year on the 6th of September.

We cull a few statements from the Zoroastrian ethical texts indicative of the practical morality which the creed emphasises. Only torn fragments of the original teachings are now available and to have a real insight into the existing beliefs and customs of the Parsis it must be borne in mind that their existing religious lore covers a vast period during which evolution of no less than four languages—Avesta, Pahlavi, Pazand, and Persian—has taken place. One has to seek from the Avestan Gathas to the Persian Revayats—this is like a vast territory in which there are rich mines of thought, arid deserts of superstitions, and choking miasmatic tracts of corruptions.

O men! Understand the Law of Ahura Mazda; it is this: for the wicked and the sinner the wounds which pain for a long time; for the righteous due compensation, through which happiness is experienced. (*Yasna* xxx. 11)

Purity is the highest good for man, from his very birth. O Zarathushtra, that Purity is sustained by the Law of

Mazda. Any person can purify himself by good thoughts, good words and good deeds. (*Vendidad* v. 21)

Through Wisdom the world of Righteousness is emanated. Through Wisdom every evil is subjugated. Through Wisdom every good is perfected. (*Dadistani-Dinik*)

Whosoever drives out the Druj (Evil) from his person is a ruler, a kingly soul. (*Dinkard* vi. p. 395)

When your hidden passion which inflames the body will depart from it; and when the evil spirit in you reaches to ruin; then only will be your recompense in this Maga—the Great Cause. Gird up your loins for the great War; otherwise at the end will you cry "Alas! Alas!" (*Yasna* LIII. 7)

Every disaster which springs up he is to trace to Ahriman and his host; he is not to seek his own welfare through the injury of any one; thus he becomes compassionate as regards all the creatures of Ahura Mazda. In duty and good work he is diligent and persistent. For Renouncing Sin the special thing is this, that one commits no sin voluntarily; and if through folly, or weakness and ignorance, a sin occurs, he should then renounce that sin by approaching the high-priest who is his good soul; and after that when he refrains from that sin, having learnt its lesson, that sin is swept away from him, just as the wind, fast and strong, sweeping over the plains carries away every single blade of grass and anything that is not rooted in the soil.

Dina-i-Maminog-i-Khirad (LII)

Be it known that the characteristics of real Wisdom are Peaceful heart, True speech, Cheerful disposition, Sincerity, Amity and Generosity. (*Dinkard* VIII. p. 398)

AUAS

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

OCTOBER 1937

No. 10

THE OCCULT SIDE OF NATURE

Familiar categories and classifications aside, every man should be aware that he lives in a dual, a triple, a quadruple world—a world which is none the less one and indivisible.

There is, first, the world as pictured by the senses and the mind. Both these are eidolons, the phantom worlds of phenomena, one internal and the other external to the waking human being.

Next, these two worlds exist within a third which cannot be predicated in terms of either, because beyond both though permeating them, controlling both because independent of them—the universe of law-and-order, of cause-and-effect, of attraction-and-repulsion. This world neither acts nor is affected by action, neither creates, preserves, nor destroys anything or anyone. It is as invisible, intangible, impartite, as space—a world of spontaneity everywhere being born and dying at every instant of time, yet itself unborn, undying, a purely metaphysical absolute constant. It is

to actions of every kind as substance is to form. In the one case we apply the abstract formula or symbol, "motion", and in the other, "matter".

Finally, there is the omnipresent inhabitant of the other three. Whether we use a religious symbol and call it the spirit, a philosophical and name it intelligence, a biological and speak of it as life, or express it scientifically as force or energy, it is all one—the *anima mundi*, the world-soul, the abstract basis of Being and beings, as eternity is of time, as substance is of form, as motion is of action. Existence, small or great, conscious, semi-conscious or unconscious, temporary or long-continued, is contingent upon all these four worlds. In the symbolism of all ancient peoples and cultures, so far as we have any record of them, the assumption of these four worlds and their containments is what is meant by and implicit in the theorem of "Orbs". So universal is this conception, so basic its nature, so indis-

putable when understood, that one is justified in calling it a theorem rather than a revelation, a theory or hypothesis, a belief or speculation.

Briefly stated, this theorem posits seven "azure transparent spheres", one "within" the other, all "in co-adunition but not in consubstantiality", each and all the scene of *corresponding* manifestation, or interpenetrating "influences". Under this theorem, in each sphere, from highest to lowest or the reverse, a relative condensation and rarefaction goes on, so that a sort of "great circle" or plane of perception extends from an observer in any of the spheres to the corresponding degree of the "fixed, mutable, and volatile modifications" in all the other spheres. The intervening space is necessarily *either* a "plenum" or a "void" according as the observer himself is in the higher or the lower spheres. Whether we see physically, or metaphysically, or spiritually, as we designate perception, we are observing on different planes, and focalize separately or in combinations. Thus there are, sentiently, five physical senses known to and used by men in varying degrees, five mental senses as more or less recognized, and seven spiritual senses. The "mind" stands between the highest and lowest "set" of senses, and so, is uniquely capable of double-refraction besides its own "characteristic property"—the "sixth sense."

In measure as a man reflects, meditates, concentrates or otherwise uses his mind for withdrawal from any given plane of perception, he is inevitably at the same time in transit to another, whether above or below

his point of departure. If completely in the other plane on the descending scale, he loses consciousness of the anterior in successive gradations or limitations. Conversely, on the ascending arc he loses consciousness of the lower according to the degree of transfer of his power to perceive.

Between these planes of perception, or states of consciousness, are two inescapable facts to be considered by him who would learn to live and act consciously in either, or to synthesize them all in one. First, there is a twilight zone, a dusk on the one side, coincident with dawn on the other, as at the familiar sunrise and sunset,—call it the "critical stage". Second, there is the actual "moment of occultation" on the one side of the horizon which separates one sphere from another, one "modification" from another within each sphere. This is "sleep" or "death" on the hither side, but on the other the "awakening" or "birth". This corresponds to the blind spot in the visual organ, or to what in aviation is already called the cone or silence in quite other than an auditory sense.

With these primary concepts in mind, the student or devotee of any philosophy, science, religion, or other system, can soon begin to see for himself that they all represent "modifications" and will be able to detect the pervading or principal combination of elements in each general or particular scheme, his own or any other. In measure as he pursues this process or modulus he will be entering intelligently on the path of true Occultism. He will lose his own affinity or partiality for any one of these "modifications"—that is, he

will observe for himself that while they differ exoterically they have the same esoteric basis.

When the several considerations outlined are clothed by the student's own thought, reflection, and conduct, he will understand why it is *he* does not "remember" in this body the cycle of necessity travelled in former bodies. And he will understand why it is that the "lives" (the cellular, crystalline, colloidal, molecular "beings" *do* "remember", and *know* what they are about in their own sphere far better than he knows his business here. On the other hand, his problems of life are manifold, more complicated than theirs. The analogy is to be found in every direction, but one will suffice as model: the new-born insect or animal is incomparably better equipped at the start in the struggle for life here than is the new-born child, but as existence continues, the animal or insect learns less and less, the child more and more.

When this is sufficiently pondered, one will be able to realize why it is that we can no more see ahead than in retrospect with the same clarity that we are enabled to visualize the "present"—why our "imagination" is as mutable and volatile as our "memory". Perhaps he will begin to sense that thought, memory and imagination are no more actual divisions in the mind than present, past and future are actual divisions of time or "eternity". Memory and imagination are a "pair of opposites" whose nexus is thought, as past and future are the divergent lines from a common point (the observer) which enclose opposite angles of

vision. We have no word in English to indicate the trinity of thought, memory and imagination, because the concept itself has long been absent from Western minds. Nor have we specific psychological terms for the other trinities in mental operations, as we have, say, in physics and mechanics.

This is not to be wondered at, nor many other unreckoned or unrecognized combinations of the elements of objective, the principles of subjective perception and action in man and in nature. Our science is only a few hundred years old, our psychology as a distinct pursuit barely half a century. These children have still "a lot to learn" from their parents, religion and philosophy, or by dearly-bought experience of their own. Religion and philosophy themselves, as we know them, were once children, as our civilization is the descendant of earlier and, for all we know, far higher spheres and modifications. Again, in this direction, the student of scriptures and philosophies far, far antedating our own or those of our parents, will soon find in them indubitable evidence that they all spring from one common Source—sometimes called the "Mysteries", sometimes the "Hermetic philosophy", sometimes "Magic", and nowadays "Occultism". Such men as, say, the long line of Zoroasters, Buddhas, Avatars, along with the more recent individual or deified Incarnations such as those of Muhammad, Jesus and others, will be seen to be, one and all, great Beings from higher spheres who descended of their own will and wisdom to this one, but who, to reach us on our own level,

had to take on such "modifications" as we do—and then *regain* their conscious contact, *from this side*, with those higher "azure transparent Orbs".

Mankind, too, came originally from those higher worlds, but has not yet, except in rare individual cases, regained what, for comparative purposes, may be called the same waking consciousness of them that he has of this present "modification" which envelops him. All are cognisant that although all men are of one kingdom or species, as compared with the other partakers of the common nature, yet men differ greatly in "spiritual gifts"—in what the Hindus have from time immemorial called the "four castes". There are, in fact, not four but six castes, so to say. For besides the four orthodox or main divisions, each with its many subdivisions, there are two classes of "outcastes" which, strange to say, represent the extremes of the "pairs of opposites"—those above all caste distinctions, and those outside the pale. Westerners may smile or sneer at these distinctions. Yet, looked at dispassionately, who can doubt that moral, mental, psychical and social castes and outcastes (of both kinds) exist and have always existed, in the West as in the East? Two relatively moderate distinctions do, however, exist. In the East is greater honesty on the subject than in the West; in the West, because caste divisions are not rigidly enforced, it is easier for an individual to rise from one caste to another. Applying the theorem to human beings in general, as apart from racial and creedal "modifications", they will be

found to come under more intelligible designations. One might express these in this fashion :

(1) Those men whose outlook on life and conduct is philosophical, irrespective of their particular philosophy.

(2) Those in whom predominates the religious nature or instinct, regardless of their religion.

(3) Those whose natural tendency is not merely to take sides or fight on whichever side they may be, but who stand for law and order, as well as conquest, whether of nature or of self, whether in or out of any special uniform.

(4) Those whose highest conception is that of give and take, live and let live, no matter what business they may be engaged in.

(5) The great majority, "those whose natural disposition is to serve", as the *Bhagavad-Gita* puts it, apart from whom or what they serve.

(6) Those who lead parasite lives, no matter how they prey or on whom they subsist, or what their "coloration".

Once attention is directed to the subject, "the confusion of castes" is everywhere observable, East and West, and more among the highly civilized than among aboriginal peoples. The psychological facts seen, two great and absorbing questions arise spontaneously. What caused them in general? *What caused them in particular?* To the first problem there is no other solution than the theorem of Karma; to the second, no other solution than the theorem of Reincarnation.

Those who push their introspection thus far will need no one to tell them they are face to face with "human nature" stripped of all speciousness—and the "likeness" is unmistakable. Will they fall back in the haste of affright, once more to clothe themselves in the habiliments of caste, or

—will they *go on*? With the first case, this chart has no concern, but is offered to every would-be adventurer into “the astral world”.

The word “astral” is, fittingly, a dubious word in itself. It means an unknown light, dim, uncertain, easily obscured. It means a substance or state of substance that partakes more of the nature of forces than matter, as known to us, allergic rather than energetic. It means a state or condition of consciousness that, if entered from one direction becomes the servant of the wise, but if entered from the opposite becomes the master of the ignorant—and wisdom and ignorance in that region bear connotations of which the learned and the mighty of this world know no more than a child or a foolish man. In a word, it is the “critical” point between viability here and viability in either a higher or a lower “Orb”, in higher or lower “modifications”, than any known to this world as it is, or to human nature as at present constituted—albeit an element in both, whether in the fixed, the mutable, or the volatile state of either. Men are awake to this sphere, asleep both to the ones above and ones below as *inhabited worlds*. Interpose between waking and sleeping the intermediate two-way fluxation called dreaming—and you have the analogy and correspondence for the astral world. Analogy and correspondence are the only intelligible means of description or direction possible to be employed to the men of this world by men of the higher worlds *who know what they are talking about*. Whatever the emblems, symbols, personifications, parables employed, all are

Occult, all esoteric as well as exoteric in meaning. Between what we know and what we do not know there is no hard and fast line, but only a fading out of sight or coming into it. Dream-state applies to this, too, and the language of metaphor is precisely the language of communication, the astral counterpart of the yea and nay of nature and of wisdom—both ways.

A large and ever-growing class of men and minds is already loose from its moorings in one or another of the harbours of the established order of things here. They have no charts nor compass whether of past or future; they are actually helpless as a blind man is, or a dreaming man, whether as regards the astral world or what may lie above or below its treacherous vortices—unless they re-read the record of the book of life, re-evaluate their own understanding of it, in the zodiacal light of correspondence and analogy. Who, among all those attracted by the phosphorescence of the Occult, ever seriously questions his own motives, his own moral, mental, psychic stamina for such a venture? Who takes into account the law of Karma, the process of Reincarnation, even as accessible in literature or visible in the life around him? Who among them is able to steer a true course *here*? Who has the “sixth sense” enough awake to tell true from false or erroneous *here*, where contrast and comparison are, so to say, thrust upon him at every instant?

A modicum of observation of human nature at large, and of self-examination will quickly show how rare a thing it is to find any one

intentionally engaged in self-study and self-discipline in their most ordinary meaning. Many men are capable of "meditation with a seed" and its corresponding "power of concentration," but that is *induced*, not under the control of the will. Like a rich man who owns much wealth, the truth is that it possesses him. Like a man of power, the power possesses him. Wealth and power in our day as in ancestral eras, far more often than not are burdens or intoxicants to their possessors. In the Occult meaning of power and wealth, rare are those who are in *control* of their senses and their minds, sure of their motives. The best of them are able merely to set up certain conditions, external and internal, whereby certain results will ensue. This is the method of Western Science and of Eastern Yoga. We observe only the successes, not the failures, whether in results or upon the individuals thus engaged. Yet every one knows or can learn that the destiny of families, communities, nations, civilizations, is bound up, embodied, one might say, in the careers of the very, very small number of "leading spirits" good or bad, from generation to generation, from century to century. Is the outlook for Western civilization so charming that we should regard these leading spirits as authentic guides here on earth? Is the *existing* condition of Eastern cultures so fascinating that we should become

pupils of the hundred-and-one brands of yoga, in our thirst to enter "the land of the Occult"?

It should not be necessary to make the marginal notation that these remarks are intended neither to comment invidiously on any man or anything that he holds dear, nor to discourage any one's disposition to ask, to read, to learn, in the Occult sense. They are meant simply to put every such aspirant on his own *voir dire*, his own *bona fides*, his own competency to judge himself, his would-be teacher and instructions. Long ago H. P. Blavatsky put in print a statement, the truth of which anyone can verify for himself merely by pausing to observe history and the flux of life to-day. She said :

Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left.

Many good, able, sincere men will be found giving their devotion to some one or another of the hundreds of schools representing one and another of the modifications of one and another of the Occult arts and sciences. The Path of Occultism, the Path between "the seven azure transparent Orbs", is one and the same for the devotees of "White" Magic or "Black", but one should reflect that it can be travelled *in either of two opposite directions*. Many devotees do not themselves know *which way they are headed*.

A BRIEF STUDY OF OCCULTISM

[Professor George P. Conger of the University of Minnesota (U.S.A.) is a lover of India and our readers will remember his essay in our issue of November 1935—"Toward Understanding India." He is the author of a very remarkable volume which all students of mystic philosophy and occultism should peruse—*The World of Epitomizations : A Study of the Philosophy of the Sciences* reviewed in our pages in August 1932. During his visit to India in 1934 he came to recognize, what many sons and daughters of the Motherland do not, that "more and more clearly, it seems to be a mistake to attempt to Westernize India". Professor Conger has been busy preparing another volume which he tells us "will develop the 'microcosmic' theories of which we have spoken"; it is to be called *The Unity of the Faiths* of which the following will be a chapter. We are indebted to our friend for giving THE ARYAN PATH an opportunity to publish it. For the advantage of Theosophical students as well as enquirers we are adding a few footnotes giving references from authentic Theosophical texts.—Eps.]

Occultism gets its name from its interest in 'the hidden'. The term covers a wide variety of beliefs and practices, some of which have little or nothing to do with religion. Occultism is best described when it is contrasted with what in the West may be called ordinary science and religion; it accepts as authentic reports of occurrences which, although they are often regarded in the East as not very unusual, are quite generally rejected in the West as fantastic. Occultism continues to study such alleged occurrences, insisting that some of its results are of religious importance. Historically the chief sources of occultism are in ancient India and Egypt. There are notable contacts with the Greek world in the Orphic mysteries, with Judaism in the Cabala, with early Christianity in Gnosticism, and with the modern world in Theosophy. Occultism has been in some respects like a thread, running through most of the world's religions or close to them, and helping to bind them together. Philosophically it has much in common

with mysticism, supernaturalism and idealism.

In obtaining its alleged knowledge, occultism often professes to use methods which go beyond the ordinary working of the 'five' senses. Abnormal results are obtained by the aid of meditation or concentration, sometimes so intensified that it becomes hypnosis and trance. Sometimes the occultist's knowledge is like the mystic's intuitive insight, a matter of immediate apprehension. Where the alleged knowledge is analyzed it is often said to be clairvoyant, as if objects were seen at distances or through barriers too great for ordinary sight, or as if events which have occurred in the past or are about to occur in the future were discerned as present. Again, the occult knowledge is said to come by telepathy, the transfer of perceptions or ideas from one mind to another without the medium of language or ordinary communication. Less frequently the occultists trace their knowledge to clairaudience, the hearing of sounds beyond the ordinary range, or to

telekinesis, the transporting of material objects by extraordinary passage through space.*

Occult cosmology portrays an elaborately structured universe. In some rather archaic forms of occultism the key to this structure is seen in the relations of the male and female sexes ; in other forms the universe is understood in terms not so much biological as psychological, and mind, or something like mind, is regarded as more fundamental and important than matter. Most often there is a sequence or a hierarchy, at least vaguely describable in mental terms. Occultism often shares the ancient doctrine of the Logos, familiar in the West in the adaptation of it used in the first chapter of the Gospel of John to interpret the incarnation. In general, the Logos is the reasonableness of the world, the property whereby the world can be understood or described in intelligible language. This property expresses itself in the inherent reasonableness of particular things and the ideal possibilities of man's rational nature, so that even if the world is not actually a vast Mind, it is a system in which minds like ours can develop and can at least begin to comprehend what is around and above them. The cosmos is pictured in many divisions and subdivisions, in which favourite numbers like three and seven constantly recur. In occult cosmology, special impor-

tance is ascribed to the planets, whether they are the planets known to astronomy or not. Each planet is pictured as existing in a 'chain' or sequence consisting of a number of successive 'spheres' or stages of development, named globes.† These stages are marked by different densities of the atoms of the planet ; in the more rarefied stages of its sequence a planet is 'spiritual' and in the denser stages, material. Sometimes a planet is said to go in cyclic fashion through its sequences, in what is called a 'round'.

Corresponding in microcosmic fashion to the stages of development of planets are certain kingdoms of nature, including the mineral, vegetable and animal, and certain 'planes' and 'bodies' which particularly mark the development of human personalities in each planet. These planes are not places, but states of consciousness. They do not exclude one another, but interpenetrate. They are discerned clairvoyantly by response to their characteristic vibrations. In the physical plane a person has the physical body, but even the physical body is permeated by its finer 'astral double', whose mysterious sense organs are said to be certain 'chakras' or plexuses, distributed from the top of the head to the pelvis. Besides this, there are several other 'bodies', each of which exercises special functions.‡

* To really understand the psycho-philosophy of occultism it is necessary to keep in mind what H. P. Blavatsky describes as "the fundamental propositions of the Oriental philosophy." These are ten in number and are given in the *Isis Unveiled* II. p. 587 *et seq.*—Eds.

† See *Secret Doctrine* I. p. 170 *et seq.* especially the diagram on p. 172.—Eds.

‡ Cf. *Secret Doctrine* I. 157. It is important to bear in mind that Astral Body is not Emotional Body. Astral is Lingha Deha ; Kama—desires, feelings and emotions—does not assume a form or Rupa till after the death of the physical body. H. P. Blavatsky has stressed the point that—"the word 'Rupa,' however, is a misnomer. Kama has no rupa during life. After death the rupa is formed..."—Eds.

In each globe a number of successive races and sub-races are said to be developed. Our own place in earth history is somewhere in the midst of this series ;* before us were the Lemurians and the inhabitants of the lost continent of Atlantis, and after us will be far more wonderful beings. Any individual, if in successive incarnations he manages to complete his course of development in one stage of a planet's history moves on to the next stage, ever progressing till final emancipation is attained. This development of personality, viewed over several stages and planets, resembles a tide with a succession of waves. All these teachings are imparted by the aid of metaphors and an extensive use of diagram symbols.

In common with supernaturalism, occultism pictures the world as developing under intelligent guidance, but if there is any one Supreme Intelligence for occultism it is, like the

First Being for Plotinus, all but lost in the vast cosmic mists.†

Subordinate intelligences exist in myriads and are found in all grades — planetary spirits, guardian spirits for various parts of nature and for individual men, and even minor beings like fairies, elves, sylphs and the like. The alleged data of psychical research concerning messages from the spirits of deceased persons are accepted by occultism only in very rare cases, and are accorded a rather incidental place, as there are so many intelligences or spiritual and semi-spiritual beings. Somewhere in the hierarchy of spiritual beings places can be found for the deities of various religions, and practically all the myths of the world's folklore can if necessary be accommodated. In charge of the teaching of occultism there are said to be adepts or Masters, who are sometimes represented as living in the fastnesses of Tibet‡ and communicating their

* See *The Secret Doctrine* II. 434.—Eds.

† *The Secret Doctrine* I. 279-80 "admits a Logos or a collective 'Creator' of the Universe; a *Demi-urgos* in the sense implied when one speaks of an 'Architect' as the 'Creator' of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of the intelligent Powers and Forces. But that *Demiurgos* is no personal deity, i.e., an imperfect *extra-cosmic god*—but only the aggregate of the Dhyan-Chohans and the other forces." Again see *Ibid* I. 38. "The AH-HI (*Dhyan-Chohans*) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and 'Messengers' of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her 'laws,' while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not 'the personifications' of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal mind comes into action, is like an army—a 'Host,' truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself." Thus the Theosophical conception of the Logos is not a Being—extra-cosmic ruler of His universe; but a collective of intelligences.—Eds.

‡ Not altogether. Writes H. P. Blavatsky in *Isis Unveiled* I. 17. "Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized.

teachings by telepathy.

The goal of occultism is that its adherents should progress as far as possible, through successive planes and incarnations, toward adeptship. For this long effort, meditation is regarded as of primary importance. The personality is progressively unified and adapted to the higher and more spiritual life. Often this process leads to marked refinement of habits and manners. Often it includes restrictions on diet, as in vegetarianism. Occasionally, as in the Yogic practices of Hinduism, breathing and other bodily functions are subjected to unusual and spectacular control.* Occultism may easily lead to asceticism. Occultist groups often profess to guard their secrets from the uninitiated, and scorn to make any unworthy use of their alleged powers. At the same time they warn outsiders against meddling with occult forces; these are said to be dangerous if employed without proper instruction from authorized teachers.

Among the non-religious forms of occultism alchemy has long been famous, especially as the precursor of chemistry. Other members of the curious group include astrology, palmistry, phrenology and numerol-

ogy;† these attempt to discern past or future events by consulting data which are regarded by their critics as quite irrelevant. To explain the percentage of more or less accurate 'hits' made by those who work in these occult arts, the critics sometimes make charges of fraud. Where this is out of the question, they say that sitters or clients themselves often unwittingly give clues or suggest answers to their own questions; or that the occultists' statements are so general that they may be applied to almost any person or situation and bear many different interpretations; or that of course some hits will be due to pure chance coincidences.

Important criticisms of the other forms of occultism are directed against both its methods and its content. In the first place (1) its methods, whether valid or not, are difficult. Comparatively few persons in the Western world are willing to subject themselves to such rigorous discipline, to secure results which they regard as dubious. But even (2) supposing the methods are devotedly pursued, they are, by the very fact of such devotion, open to the dangers of suggestion, especially of auto-suggestion. The human nervous system is exceedingly complicated and delicate

Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy. They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back."—Eds.

* Both H. P. Blavatsky and W. Q. Judge have given warnings against breathing exercises as very pernicious to bodily and mental health.—Eds.

† Distinction must be made between Occultism and the Occult Arts such as Alchemy, Astrology, Chiromancy; H. P. Blavatsky recommends the student to "first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two," and defines true Occultism as "the 'Great Renunciation of SELF,' unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work." (*Raja-Yoga or Occultism* p. 32)—Eds.

and, especially under physiological strain or effort, can only with great difficulty if at all distinguish ideas which are grounded in authentic fashion in the outer world from ideas arising from within.

As regards the content of occultism (3) it is said by its critics to be too primitive, and to go altogether too far in its support of ancient myths and magics. If occultism bows to this criticism and points to teachings more favoured in later Western civilizations, (4) it is still regarded as too remote, fantastic, and improbable. In short, Western science has been too much occupied with other matters to submit to the occult disciplines or to be much interested in occult doctrines. Such doctrines are at their best regarded as imaginary overtones and at their worst as naïve or base superstitions. A minor but sometimes potent objection is that (5) both the methods and the content of occultism are frequently presented in Oriental terminology which is very hard to correlate with Western theories about mind and the world.

To these criticisms the occultists are able to reply (1) that their methods, after all, are empirical; occultists depend upon experience, just as Western scientists do, and they invite empirical tests. Their severe discipline is for them, the counterpart of rigorous and specialized scientific training. As regards suggestion (2), no one need try to avoid it, either when it comes from others or when it comes from one's self. In fact, any one of us would be isolated and lost without both kinds of suggestion. The point is, not that one should avoid suggestions, but

that one should avoid wrong suggestions. And the question as to which suggestions are the wrong ones is hard for any man, whether he is a scientist or not, to answer. The criticism that occultism leads to views which are primitive may mean only (3) that it runs true to human nature, but even if it is admitted as a true criticism, it does not exhaust the content of occultism for in many esoteric doctrines occultism reaches far beyond the primitive. The charge that occult doctrines are remote, fantastic, or improbable can easily bring (4) a counter-charge of scientific dogmatism. After all, who knows where the proper limits of scientific data are? The data on transmutation of the elements, the principle of indeterminacy and, according to some reports, the results of experiments on telepathy and clairvoyance, suggest that such limits have in the past been too narrowly fixed, and that the sciences ought to be more than ever faithful to their ideal of an open mind and a free field for hypothesis, observation and experiment, even where the content of all three is unusual and unexpected. If it comes to a critical discussion or verification and proof, it turns out that any critic, from Locke and Hume to the logical positivists and beyond, can if he cares to do so, entangle himself in strictures about our alleged knowledge until either he cannot move a mental muscle, or else at best can engage only in a kind of mental gymnastics rather than work. If the game of criticism is pursued to its bitter end, we get nowhere, and we do not even recognize the status which we have. Why then should we take critical

philosophies so seriously? The occultists do not know much about such investigations or, if they know, they do not worry about them. For the one reason or the other, in the West they have had the courage to champion some unpopular views of the world and of man.

With regard to (5) the orientalisms, occultism regards these as incidental, and can point to the fact that all languages and all translations are to some degree incommensurable. Moreover, even supposing that much of the content of occultism had to be discounted for oriental, as for primitive modes of thought, we should still have to allow for at least as much occultism as is corroborated by Western empirical methods. Such methods have not availed to salvage primitive animisms or magics, and it is not accurate to say that they have substantiated alchemy (since transmutation for alchemy was only a step towards the magic of the philosopher's stone). If, however, modern scientific methods authenticate occasional instances of clairvoyance and telepathy, this means that something of the method of occultism must be recognized: who knows, then, what will happen with the content? We shall find plenty of examples, too, where philosophies of religion which are in higher favour in the West are open to criticisms from empiricists.

Of special importance is a doctrine which in the history of thought has sometimes been called occult, but which occultism really shares with many other systems. The ancient and widespread theories of significant correspondences* between the macrocosm, or great world, the universe, and the microcosm, or little world, usually identified with man, should not be hastily dismissed as fanciful until they have been subjected to empirical examination. The possibility begins to appear that the old Hermetic adage "As above, so below" may be freed of its superstition and its supernaturalism and made an index to a more modern and tenable view of the place of man in the universe.

Apart from such possible restatements, the occult appears to be a more or less permanent penumbra of the circle of sciences ordinarily visible for Western minds. From the point of view of such minds, much of the penumbra seems very obscure and doubtful, but the easy judgment that there is nothing to it is probably best recast into the statement that whatever there is, if anything, is for the time being and in the West conveniently neglected. But a philosophy able to meet all issues ought to have some means of accommodating light from any direction, if any light comes.

GEORGE P. CONGER

* Writes W. Q. Judge: "The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations." (*U. L. T. Pamphlet No. 3*, p. 6). Cf. *The Secret Doctrine* I. p. 177: "Everything in the Universe follows analogy. 'As above so below'; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual." The author of this article is an able expounder of the Law of Correspondence and Analogy.—Eps.

INDIAN LITERATURE IS ONE

[K. M. Munshi is a lawyer by profession and is well-known as a politician who has suffered imprisonment for his convictions. He has now attained ministerial rank, holding the portfolio of Law and Order in the first Bombay Ministry. His accomplishment as a literary man however will very likely outlive his achievements in Courts and Councils. He is a novelist whose numerous works in his mother tongue Gujarati are very popular. Some months ago he published a volume in English—*Gujarāta and its Literature*.—EDS.]

Culturally, India is one and indivisible. Oppressed by India's vast distances, different scripts and different languages, some fail to see that the Indian culture is not heterogeneous. Throughout the country, between the second and the tenth centuries, to go no further back, folklore came to be woven into Sanskrit literature and a new homogeneous literature came into being. Writers in the local literatures tried to reach the heights of Sanskrit classical tradition. Students of Sanskrit brought down its beauties into the language of the people. In every province folklore was translated into Sanskrit and Sanskrit literature was adopted into the provincial languages. All over India the general culture was the same, the art forms differed little and the outlook on life was similar. This unity of culture became clearer by being shaped through Sanskrit.

About the tenth century new forces were born. Prakrit and Apabhraṃsa became dead languages. Real life tried to express itself through the language of the masses and thus the provincial literatures came into existence. Bhagavat Dharma influenced all literatures in the country. The culture and all the literatures became leavened by bhakti (devotion). The songs of the Bhaktas became the heritage

of the whole country. Chaitanya, Ramanuja, Madhva, Vallabha, Mira, Narsi, Soordas, Tulsidas, Eknath and Tukaram, the literary apostles of the age, were inspired by one outlook and made the foundations of unity stronger. Under their influence the local languages quickened. The traditions of Sanskrit and Prakrit literatures were forgotten. A new literature sought to reacquire beauty through the provincial languages.

On the other hand, as Pandits and Puranics, not satisfied with the literature of their own province, sought inspiration from the *Mahabharata*, the *Ramayana*, the *Puranas*, translations and adaptations created a new literary tradition. Again the warp of folk-literature was laid on the weft of Sanskrit literature and a new literary impulse sprang up. When there is the impact of an outside literature upon our own, a revulsion of feeling against our own literary tradition inspires literary men to serve the traditions and ideals of the new literature. In doing so they bring to their own literature a new wealth of vocabulary, idioms and images. A mixture of the two purifies and enriches taste; words and images become varied; and a new literature is born.

In the nineteenth century Indian

imagination came into contact with the culture and the literature of England and literary men sought inspiration from Victorian Romanticism. Poetry became subjective ; poets preferred love themes to bhakti. Narrative became emancipated from metre ; novels took the place of *Puranas*. Drama under the inspiration of Shakespeare became popular. The old literature was looked down upon, and English literary traditions became the fashion. Yet, simultaneously in every province Sanskrit attracted greater attention ; new schools sprang up which looked to Sanskrit alone for inspiration, language became rich and elastic under the influence of Kalidas and Bana, whose works dominated the imaginative efforts of rising literary men. Then came synthesis. The traditions of English and Sanskrit literatures were blended to produce the new provincial literatures. In most of the languages novels and lyrics are now cast in the same respective moulds. Novels in the beginning exhibited a curious intermixture of Scott, Lytton and Bana. Bankimchandra's novels, the product of this conjoint influence, led to similar creative efforts in all languages. Tagore's poems have created distinctive schools everywhere. Mahatmajī's writings have infused into every language a tradition of self-control and of proportion, and in the fire of nationalism even provincial differences have begun to disappear.

Language, however, is integral to the problem of cementing and expressing India's basic cultural unity. Gujarati, Marwari and Rajas-

thani have evolved from Western Rajasthani, which, in its turn, descended from Sauraseni Apabhraṃsa. This family is closely allied with the Hindi spoken in Behar, the Punjab and Orissa. Marathi and Gujarati are closely allied, as are Bengali, Hindi and Gujarati. The Dravidian languages are all closely related and contain a large element of Sanskrit. Kannada, Telugu and Malayalam have so large a Sanskritic element that in Devanagari script they could be understood in some measure by all Indians who speak the languages of the Sanskritic family—some five-sevenths of the population.

The unity which underlies all these languages is created by their common Sanskritic element and if that element is given its due predominance in Hindi it will serve as a medium for literary exchange. I see no reason why we should be afraid of emphasising this common Sanskritic element. Our provincial languages would have neither richness nor beauty if the Sanskritic elements were eliminated. This is not a question of sentiment but of fact. If I want to express beauty or higher thought through one of our languages I must draw upon the resources of Sanskrit. English words would be entirely unfamiliar to my audience. I could not use Persian or Arabic words because I do not know them. The only way open is to use Sanskrit words familiar to me and to my audience. Artificial attempts to Sanskritize our language must be given up but there is no need to eliminate words which have become current or are necessary.

Every language has two forms, one for common intercourse, the other for expressing high efforts of thought. The first form should be such as all can understand ; the second must stimulate imagination. Words used in everyday intercourse have their own expressiveness and give piquancy to style, but you cannot create great literature with the linguistic resources of folklore. You cannot compose the *Gita-Govinda* in the language in which *Sohinimehar* is written. Folk-literature is based on the materials of actual life ; pure literature is inspired by a creative faculty rich in imagination. The difference between folklore and great literature which embodies beauty is fundamental. It is the difference between the medium of common intercourse and that of artistic expression : between the folk-songs of *Shakuntala*, on which the story in the *Mahabharata* is based, and that quintessence of beauty—the *Shakuntala* of Kalidas. Great literature and its language are not for the bazar. To the common mind they will always remain unfathomable. Not every mason can build a Taj Mahal. You cannot build a Taj Mahal for every village. And if we want to build a literary Taj Mahal through our provincial or national language and to make its beauty enduring we cannot do without the lovely marble quarried from Sanskrit literature.

A bitter controversy has been raging in the United Provinces between protagonists of Sanskrit Hindi and of Persianized Urdu. The question can be summed up thus :—

(1) Hindi and Urdu are not different languages. Leaving aside

the small educated section, the United Provinces speak one language in which the Sanskrit, Persian and local elements vary. He who uses a larger proportion of Persian words is said to speak Urdu ; he who uses a larger proportion of Sanskrit or local words is said to speak Hindi. The man in the street uses the words common to ordinary intercourse, irrespective of their source. Census officers style this language Hindustani ; the Hindus, Hindi ; and the Muslims, Urdu.

(2) For centuries Hindi-Hindustani with a large Sanskrit vocabulary has been the language of literature. Muslim authors like Malik Mahomed Jayasi, Abdul Rahim Khanakhana and Yari Saheb have enriched it. When modern education was introduced Hindu authors naturally turned to the resources of this language and of Sanskrit, and literary Hindi came largely under Sanskrit influence. Literary Hindi can be understood easily in Gujarat, Maharashtra, Bengal and the Central Provinces. It can be followed to some extent by persons whose mother tongue is Kannada, Telugu or Malayalam and who have studied a little Hindi.

(3) The Hindi spoken in the army of the Moghul Emperors came to be called Urdu. It differed from Hindi-Hindustani and literary Hindi in possessing more words of Persian origin. Modern Muslim writers have turned for inspiration to the easily accessible Persian and Arabic literatures, with the result that literary Urdu has become Persianised and has drifted away from literary Hindi. Literary Urdu is understood

by only a section of Hindus and Muslims in the United Provinces and of learned Muslims elsewhere.

Clearly Sanskritic literary Hindi and Persian literary Urdu were natural growths into which in the earlier stages neither malice, hostility nor communalism entered. I believe that it is impossible at present to arrest their development. A Hindi writer of a love-lyric or a historical romance seeks inspiration from Jayadev, Vyas or Valmiki ; a Muslim writer turns as naturally to Shadi and Hafiz. These two currents will never meet till Hindi-Hindustani becomes sufficiently enriched to be the language of literature. If Hindi and Urdu works are translated into each other freely this result will be easily achieved. Before the British came, Hindu writers did not hesitate to use Persian words and Muslim writers had no distaste for Sanskrit words. Unfortunately, political and religious distrust has changed this. If writers of both communities will use the best words irrespective of source, the distance between Hindi and Urdu will be easily bridged. This is part of the Hindu-Muslim problem and will be solved only when Hindus and Mussalmans evolve harmony by social and cultural contact.

Outside the United Provinces the national *lingua franca* is Sanskritic in content and Hindi in structure. Social intercourse in each province will always be through the mother tongue; and creative art will express itself only through it. But as nationalism

becomes more powerful, as science brings different parts of India closer, as the culture and life of the country become uniform, this national language, though never a substitute for the mother tongue, will become less a language of effort and more of a living language. When it becomes the medium of intercourse for the whole of India its vocabulary will become comprehensive, doubtless adopting words from many provincial as well as European languages.

The national *lingua franca* will be written principally in Devanagari with optional Urdu script. Any one may use the Roman script if so inclined. But the medium for the commonwealth of Indian literatures can only be a simplified Sanskrit.

But all these activities leave the field of the provincial work untouched. No language but the mother tongue can give form to the true vision of beauty. Whoever serves his own language will truly serve the commonwealth of literature ; whoever helps to build up a national language or literature will ensure the growth of his mother tongue. India is a nation ; a new age of unity is before us. Our literary men are dreaming of one language, one script, one literature. Our duty is to body forth our unity through literature, to seek expression for our growing ideal of beauty, to surrender ourselves to the spirit of the ancient literary artist-- Vyas, the author of the *Mahabharata*.

K. M. MUNSHI

COMMUNICATION WITH YOUTH

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It must have been a highly prejudiced young person who, some three hundred and more years ago, cried petulantly, "Crabbed age and youth cannot live together!" And the reasons then given still hold: "Youth is full of pleasance, age is full of care; youth like summer morn... age like winter bare." In that familiar old song, written, some believe, by the wise young Shakespeare, the admission is freely made that "Youth is wild and age is tame." Between the wild and the tamed, there is too much distrust to admit even the beginning of useful communication.

The wildness of youth must be tamed, of course; that, indeed, seems to be the summing up of what we commonly call education. The baby reaches for something he should not touch; shrill comes the cry of the nurse's disapproval, or perhaps the assaulting slap on the extended hand. At that moment formal education begins; and at that moment the child commences a lifelong study of the sciences of evasion, deception and prevarication.

We do not tell the truth to those whose aim is to deny us our heart's desire; we tell them as little as possible of anything. We must endure them, especially when they hover over us watchful for our good, but, in language, we may avoid them. Rather, we invent a language for them which

confesses nothing of our true spirit.

The undefeatable persecutions of formal education finally beat down our wildness; eventually we all are tamed; then with inconsistent gusto we take on the taming of other wild ones. If at this stage we had any practical memory of our own healthy wild state, no admonitions of mine on the ways of communicating with youth would be anything but superfluous obviousness.

Forgetting completely our own youth, however, we soon take on all the rigid prejudices of the tamed, one of which is to flare up if anything but holy results are predicated of the taming process. My illustration of the slapped hand as the beginning of evasion and concealment is sure to bring the cry, "Don't you believe that the harmful desires of youth should be thwarted?" Of course I so believe; I even believe in the slapped hand. My only point here is not that formal training should be abolished but, rather, that we should sharpen our eyes to one of its very natural results, the breaking down of free communication with youth.

For without welcomed communication no true education of the spirit may be accomplished; and taming, as generally practised, reduces the chances of such a welcoming. That is the unavoidable dilemma of youth education. A one-sided facing

of obvious facts will not help us much.

Here are some such facts. At an early age the young begin to withdraw into a protected region of their own ; soon we lose them altogether ; then our advice, our admonitions, our condemnations even, have no effect other than temporarily to annoy. While the youthful spirit is ever trusting, hungry for help, it is also the most stubborn of all our possessions ; and it has the power of almost complete insulation from those that disturb it.

A very small child spoke quietly to a teacher ; he trusted her, therefore his communication was free and true :—

I have a house
Made of grass and twigs ;
I go there—when I can.

I find a chair
To sit upon.

It is nice in there :
No one says, "No !"

There was no real house, of course. Against the iterating negatives of the taming process this very small boy had found a retreat in his own mind, a place of quiet where no one said, "No !" Each of us has his own house of grass and twigs. We go there—when we can. And no one will know about it save that rare friend who comes not to tame us but to listen.

The way toward a perfect communion of spirit, then, is first to learn to listen. It is an art that few know about and fewer practise. As a rule, teachers are not good listeners at all, and mothers, alas, caught up in the insistent claims of

taming, so often lose the graces of the attending ear. So, to teachers who would know the way to the spirit of youth, we say, instruct less and less and receive more and more ; we say to mothers, forbear occasionally, sometimes let the fault go, now and then be silent and listen.

Well, you have listened and you have heard. A secret communication has been entrusted to you. Have care now, we say, or there never will be another. The normal adult has seemingly no compunction against using the confidence of the young as evidence against them ; he will blab it to the world ; or he will use it for instructional taming. "Ah ! So you have such thoughts, have you ! Well, you shouldn't have." Youth withdraws in shame from such offensive bad taste, from such dishonourable action.

Education is a process of strengthening the secret inner powers, of permitting them to grow into such eventual adjustment with the world as will bring a harmonious and peaceful adaptability into all human relationships. Only the spirit is ever truly educated. To drive it away from the influences that would bring it to its capable fulness, that is to defeat all educational effort. So we seek the spirit in the secret house of grass and twigs. We listen. And we do not condemn.

After one has become a practised listener—the sure test is the easy flow of communications—then one must cultivate agreement. True communication is charged with dissent ; it inquires where inquiry is considered blasphemous ; it stalks into the man-made holy of holies and

asks . an honest "Why?" Because of its pure spirit it sees the truths which the world ignores : it sees man's inconsistencies, his lies and hypocrisies, his cruelties, his fawning, his vanities, his shames and, above all and including all, his engulfing self-deceptions. Any fearless child will tell you about these—if you have learned to listen, and if then you neither instruct nor blame.

The head master had preached a long moral lesson to an assembly of young children. They heard him in silence. Dismissed, they were leaving that hall in silence. It was a solemn stillness that seemed to shout. Huge and victorious, the head master descended from the platform ; he beamed on all, believing that he had convicted them of sin. He had not. Every line on his face, his twisting smile, the clear vibrations that exuded from him, all made apparent to these fine young children that here was an immoral man seeking in public to scratch up a covering for his own evil. In disgust that group had left him. To the right listening person a boy said simply, "He drips morality". And another added, "Like a frightened dog". This is simple clairvoyance, a gift of every clear spirit ; it is most unclouded in youth.

If you would hear the pure communication of youth, we insist that you must be able to receive without the usual adult prejudices. You will find yourself in the region of a new and strange moral code. For example, most adults would denounce the above mentioned condemnation of the head master's moral preach-

ment as an act of student disloyalty. If such adults should ever hear youth so conclude—they are not likely to hear, however, and that is why they remain so profoundly ignorant about youth, education, morality and things of the spirit generally—but if by chance they should hear, they would condemn : "Those are evil thinkings ; you should be loyal to the head master." We would say to youth, however, we who have learned to listen, "Those are good thinkings ; above loyalty to man is loyalty to truth and decency. Hold to this as long as you can. Keep struggling to see clearly as you see now, to feel directly as you feel now, and perhaps you will not sink into self-deception as most of the blind world has done. Preserve this fine moral indignation ; if it dies you may continue to breathe and feed but you will almost cease to function as an individual spirit."

Perhaps you have the picture of youth as inarticulate, awkward or blurting, emotionally unstable or destructive, or self-centred and incurious. That means that you do not know youth. So we all behave in the presence of our conquerors, of our social superiors, of those who think us inferior and evil. Incurious ? Youth is bursting with questions that the adult code will not even let him frame. "Is God all-powerful ? Then why has He permitted the terrible drought ? Is God merciful ? Then why were all those mothers and little children bombed in Madrid yesterday ?"

We deny youth his deep inquiry about God ; we call this strong urge irreverence. The way to God is full of perplexities ; only those who do

not take that thorny path are indifferent and undisturbed by injustice and mercilessness. The fault is not in the irreverence of youth but, rather, in our own failure to seek answers. We have not prepared ourselves through rigorous meditation—in another age I would add, fasting and prayer—to answer the sincere religious inquiries of the young ; it is we who are incurious.

Left to himself, a boy in Indiana, contemplating the devastation left by the drought, wrote humbly,

Ruined flowers, thirsty butterflies,
Dying trees, and a dry ditch—
All are God's work.

Man
Is not yet wise enough
To understand
Why God
Wounds Himself.

When communication has been established in perfect trust, education may begin ; for education is not merely something that is put on from the outside ; it is something that is built up from within. Acceptation is the prime requisite for those who would reach and strengthen the individual spirit ; the door must be opened willingly ; there must be a whole-hearted welcome.

Communication of the sort we mean here, genuine revealings, is

itself a kind of education on which the inward personality thrives ; surely it is also the open sesame for the understanding and believing teacher. When rapport has been established and proved, then gifts appear, amazing aptitudes, surprising alike to teacher and taught, educational outcomes that suggest nothing short of magic. For a long time, weeks, months, years even, there was nothing but the root-like building up of relationships ; there were no apparent results ; a waste and a senseless idling seemingly ; then, overnight perhaps, nature's slow mystery, the perfect flowering of personality.

In these important matters patience and waiting are never wasters of time. It is a slow and delicate task to entice the door to open and the willing hand to extend in the house of grass and twigs where no one says "No !" Few are qualified to receive such innocent invitations ; but they who do enter and come welcomed again and again, they are twice blessed, for not only do they give strength to the striving spirit of another but they uncover thereby powers in themselves, gifts of intuition and insight, ancient and native to us all.

HUGHES MEARNS

What is the *real* object of modern education ? Is it to cultivate and develop the mind in the right direction ; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted them by Karma) ; to strengthen their will ; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood ; and thus to train and form the character for practical life ?—H. P. BLAVATSKY, *The Key to Theosophy*, p. 222.

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE THREEFOLD FAITH

[Below we publish the eighteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the seventeenth chapter, which deals with the Problem of Faith.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—EDS.]

The seventeenth chapter commences with a question that is often asked: What is the condition of the man who has faith but no knowledge of the commands of the Inner Ruler (for the reference to the ordinances of *Shāstra* must be understood in the light of what was said at the end of the last chapter) ? But this question, though so common, is based upon a misunderstanding of the nature of faith. Faith is sometimes confused with intellectual belief based upon a weighing of probabilities, and still more often, with a blind acceptance of creedal orthodoxies rooted for the most part in nothing more than the instinct for social conformity. But the former is more properly termed reasoned opinion, while the latter scarcely merits any mental label at all, being a mere verbal habit based on herd instinct.

True faith is something of a much higher nature. It is the reflection in the lower mind of *knowledge* already possessed by the higher. We read in chapter thirteen, verse twenty-five,

of those who on hearing, perhaps for the first time, of higher truths at once give themselves up to them. They are able to do so because of this irradiation of the lower mind by the knowledge of the higher, an irradiation which gives a sense of certainty akin to that which a man feels on understanding a geometrical proposition, the only difference being that, in the case of faith, the grounds for that certainty have not entered the brain consciousness. Therefore it was that Hermes said :—

My word doth go before thee to the truth. But mighty is the mind, and when it hath been led by word up to a certain point, it hath the power to come before thee to the truth. And having thought over all these things, and found them consonant with those which have already been translated by the reason, it (the mind) hath believed and found its rest in that Fair Faith.

It is important to understand this. The world is full of men seeking to persuade others to believe in this or that doctrine, book, or teacher, but the blind belief which they demand

is, if given, nothing but the inert response of a *tāmasik* mind, and has no connection whatever with the Fair Faith of which Hermes speaks. Blind beliefs are perpetually coming into conflict with ascertained truth and it is for this reason that the believers are so fanatically propagandist, for they seek to silence their own doubts by the shouting of many voices.

The Fair Faith, on the other hand, can never come into conflict with knowledge, for it is knowledge even though its grounds have not been realised. Nevertheless, the lower mind is treacherous, and many things which have a soul of truth within them, may not themselves be true. The mind translates its knowledge in terms of its own concepts. Thus the true faith that there is fundamental justice in the Cosmos may lend its certainty to erroneous notions of a personal God and final Judgment Day in cases where such concepts fill the mind.*

Truth must be all-inclusive and harmonious. It cannot form into little eddies and closed systems. The only safe course is, as Hermes says, to think over all things and to accept those which are found to fit in with what is already known in one harmonious whole. If it be asked in what way this differs from the procedure of the so-called rationalist, it must be answered that the latter accepts only the data of the senses and the logical conclusions of the

mind upon them, while the follower of the Fair Faith accepts the data coming from above and then proceeds to work over their interpretation until he can express them in a form consonant with reason.

The necessity for this "working over" arises because the mind in which the knowledge is reflected is a thing of many colours, being made up of the *gunas*. "The faith of each is shaped to his own nature." If a man can rise to his true Self, he is no more concerned with faith for he has knowledge, but as long as that knowledge has to be reflected in the lower mind, it is inevitable that it should take on the colours of that mind.

The true Man is the Knowledge which makes up the higher Self, and when that knowledge has to show itself as faith, that faith is as much of the true Man as is able to manifest within the limits of his personality. Therefore is it said : "A man consists of his faith ; that which his faith is, he is even that." That is the reason why those who have accomplished great deeds, whether, like Joan of Arc, they possessed what is called religion, or whether like Napoleon, they believed but in their own "destiny," have always been filled with faith. Their deeds have been accomplished by the power of their higher Selves and that power was available to them because those Selves were reflected in their hearts

* Occasionally, though not often, a man is able to keep his faith uncontaminated by his mental furniture. For instance, the Catholic mystic, Juliana of Norwich, worried about the fate of the heretics and heathen, received from a vision of Christ the assurance that "all manner of things will be well," an assurance that she seems simply to have accepted although it was at utter variance with the teachings of her church which, doubtless, formed the concepts of her mind. Much more typical, though, is the case of St. Teresa whose Catholicism made her mould the revelations of her vision into the ridiculous statement that in the case of a heretic the mirror of the Soul was irretrievably shattered.

in the form of faith.

Not only is his faith the Man himself; the turn which is given to it by his mind is also his lower, personal self, for the expression of his faith depends on which of the three *gunas* is dominant in his personality. A *sāttvik* man will give his faith *sāttvik* expression, and so with the other types. This comes out very clearly in the objects of men's worship. The only object of worship to the man of knowledge is the *Ātman* in himself and in all beings, but those who live by faith alone will feel that unperceived *Ātman* as a wondrous Power, sensed in external things and worshipped accordingly. *Sāttvik* men will feel its presence in the great awe-inspiring forces of Nature, in Sun and Wind and Water and so will "worship the Gods" (XVII. 4.) As their faith becomes purified, they will turn more and more to the spiritual power behind those forces and leave the outer forms.

Rājasik types will sense the same Power as it rushes fiercely in the desire-currents, and so will worship *yakshas* and *rākshasas*, the personified consciousness behind desire for wealth and angry violence respectively. Those in whom *tamas* predominates, will feel their imagination captivated by the fact of death, and so the shades of the dead will draw their worship.

In modern civilisation, too, these types appear in the nature-mysticism of a Wordsworth, in the all-too-common worship of wealth and power that shows itself in a morbid interest in the lives of the wealthy and powerful, and in the devotion to the so-called spirits of the dead, who are

the Gods of the spiritist cult, though, in this last case, there is also an admixture of *rājasik* curiosity.

It is not only in the objects of worship that the influences of the *gunas* make themselves felt; they show also in such things as the type of food eaten. Western readers may be inclined to see very little connection between faith and food, and on the other hand, in India, there is a tendency to see only too much connection. The true course, as always, lies in the middle. Since the body is built up of the food that is taken into it, and since, also, the taste of food forms an important and regular portion of our sense life, it is obvious that both the quality and taste of food will have a significance for him who is trying to follow the Path, though by no means the excessive significance that is sometimes attached to it in India. No amount of merely *sāttvik* eating will suffice to make a man spiritual.

The sacrifice (*yajña*) which the *Gita* mentions next, must not be limited to the ceremonial sacrifices of ancient India. The *yajña* of the *Gita* means sacrificial action in general, the dedication of one's goods and deeds and self to the service of the Life in all. The *sāttvik* man will do this, not out of any desire for personal reward, even in the shape of his own salvation, but because his *sāttvik* nature reflects the knowledge of the Cosmic Sacrifice and impels him to participate therein.

The sacrifice of the *rājasik* man is, as might be expected, tainted by desire and so he sacrifices in order to gain some benefit for himself and usually denies the possibility of

action that is free from such desire. In inferior types, the mainspring of his action is to be found in the wish to be known as a religious man, philanthropist, or patriot.

Tāmasik sacrifice is a still lower type in which only the semblance of sacrifice is shown. It is not governed by any rule or principle (*vidhi*) nor has it any sanction in the inner *Shāstra* (*mantra*). No actual giving away is involved (*asrishtānna*), and the whole performance is carried out without any skill (*dakshinam*). The motivation of such so-called sacrifices is usually mere instinct for social conformity.

It would be tedious to comment at length on the other ways in which a man's faith may manifest. The list is not a mere miscellaneous collection. Worship, food, sacrificial action, self-discipline and charity are all important aspects of the spiritual life, and it is for this reason that the *Gita* has gone into such detail about them.

Some words must, however, be said about *tapasyā*, usually translated as austerity, but better rendered as self-discipline. *Tapasyā* does not mean standing on one leg in a forest, nor piercing the body with sharp spikes. Such torture of the body, common both in mediæval Europe and in India, is the *tāmasik* man's idea of *tapasyā*. Identifying himself with his physical body, he can see no way of making spiritual progress but by forcing that body to be passive under torture,* and so he goes about naked, or wears hair shirts, or else he starves

himself, and then mistakes the hallucinations of a weakened brain for spiritual visions.

Discipline of the body is quite a different thing from its injury by such practices. The body is the field in which we have to work and, later, will be needed for the service of the One. To weaken or destroy it by injudicious austerities is to destroy a valuable instrument. It is sometimes urged that the body is unreal and transient, and that the man of knowledge will not care whether it functions well or badly, whether it lives or dies. But such a view is based on misunderstanding. Those who are practising self-discipline are not men of knowledge, but rather, men trying to gain knowledge. A weakened body, as the Upanishad has taught,† means a weakened mind, and if the body is unnecessarily abandoned before the Goal is reached, it only means that valuable years will have to be spent in educating a new one, and in bringing it to the point at which the Path was left. The true attitude to one's body should be to treat it as one treats a riding horse, something to be intelligently disciplined, adequately cared for, and properly used, and not as something either to be allowed to wander off at its own free will, or else to be beaten to death or uselessness.

There is a further consideration that is equally powerful. The outer senses are but the manifestations of the inner or mental ones. The mortification of the outer leaves the in-

* It is no answer to this to urge that such self-torturers often hold an extremely dualistic theory of the relationship between soul and body. Theory is one thing, and perception quite another. It is just because they know nothing but the body, that they imagine that bodily torture will liberate the soul.

† *Chāndogya Upanishad* 6, 7.

ner ones quite intact. Indeed, the sense powers, forcibly suppressed without, are driven inwards, and revenge themselves in a riot of imaginative phantasy within which will disturb the spiritual life far more effectually than ever the outer sense life could have done.

Self-discipline must begin, not with the senses, but with the mind. In the enumeration of the six mental endowments that form part of the four-fold qualification for knowledge of the *Brahma* (see the chapter on *Gita* xv), *shama*, or control of mind, precedes *dama*, the control of sense. The disciple must bend all his energies to the task of controlling his unruly mind, and when that is accomplished, he may be sure that the outer senses will offer no serious obstacles to being brought under control. Trying to control the senses without having first subjugated the mind, is like trying to bale water out of a sinking ship without first stopping the leak. Even in cases of definitely inappropriate sense-indulgence, the inner phantasying about the objects of enjoyment does far more damage to the inner life than the actual outward gratification.

Another point that must be noted is that the mind cannot, under ordinary conditions, be treated as something separate from and independent of the body. It is true that the mind is the crux of the whole discipline, but it is also true that the ordinary disciple is quite unable to rise to the level of functioning in his true or higher mind, and that the mind in which he does live is very closely

bound up with the physical body. It is easy to talk about being indifferent to bodily sensations, but nevertheless, to say nothing of severe pains, a few hours in a stuffy room will destroy almost any one's power of clear thinking, and a few days of overwork or loss of sleep will cause self-control to vanish in gusts of irritability. This being so, it is obviously foolish for the ordinary disciple to attempt a fine disregard of the bodily and external aspects of life, when all the time, his mental life is intimately bound up with them. "The contacts of matter come and go," as we read in chapter two, but while the disciple should "endure them bravely," he will not, in the earlier stages,* be able to disregard them altogether without disastrous results.

So much for the negative side of *tapasyā*. On the positive side, what is needed is a harmonious control of body, speech and mind. The body is to be disciplined (XVII. 14.) by being used for the service of the Gods, the Twice-born (of the genuinely spiritually illumined, that is, not of those who merely arrogate the title to themselves on the strength of outward ceremonies), of Teachers and all Knowers of the Truth, and further, by the practice of cleanliness, straightforwardness, harmlessness to all beings and *brahmacharya*.

The last word connotes control and not suppression of the sex forces. A neurotic celibacy with the subconscious mind, full of thwarted sex, issuing in a welter of more or less disguised phantasy is the very

* It should be remembered that these last six chapters are inevitably to some extent recapitulatory.

worst condition to be in for one who seeks the inner life. Such a condition may, like extreme bodily weakness, give rise to strange experiences and visions, but it will effectually prevent any real treading of the Path. Sex will be transcended; it cannot be suppressed with impunity.

Of harmlessness (*ahimsā*) it is quite sufficient to say that one who seeks to serve the Life in all, must certainly abstain from killing living creatures for his 'sport,' or even, in ordinary circumstances, for his food. "All beings tremble before punishment; to all life is dear. Judging others by yourself, slay not, neither cause to slay."* To cast eyes of greed at the flesh of a fellow being is no act for a disciple of this Path. Rather will he remember the perhaps legendary story of how the Buddha in a previous life gave his own flesh to feed a starving tigress and her cubs.

In addition to the above-mentioned discipline of the body, he will discipline his speech, taking care that it is always truthful and helpful.

....Govern the lips
As they were palace doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.†

While being truthful the disciple must avoid the common egoistic fault of making his devotion to the truth an excuse for inflicting pain upon his hearers. This control of speech is by no means easy, as all who have tried to practise it are aware. In any case it is not possible to bring it to perfection until the mind is also

disciplined.

The mental discipline is in fact the most essential of all since it is in the raising of the mind to its true nature and in bringing about its union with the *buddhi* that the essence of the inner life is found (xvii. 16). The mind must be tranquil, gentle and free from wandering thoughts. The word for the last quality is *mauna*, which literally means "silent," but as the context shows, the silence in question is a mental one, and signifies the ability to remain calmly still in the face of those outer stimuli which usually make the mind jump about like the monkey to which it is often compared.

In addition, it must be Self-controlled, able to direct or check its course of thought by its own inherent power, depending neither on the spur of physical necessity, nor on the carrot of some outward gain; in the later stages at least, it should not even depend for stillness upon the hypnotic rhythm of *mantra* repetition. Lastly, it must be pure in feeling too, free from all fear and hatred, filled with love and great compassion for all beings. It need hardly be added that if this discipline is to bear spiritual fruit, it must be carried out harmoniously, without any one-sided exaggerations or fanaticisms and with the *sāttvik* characteristic of disregard of any personal gain. Love of the *Ātman*, not fear of the world, must be the motive force behind the effort.

The chapter ends with the three-fold designation of the *Brahman*, *Om Tat Sat*. This well known *mantra* is intended here to show the Path

* *Dhammapada*.

† *The Light of Asia*.

along which a *sāttvik* faith will lead the aspirant, thus indirectly answering the initial question of the chapter. *Om*, as is well known, signifies the *Brahman*, but also stands for the three great states of Consciousness* which lead up to the fourth or transcendental state. With *Om* the acts of sacrifice and discipline that constitute the treading of the Path are commenced. That is to say, the attainment of the true Self, the Consciousness, though in its separated individual form, is the task of the first stage.

The next stage, marked by what we have seen to be the typically *sāttvik* characteristic of abandonment of all desire for fruit, is the bringing about of the union of that individual Self with the unindividuated *buddhi*, the cognitive aspect of the *Mahān Ātman*, the One great Life. This stage is referred to by the word *Tat* (That), because it is through union with the Light Ocean of the *buddhi* that true knowledge of That, the transcendental Reality, is gained.

The last stage is symbolised by *Sal*, which stands for Being, also for

Goodness and Reality. This stage is the attainment of the *Brahman*, and this attainment is the "praiseworthy deed," which the text mentions as yet another meaning of the word.

But we have seen in the fourteenth chapter (verse 26), that instead of withdrawing his Light from the world and merging it in the unmanifested *Brahman*, it is possible for him who has won to the Goal to stay and serve the One, crucified in the countless suffering forms within the bitter Sea. Therefore the *Gita* adds (xvii 27.) that steadfastness in sacrifice, austerity and gift is also *Sat*; meaning thereby that he who maintains his life of Sacrifice and offers up his dearly bought Salvation as a great Gift of Light to those who walk in darkness has no less attained than he who goes beyond the other Shore. His *Sat* is "action for the sake of That" in all. Hence is it said that by this *mantra* of the triple Path have been brought forth of old the Teachers,† Knowledge and the Sacrifices, the Sacrifices, namely, of those liberated Souls who find *Nirvāna* in the very midst of Sorrow.

SRI KRISHNA PREM

* *Jagrat, swapna, and sushupti*. See *Mandukya Upanishad*.

† The word *Brāhmanas* in this verse is usually taken to refer to the books of that name, rather inferior books from the spiritual point of view. It seems more appropriate to take the word as referring to the *Brāhmanas*, i.e., Teachers of the Knowledge.

THE HOMELESS LIFE

[The Thera Prajnanda is a well-known English Buddhist Bikkhu and has travelled extensively in different parts of the world. He recounts here some of his experiences in India.—EDS.]

It was during the Great War. I lay out in the mud in "no-man's-land" between the German and British lines. Around me were hundreds of dead and dying men. Desolation and destruction reigned everywhere. After a long dark night the first beams of the glorious sun appeared and I took from my pocket a treasured book and read, "homeless, always content, with heart and mind fixed on Me he surely cometh unto Me." And as Krishna spoke these words on a battle field to Arjuna, so did they seem to speak to me in that scene of carnage and misery.

The War over, I returned to England. Sad at heart, I saw the pleasure-loving crowds filling the theatres, cinemas, and restaurants, with never a thought for the millions of men who had just perished, or the agonies they had endured. They seemed soulless, and the spirituality which suffering is supposed to bring had not touched them. A deep disgust with all civilization filled me. I wanted to be free of it all, to leave the sensuous money-making world, and strive to find life's meaning, its beauty, its reality.

And so destiny worked. A year later I was living in a stone hut near the Jelap-La Pass which divides India from Tibet. Clad in the red robe of a hermit, with shaven head and bare feet I dwelt on the roof of the world, far from the madding haunts of men. What a change ; it

almost seemed to me like a new incarnation. A short time before I had been in the world's most awful slaughter, now I felt I was living among the Gods, where earth and sky kiss each other. It was the beginning of my homeless life, the opening out of a wider vision, and a glimpse of that reality which the Yogis and Rishis of India have spoken of.

There is something deeply impressive living high up in the Himalaya mountains, for are they not the abode of the high ? Does not the spirit of Shiva brood over them ? At times I felt almost transformed with a feeling of joy and wonder, at the sense of the sublime and inexpressible. I watched the morning sun rise above the snow-clad peaks and shed his brilliant lustre into the purple valleys far below.

In this cairn far above the teeming world, I lived. During long hours of the night I sat before my "dhani" (the fire a Yogi burns) and listened to the wind howling outside. But sometimes when the weather was calm and the moon bright with that wonderful Tibetan brilliance I could sit outside and read from my library, two gems of spiritual truths which I carried with me in all my wanderings in India, the *Bhagavad Gita* and *The Voice of the Silence*. And in that silence the Voice seemed to speak, and I felt at times that transport of Peace and Ecstasy which comes to the true devotee of the One

and the Eternal.

And now the scene changes. It is no longer the snow and blasts of the mountain heights but the dusty sweltering heat of the plains below. Dressed in the "gerua" garb of a mendicant with staff and water pot I was tramping to the holy city of Benares. What a magic name has Kashi to millions of the Indian people ! What great Souls have preached there the message of their inner Enlightenment ! How even to this day it still retains some of that spiritual greatness which reigned in the past !

I arrived there early one morning with a band of Digambara (naked) Sadhus, and we all plunged into the Ganges River shouting "Hari Hari Om." How refreshing it was to bathe in its cool sweet waters and wash the dirt and grime of the dusty roads from our bodies. There is something magnetic about those Ghats at Benares. It seemed to me that the heart of Humanity is focussed there, for did not the great Brahma himself perform the "ten horse sacrifice" there that mankind might be saved ?

I now lived by the river side with the naked Sadhus. How strange it often seemed to me, a Westerner, from life in the University or the Army ! But I was now happy. I was free. It was the homeless life without possession or fear, the life I had yearned for. At night we sat round our fire and chanted the Vedic hymns, or sat deep in meditation while the sacred river flowed silently and peacefully by.

Ten miles from Benares is Sarnath where the Lord Buddha preached his first sermon to the five

mendicants after his Enlightenment. I had always wanted to see this holy place, so early one beautiful spring morning with my staff and water pot I started off. The villages in India are all much the same and as the dawn breaks you can see the women grinding the corn, or drawing the water, or taking the cattle to the fields. At last I arrived at Sarnath and sat down beside the big Stupa erected by Asoka to commemorate the birth of the Buddhist religion. What memories that place could tell of many centuries ago when pious learned men lived and studied there. I walked among ruins feeling every stone and brick was a history. Here a Queen had dug a well, over there was the famous Asoka column and down those steps are the cells where the early Buddhist monks by stern discipline and meditation strove to reach the height of Enlightenment their great Founder had attained.

At night I unrolled my blanket and slept in one of those little cells. It was so cool and quiet. I wondered who built it, who lived in it two thousand years ago, what were his thoughts, did he reach Realization ? Perhaps an Arahant or a Rishi had dwelt there. Perhaps in another two thousand years visitors will come to those ruins and think of us living to-day as only half civilized living in a long distant past. Who knows ?

When my stay at Sarnath had ended I decided to visit Kusinagara (the place where Lord Buddha passed away) and then on to Buddha Gaya. There is very little to see at Kusinagara, so I joined a Yogi and pushed on to Gaya. He was a type sometimes met on the Indian roads, a man of

education and of wealthy family who had given all up to become a wandering Sanyasin. After a day's tramp we would light our fire under a village tree, and the villagers would bring us cakes and milk and even burn candles before us. As I was a white Yogi (the first some had ever seen) I came in for special attention, and their generosity knew no bounds, hospitable people that these villagers are. Then my friend would discourse on Vedanta or the Upanishads while the people, men, women and children, sat round in a circle, with the cows and goats on the outside.

At last we came to Gaya. We were gaily stepping along the road that leads to the great Temple. Its tower can be seen some distance off, and my heart leapt with joy when I stood inside the little chamber where the most famous Buddharupa is placed. Outside is the Bodhi tree under which the Lord is recorded to have reached Illumination. What emotions surged through me as I stood there and

thought of the thousands of people who beneath those sacred branches had lifted up their thoughts that they too might reach that state of peace and blessedness when the sorrows and limitations of Samsara have been transcended. And beneath this tree there seems to be such a wonderful peace that all nationalities and sects meet there in a spirit of harmony and understanding.

A small group of us used to meet under the tree for our evening devotions. I try to recall them. There was a Jap, a Burman, a Chinaman, Indian, Ceylonese, all speaking different languages with the mouth, but one with the heart. From far-off countries some of them had come, walking hundreds of miles and living on begged food. But we had listened to the call of the homeless life and felt the truth of the ancient dictum "God is an infinite circle whose circumference is nowhere and its centre everywhere."

PRAJNANDA

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action.

—*The Voice of the Silence*

THE QUEST FOR SECURITY

[John Hassler Dietrich, the Pastor who would not defend himself against the charge of heresy but who is serving his fellowmen as an Unitarian and a Humanist is inclined towards Mysticism, as readers of his article in our pages in the March 1936 issue will remember.—Eds.]

One hundred and fifty years ago an English clergyman, while fleeing from a thunder-storm, found refuge in a rocky glen ; and cloistered there, he fell to meditating upon his feeling of security in the time of storm. While the elements raged without, he was safe and comfortable. This sense of physical security amidst the dangerous elements made him think of the state of his spirit surrounded by the down-dragging forces of the world and the sense of security which came to it, as he clung to his faith in Jesus. Just as he was secure from the threatening forces of nature in the cave, so was he secure from the sin and sorrow of the world in the arms of his crucified Christ. And he wrote the old familiar song, "Rock of Ages, cleft for me, let me hide myself in Thee"—a picturesque portrayal of the sense of security which comes to the real believer from his faith in the orthodox scheme of salvation. Here, in a world which is seeking to corrupt and destroy us stands the cross of Christ, to which one need only cling and his eternal happiness is assured. Many moderns will envy him his simplicity and unquestioning faith. He was not perturbed by the stubborn facts which upset the fancies of most of us to-day. He relied entirely upon the grace of God through Jesus Christ for his eternal happiness. Here indeed was a sense of security, which must have

brought to real believers perfect assurance, contentment, and peace.

Whether fortunate or unfortunate, one need scarcely dwell upon the fact so widely proclaimed that this old theological rock of ages has disappeared. In his *Twilight of Christianity*, Professor Barnes has a chapter entitled, "Blasting at the Rock of Ages", in which he shows how all modern sciences have undermined this great supposedly eternal rock and the whole orthodox scheme of salvation has crumbled into dust ; and Walter Lippmann, in his *Preface to Morals*, has shown how this old theological rock of ages has been worn away by the "acids of modernity" poured upon it constantly from every quarter. Indeed this whole theological conception of the world is dead. The supernatural has passed from the thinking of man. The elements of nature have lost their personality. The transcendent God has disappeared beyond the stellar spaces. The whole story of Jesus and his cross, to which multitudes have clung in desperation, has become a religious drama and not historical truth. Morality is no longer the law of God, but the distilled essence of human experience. Man, who was acclaimed to be little lower than the angels, is now considered little higher than the apes. And surveying the flux of events and the resulting

insecurity, one can almost feel that Aristophanes meant us when he said "Whirl is king, having driven out Zeus." Indeed most moderns are seriously disturbed by a sense of insecurity. The rock of ages, cleft for us, in which we could hide ourselves in perfect safety, has disappeared. Upon what rock shall we build anew? Upon what basis can we establish our hopes, our ideals, our morals?

We should not despise this desire for security. It is as natural as any other innate urge. We find something similar to it in the natural world. All forces seek a state of equilibrium or rest. As the water bubbles from a spring on the hillside, it starts flowing to a lower level where it can find rest. If you dislodge a stone, balanced on a hill, it will roll and fall until it finds a position of rest. This is also true of the plant and animal worlds, as well as of man's physical life. We all instinctively seek physical security or safety. Nothing makes us more miserable than impending physical danger, and nothing gives greater satisfaction than physical security. It is true of the intellectual life. Great peace of mind comes from having intellectual questions settled, while our inability to reach definite conclusions is painful. It is particularly true in the spiritual realm, and it is this which has given power to the religions of the world. They are practically all designed to bring security to the spirit of man. There is a deep craving among men for something permanent in the midst of change; and most of the world religions embody this idea—the idea of an eternity of

security in which change and flux have disappeared. God is always portrayed as an eternally existent, invariable being, in whose presence all disturbances vanish and people are secure and happy. This is why religions are frequently defined as mechanisms of escape—they are escapes from a world of insecurity to one of security; an attempt to satisfy that natural craving of the human spirit. John Dewey says :—

Man who lives in a world of hazards is compelled to seek for security. He has sought to attain it in two ways. One of them began with an attempt to propitiate the powers which were supposed to environ him and determine his destiny. . . . The other course is to invent arts and by their means turn the powers to account. . . . This is the method of changing the world through action, as the other is the method of changing the self in emotion and idea.

The former method largely prevailed in the past, but is no longer tenable or effective. We can no longer find security by importuning the gods, we must build it for ourselves. There is no use looking wistfully toward the lost absolute, eternal security; the quest must now be directed toward giving man and his values a secure at-home-ness in the world. And if we lose the peace and content of the old security, it is more than compensated for in the thrill and adventure of the quest. The way to real happiness is to forget about our own security and comfort, and throw ourselves actively into the maelstrom of modern life; to choose the second of the methods suggested by Dr. Dewey and find security through changing the world by action rather than in trying to change the

self through emotion and idea.

There are really two ways of viewing life, or rather there are two different and almost opposite things which we may seek—one is security with its accompanying monotony and the other is adventure with its accompanying thrill. A certain amount of security is well, but we live in a world which requires adventurous spirits, reckless of their own safety and comfort. A world in which all people had a sense of security would be a static world and life would be a dull and monotonous thing ; but we live in a world of growth, and if we wish to grow we must pay for it the price of security and comfort. If there is to be any growth, present conditions, present theories, present religions—however beautiful, fair, comfortable they may be—have to be disturbed. We are like an army on the march. An army usually has an objective, it is going somewhere. After a full day's march it may pitch its tents, seeking security and rest for the night ; but if it should decide some evening that security and comfort was the one thing henceforth to be sought at the price of everything else, there would be no more marching, no further advance, no new victories, no reconstruction of the affairs of the world. But this reconstruction is much more important than any one's security and comfort. Men who are thus engaged never think of security. They joyfully make their sacrifices and endure their hardships for the sake of the ideal end. Thus we may forget about security and travel through life with the spirit of the adventurer and explorer. It is this

spirit that gives tang to life, but it always involves insecurity, hardship, suffering. The true adventurer accepts these for the sake of the thrill. Not only does he accept them, but he seeks them. He knows in advance that he will be forced to accept suffering which will test his physical endurance as well as his morale, and it is this very test which he seeks and enjoys in his determination to reach his goal or die in the attempt. Is not this the whole of life ? Is not life one long adventure, filled with possibilities, hopes, lures, idealistic purposes ; and is it not these, rather than security and comfort, that give it zest ?

And for security, albeit of another kind, we turn as did the great German philosopher, Kant, to the starry heavens above and the moral law within, that is, to the universe and to ourselves. We are an inseparable part of the universe. We are not alien children in a strange and foreign land. We are a product—the natural development of its forces and conditions. Every human function—physical, mental, and moral—has resulted from a constant and successful adaptation to natural conditions. So this is our natural home, with an environment fitted to the achievement of our purposes. We are a part of the developing process. Out of the vital sources of the world we have emerged ; and we move as these sources move in the great river of cosmic being. In us, as in nature, the life stream has found its way. We are one, this spirit and ourselves. In fact, it is in us that this developing process has become conscious and intelligent on this planet. We now

have evolution largely within our control. We have learned that the ways of the universe are constant. Here indeed is security, for we can direct them to our own ends. Our lives, therefore, have meaning, tremendous meaning. It makes a difference whether we live or die, struggle or surrender, go on or stop ; for we are creators of human destiny, the directors of the stream of life. By this are we inspired. By this are we consoled, and stirred ; reconciled to life and challenged to its task. In fact, the universe is a rock of ages, to which we may cling in perfect safety by virtue of our relationship to it. It acts in accordance with the laws of cause and effect, and therefore is absolutely trustworthy and dependable. Likewise it is our natural home, and therefore suited to the working out of our plans and purposes.

Also, may we not turn, as Kant suggests, to the kingdom within, when in quest of a rock of ages ? It is here that Walter Lippmann would have us seek security when he says that we must not look to the objective world for security and peace, we must turn and look within. As Marcus Aurelius declares :—

A man must stand erect and not be held erect by others. . . . Herein is the way of perfection—to live out each day as one's last, with no fever, no torpor, and no acting a part.

Such a philosophy is not unworthy the attention of modern man. It is the attitude of the man who says, "Wherever I am and whatever I am, there I shall keep my divine part tranquil." In keeping with that philosophy man must school himself

in his desires. He must not become the pawn of petty passions or whimsical desires. He must learn to temper his wishes to what lies within the realm of possibility. He will take the world as it comes with a clear-eyed and serene acceptance of the ultimate facts which he can know, and he will endure all the variety and complexity of things, refusing to let them determine the character of his inner life, for here alone is peace and poise and security.

So the wise man will take the world as it is, and within himself remain quite unperturbed, because he is secure in his own mind, lord and master of himself. Whether he sees the thing as comedy or tragedy or farce, he will affirm that it is what it is and that the wise man can enjoy it. This is no new philosophy. The Greeks of old taught it through Marcus Aurelius and others. Confucius taught it, when he said "To develop the principles of our highest nature is to know heaven." Buddha declared it, when he said "He who is fearless, unshackled, free ; him I call a wise man. By reflecting man can make himself an island which no floods can overwhelm." Manu taught it, when he said "The soul itself is its own witness and its own refuge." Jesus taught it, when he said "The kingdom of heaven is within you". Thomas à Kempis declared it, when he said "Thou oughtest in all diligence to endeavour that in every place and in every external action and occupation, thou mayest be inwardly free and thoroughly master of thyself, and that all things be under thee, and not thou under them". And Emerson

taught it, when he declared "Nothing is at last sacred but the integrity of your own mind".

So in line with the wisdom of the ages, one can declare to all modern men :—If you wish to find a rock of ages, look within. Within yourself is the place of security where you can retreat in time of storm. Within yourself are the potentialities of

peace, of power, and of happiness.

Amid the ceaseless loss and change

Of time and friends and all below—

A more eternal life to know—

Ah, whither shall our spirits range?

In Syria, Ind. or Egypt sought,

One answer only have the years

Sent down to banish hopes and fears—

Within thyself must heaven be caught.

Thyself within ! Thyself within !

O soul, find here thy strength, thy peace.

Pray not that loss and change may cease ;

Pray, rather, higher heights to win.

JOHN H. DIETRICH

A DREAM INTERPRETED

[In our July issue (p. 318) a dream experience was printed under the caption "Can you explain?" Here is one attempt at interpretation ; we draw our readers' attention to our remarks on p. 484.—EDS.]

The dream concerns deep unconscious conflict in a time of doubt and fear. The tree is that which bears the fruit of Understanding, of Secret Wisdom. Like the ancient Moon Tree it is guarded by the hydra-headed beast.

No doubt the recent demise of the father created an extremely difficult situation for the dreamer. Perhaps he had to give up all that he hoped to attain by way of education and shoulder a burden of unexpected responsibility for which he had no training. At times this will have seemed more than he could bear, he will have felt much inclined to resign himself to depression.

However he struggled bravely on. Mr. Lazarus has been a friend indeed. He is a *new* friend. His occurrence in the dream shows this, but also implies that the qualities of character found in Mr. Lazarus have been awakened in the dreamer. It is these newly discovered qualities in himself that have sustained him in his combat with the monster. The name Lazarus is associated with the idea of "resurrection from the dead." It points the truth that out of darkness Light comes, out of the grave, new Life.

The monster is the poisonous longing to return to a state of irresponsibility, to

complete dependence. This is insidious and terrifies us all. It must be combated with courage and good will. Mr. Lazarus first stuns and later slays the beast. Yet there is terror on awakening. Why the terror? Can the dead thing rise and strike again? I think it is here the teaching of the dream is found.

Possibly the dreamer has come to rely a little too much on Mr. Lazarus as a result of his own feeling of inadequacy. The dream points out that the qualities he admires so much in his good friend are also within him. He has done well, and has developed in himself an unsuspected courage, patience and possibly acumen of which he may not yet be fully conscious. He is being urged to accept his Karma cheerfully, even joyfully as signal that he is worth testing and refining and is strong enough to bear it. He is to know that the monster is within himself, and is to face it calmly without fear in the assurance that if, with Mr. Lazarus at his side, he takes the sword of discrimination and acts fearlessly according to his vision of Truth he will not only defeat the monster, he will absorb its strength, and cannot fail to reach the fruit of his desire.

London

T. N.

NEW BOOKS AND OLD

AT 'THE FEET OF THE MASTERS'

[Professor D. S. Sarma, Principal of the Government Arts College, Rajahmundry, is the author of several volumes which interpret ancient Indian thought to the modern world. Among them is *A Primer of Hinduism*. He is also the translator of the *Gita* and the *Kathopanishad*. Recently he has collected his lectures on the *Gita* delivered in 1935-6 which are published by Sjt. N. Subba Rau Pantulu, President of the Rajahmundry Hindu Samaj.—EDS.]

The Upanishads, as pointed out by W. B. Yeats in his Preface, literally mean the wisdom learnt at the feet of the masters. It is well known that they are the Himalayan peaks of Indian religious thought. Just as the great mountain range to the north of India determines the climate, the rainfall and the physical features of the peninsula, so do these heights of wisdom determine the scope and the quality of the spiritual life of the races inhabiting it. They form, of course, the primary scriptures of Hinduism. All our other sacred books—the Dharma Sastras, the two Epics, the Puranas, the Darsanas, the Agamas and even the immortal *Gita* are only derivatives from the Upanishads. It should also be noted that the Upanishads represent the first emergence in India of a universal, spiritual Religion of the Sages from the local and traditional religion of the priests. There have been five or six movements of a similar character in the long history of Hinduism covering a period of about forty centuries, and as India is on the crest of such a wave to-day she is in a much better position now, than a generation or two ago, to understand the deep import and all the implications of the message of the Upanishads and would welcome any good and reliable translation of those scriptures. Especially in the present state of the "civilized" world in which the law of the jungle prevails among Christian nations and savage passions rule the policies of some of their countries, the message

should be cherished by us as our inalienable possession—more valuable to us than all their machinery, their markets and their empires.

What exactly is that message? In the literature of later Vedanta it is stated in the form of a hundred different formulas, more often cryptic and repellent, it must be confessed, than profound and helpful. Amidst these loud speakers, gramophone records and machine voices one is more bewildered than elevated, sadly missing the original living accent of the forests. A great mystic experience transfiguring the world of man into an absolute Reality, carrying with it its own sense of certitude and providing a solution for all problems of life is reduced to mere catchwords and dead formulas.

What distinguishes the experience of the Seers of the Upanishads from that of the other religious teachers of the world is their intense awareness of the Universal Spirit—not as an anthropomorphic God creating and destroying worlds at will and sitting in angry judgment upon the sins of men or granting easy salvation to those who believe in Him or His deputy, but as the eternal Being manifesting itself in various degrees through all things and creatures in the time-process. For them the spiritual evolution of the universe resulting in the increasing triumph of spirit over matter was a tremendous fact. For them not only does one touch of Nature make all the world kin but also one touch of Spirit makes

* *The Ten Principal Upanishads*—put into English by SHREE PUROHIT SWAMI and W. B. YEATS. (Faber and Faber, London. 7s. 6d.)

all the world one. To gaze steadily at this world of names and forms till diversity yields to unity, and appearance yields to reality was the endeavour of these Rishis. For them the Absolute, the One without a second in the background, as it were, of eternity is the same as the evolving spirit in the foreground of Time manifesting itself in many a beautiful form—crystal, flower, bird, woman—and revealing at every turn a new scale of values to the mind of man in science, art, morality and religion. It is this identity that they proclaimed in their famous utterances—That art Thou, This Self is the Absolute, I am Brahman. They were, of course, as aware as anybody else that man, though he is the roof and crown of evolution, is still millions of miles away from Deity—more distant in a way than the earth is from the fixed stars. But they did perceive, as the author of the *Kathopanishad* puts it : “ Whatever is here, the same is there ; whatever is there, the same is here.” They saw the goal, and they saw the way, and they girded their loins to reach it for themselves and for their race.

But more important for our purposes to-day is the application by the later sages of this profound vision of the Seers of the Upanishads to the problems of life. If it is accepted that the universe is one vast amphitheatre in which we witness, on ever-ascending scales of being, the triumph of spirit over form, of Atman over Anatman, progressing from minerals to plants, from plants to animals, from animals to men and from men to super Men, we are provided with a standard or a guiding principle by which we can judge not only individuals but also societies and civilizations. The history of Hinduism gives us a most interesting example of a resolute attempt (though alas, unsuccessful) made by a race to plan its society and civilization on this principle. The Hindu epics describe the triumph of a simple moral cause over a highly equipped but grossly immoral machinery of states ruled by tyrants. It is not without a purpose that Val-

miki and Vyasa emphasize the wealth and the pomp, the palaces and the pleasure gardens, the armaments and the feats of valour of the rulers of Lanka and Hastinapura. And the aim of the writers of Hindu Puranas is obvious when they described the four ages of human history as those in which the Cow of Dharma—national righteousness—walked on four feet or three or two or one. Similarly, the Hindu Dharmasastras describe the ideal pattern of society to which they exhorted the peoples to conform as one consisting of four classes of increasing spirituality—labourers, farmers, administrators and teachers—and the ideal pattern of individual life as one consisting of four stages again of increasing spirituality—the student, the citizen, the recluse and the sage. Thus the evolution of the individual and the society was planned on the principle implicit in the evolution of the world. Our poets, lawgivers and statesmen of the later ages tried to follow humbly in the footsteps of the Rishis of the Upanishads whose commanding vision of the universe is the clue to the civilization of ancient India. Our so-called asrama-dharma, varna-dharma, rajya-dharma and yuga-dharma are only different applications of the same principle. In the ideal society and the ideal state, as in the ideal life of the individual, the lower values of spirit should always give place to the higher values, and the higher values, while protecting the lower ones, should ever be on the lookout and work for the emergence of still higher values.

It is this teaching of the Upanishads that in our opinion the civilized world should more deeply ponder at the present day than the points of similarity suggested by Mr. Yeats in his Preface between the Upanishadic view of the Self and the theories of modern psychic research or the vagaries of modern symbolist literature of Europe or America. *The difference between the doctrine of an all-comprehensive Absolute, of which the individual self is only a pale, passing reflection, and the doctrine of an all-*

absorbing individual self, whose fancies, eccentricities and submerged sexual instincts are to be studied with great care and attention is as great as the distance between the East and the West. The former leads us to the living waters, the latter only to a mirage which looks like water, but is only the sand of the desert. Out of the exaggeration of the worth and importance of the individual can come only strife, violence and exploitation.

There have been several translations of the Upanishads into English by English and Indian scholars. Those of Max Müller and Hume are now well known. Mr. Yeats rightly objects to the antiquated style and the unreadable English of some of these. He exclaims,

Could latinised words, hyphenated words; could polyglot phrases, sedentary distortions of unnatural English—could muddles, muddled by Lo! Verily and Forsooth, represent what grass farmers sang thousands of years ago, what their descendants sing to-day?

And so with the collaboration of Purohit Swami he has brought out a new translation of the Upanishads, which as English prose is beyond all praise, being simple, idiomatic and rhythmical. Let us give a few specimens :—

Self is the wall which keeps the creatures from breaking in. Day and night do not go near Him, nor age nor death, nor grief, nor good, nor evil. Sin turns away from Him; for spirit knows no sin.

Self is the bridge. When man crosses that bridge, if blind, he shall see; if sick, he shall be well; if unhappy he shall be happy. When he crosses that bridge, though it be night, it shall be day; for heaven is shining always.

Heaven is for those that are masters of themselves. They can move anywhere in the world at their pleasure.

Or again,

He who makes the sun rise and set, to whom all powers do homage, He that has no master, that is Self.

That which is here, is hereafter; hereafter is here. He who thinks otherwise wanders from death to death.

When that person in the heart no bigger than a thumb, is known as maker of past and future, what more is there to fear? That is self,

All this is excellent and gives the reader some idea of the beauty of the original. But a translator's task is twofold. His translation should not only be simple and idiomatic but also true to the original. The task here has been divided between two. Mr. Yeats confesses he knows no Sanskrit and so his duty was only to see that the English of the rendering was good, whereas it was the duty of his collaborator, Purohit Swami, who knows both English and Sanskrit, to see that the translation was true to the original. We regret to note that the latter has not discharged his duty as satisfactorily as the former. In several places unwarranted liberties have been taken with the text. The reader wants to know what exactly the ancient poet said and not what Purohit Swami infers from it. Let us give a few instances :—

In the *Kenopanishad* there are five mantras having the same refrain whose plain meaning is—"Know that alone as Brahman, not that which this world adores." But it is translated thus—"That alone is Spirit; not what sets the world by the ears." Again in the *Kathopanishad* (I. 14) the latter half of the verse means—"And know that the Agni which is the means of attaining the eternal world and which is the foundation of it is hidden in the cave (of the heart)." But it is here translated thus—"Find the rock and conquer unmeasured worlds. Listen, for this came out of the cavern." Again towards the end of the same Upanishad there is an interesting verse which defines Yoga—"They call it Yoga, this firm holding back of the senses. Then one should recollect oneself, for Yoga comes and goes." But it is here translated into "Yoga brings the constant control of sense. When that condition is reached the Yogi can do no wrong. Before it is reached Yoga seems union and disunion." One more example. But it is one which takes the reader's breath away. In the *Mundakopanishad* (III. 1.3) the obvious meaning of the verse is—"When the seer sees the Lord of the golden hue, the creator, the

person, the source of Brahma, then, being a knower, he shakes off good and evil, becomes stainless and attains supreme identity." This is translated here thus :— "When the sage meets spirit, phallus and what it enters, good and evil disappear, they are one." We rub our eyes and ask ourselves—Does not Purohit Swami know that 'Brahma-Yoni' means 'the source of Brahma, the first of the Gods'? Or has he had before him a different reading, not generally known?

These examples show that this rendering of the Upanishads by Mr. Yeats and Purohit Swami is often very unreliable, however good it may be as a piece of

English prose. Also, we cannot understand what prompted these translators to adopt, contrary to all precedent, such queer spellings as Wedas for Vedas, Yadnyawalkya for Yagnavalkya, Wamadewa for Vamadeva. Especially, the spelling Wedas is ludicrous. It seems to suggest some primitive tribes rather than the sacred books of the Hindus.

In conclusion, we may say that the only useful purpose that this translation of the Upanishads will serve will be that it will prove a rich quarry for a future translator who aims at both faithfulness to the original and the purity of living English.

D. S. SARMA

GURUS AND GURUS*

There is no one, great or small, who does not harbour some illusions. Socrates had his (he thought that the best of what he said was inspired by his dæmon); so Napoleon (he dreamed that peace could only be had under the shadow of the sword; and so Ibsen (he imagined that God had created him to write social plays). Obviously, without some sort of illusion, great creative spirits cannot function. For their spiritual sustenance they seem to need chimæras.

But with the passage of time all illusions vanish, and among them the illusion that the All-Father cannot do without certain men. Gogol, who had fancied that he had been "chosen" for his particular task, burnt the second volume of his best work before his death. Ibsen felt the same way. In comparison with Life, Art seemed to him, towards the end of his career, a beautiful lie.

Now, among the many illusions I have been cherishing was this one. I was under the impression that in India, and

in India alone, men did not traffic in truth. In other words, I was fully persuaded that the country's Sadhus and Swamis were genuine folk. But now I know better. I find to my sorrow that the place is littered with fakes.

Of course, in this case, America has been the villain of the piece. She is cursed with the Midas-touch. Everything she approaches is somehow transformed into glittering dollars. It is sad to have to confess that she has begun to manufacture at an alarming rate Sadhus and Saints and Swamis. Was it not Mr. Mencken who, speaking of a certain town in the States, was forced to say?—"It consists of nothing but fat Swamis and fat Widows: each group battens upon the other." Now this might be tolerable, but America has begun to export these ready-made adepts. I came across some last year. They are a marvel. They combine commerce with spirituality. There was one, for instance, who for a guinea

* *Sure Ways for Success in Life & God-Realisation.* By SRI SWAMI SIVANANDA SARASWATI. (Em. Airi, Anuritsar. Rs. 5.)

The Perfect Master: The Life of Shri Meher Baba. By C. B. PURDOM. (Williams & Norgate, Ltd., London. 12s. 6d.)

Sri Ramakrishna: His Unique Message. By SWAMI GHANANANDA. Ramakrishna Math, Mylapore, Madras. Re. 1)

Sri Swami Narayana. By BHAI MANILAL C. PAREKH. (Sri Bhagwat-Dharma Mission House, Rajkot, India. Rs. 5)

promised to transform elderly English-women into sweet maidens of sixteen. It was freely said during the recent Congress of Faiths in London that one or two Americanized Indians were trying to convert it into a sort of glorified Barnum's. Of course the tricks adopted by these men are very difficult to detect. They seem to have succeeded in worshipping God and Mammon at the same time.

Here is a case in point. This is what Swami Sivananda Saraswati says in the dedication to his latest masterpiece, *Sure Ways for [it should be 'of'] Success in Life and God-Realisation* :

Om. Dedicated to those who want to have success in life, who desire to increase their income, their working and earning capacities, who long to have a happier and broader life, who are eager to develop their memory, will and concentration and cultivate virtues and eradicate negative qualities and who eventually want to have God-Realisation. Om.

Need I say more? Can there be a better mélange of the Dollar and the Almighty? Jesus spoke of giving to Cæsar the things that were Cæsar's, and to God the things that were God's, but, of course, he had never been to America and knew nothing of modern business methods!

If Swami Sivananda Saraswati is all sawdust, the case of Shri Meher Baba is more complicated. He says he is 'God.' We must not be over-awed. A Negro divine has been saying the same thing, but has been found to be an escaped convict! The fact is, to-day, as in the time of the Prophet of Galilee, there is a long and growing list of claimants to the throne of the Almighty. Like the Jews of old, we refuse to believe until we see 'signs.' That is our only method of finding out the truth. But even then we shall have our doubts; for something deep down within us tells us that it is only our conceit that makes us think that God ever incarnates Himself into man. Why should He? To say that a particular person is God is the penultimate sin. Either all of us are divine, or none at all. But there certainly are great good spirits. Is Shri Meher Baba

one of these? Mr. Purdom, who appears to have been in quest of the Snark and the Boojam all his life, calls him a "Perfect Master" but, unfortunately, the new star he adores collapses under scrutiny into star-dust.

The only way of finding out the value of anything is to compare new with old. Let us put Mr. Baba by the side of Ramakrishna.

There are certain resemblances between the two. Both are of humble origin; both have had, if I may so call it, a theosophical outlook; both are said to have healed sick souls, though neither appears to have had much regard for miracles; and both have believed love to be the only panacea for the ills of this world. But the differences between the two men are profound and revealing. Mr. Baba is a product of our civilization, well-versed in philosophical and dialectical subtleties; Ramakrishna was an unlettered man who worked solely by intuitions. Again, the one is all 'I, I, I'; while the other reduced self to a zero. Further, Ramakrishna had a horror of anything that shackled the spirit of man: it was therefore that he did not found any society or mission; Mr. Baba is a little martinet who allows no deviation from the rules he lays down. And then, Ramakrishna had about him something of the incalculability of a genius, Mr. Baba reminds us of a character out of Miss Sitwell's *English Eccentrics*. He makes plans and immediately abandons them; he asks for a glass of hot milk just as the train is about to start; he arrives in one country and straightway prepares to leave for another; and so on, and so on. Mr. Baba goes to cinemas and theatres: he enjoys the blare of publicity: he loves to mingle with the "Great and the Powerful," including Hollywood Stars. There is nothing here in common between him and Ramakrishna. Finally, Mr. Baba is always saying that he is going to reveal many spiritual truths, but when the time comes he temporises. Ramakrishna, on the other hand, always spoke in hints and parables, merely laying bare the texture of his thought.

But -enough ! Mr. Baba is a highly educated man who has adopted the rôle of "Messiah" as a stunt ; Ramakrishna was an evolved spirit, ever seeking to unite man with his Creator. Mr. Baba would have done well to have adopted the career of a philosophical writer, for he has considerable attainments in that direction ; but when he tries to pose as another Buddha or Jesus, one is compelled to call him a charlatan.

I am sorry for Mr. Purdom. His book is all lemonade.

It appears that biographers—apart from a select few—are like children who delight in fire works. Mr. Manilal Parekh has sent up the rocket of Sri Swami Narayana. To convert a mole-hill into a mountain is, as Silvain Lévi once said to me, a peculiarly Indian habit. Not only Indian, I should like

to add : it clings to him who has been Indianized. We in Europe prefer to see things in their right proportions.

Realistically considered, Sri Swami Narayana was neither a prophet, nor a seer, nor a "Messiah." He was, like Raja Ram Mohan Roy, with whom he was contemporaneous, a great social reformer. His life is fascinating, but this is not due to the art of his biographer. He has even buried his subject under a load of learning.

Personally I think Sri Swami Narayana's name and work will endure when more noisy figures have disappeared. He did much to improve the lot of his fellow beings. I wish his life had been written by some one who understood the effect of chiaroscuro. Daubing is not painting.

SUZANNE SHAHANI

WARS MUST COME, TILL*—

Of these two books, both putting forward plans for the avoidance of war, the first is the more profound and thought-provoking, the second, within its narrower frame of reference, the more successfully-done job.

Mr. Murry, in *The Necessity of Pacifism*, gives us frequent irrelevant references to his own spiritual travails, to the circumstances in which he arrived, not only at the beliefs expressed in this latest book but at other beliefs expressed in former books. He gives a too prolonged exposition of a certain brand of Morris-tinged Socialism which he has lately evolved, and which he tells us is a necessary condition of Pacifism. (I find myself inclined to cry, A plague on these little overlapping self-conscious 'groups,' 'centres' ! Why can't Mr. Murry just quietly join the *Peace Pledge Union* and be done with it ?) He gives also too much space to the opinions he considers Christ would have held on various events—

on, in particular, the Cromwellian Revolution. We all know, of course, that Mr. Murry is an authority on the mind of Christ, but an impression is gained from these pages of a less than strict scrupulousness in the application of certain of his Master's sayings. There is a wobble in intellectual integrity.

But these remarks made, I would like to insist that in the end Mr. Murry brilliantly and persuasively presents his case : the case for non-resistance in the coming war. The last chapter, headed *The Implications of Pacifism* is admirable. There is a lucidity about it, a logic, a force, found nowhere else in the book. In this chapter the pure Pacifist will find his own attitude clearly embodied, while those moving towards the Pacifist position, but still shaky, will receive vigorous help. In it too are certain apt and salutary reminders of a political nature : the present necessities of Germany are pointed out ; the privileges which the British Empire still

* *The Necessity of Pacifism*. By J. MIDDLETON MURRY. (Jonathan Cape, London. 3s. 6d.)

The Defence of the Empire. By SIR NORMAN ANGELL. (Hamish Hamilton, London. 6s.)

affords to its citizens but which it will soon inevitably have to deny them (such as that of being a Pacifist !); the treacheries of "Versailles"; the connection between Capitalism and Fascism. For this chapter alone, and for the superb and moving quotation, in an earlier chapter, from a letter of D. H. Lawrence written in 1915 but staggeringly relevant to 1937, the book is valuable.

In my short space it is impossible to deal as I should like with the many *economic* questions which Mr. Murry raises throughout; with the many near-truths which he states and which, in a way, are more maddening than the statements of complete ignorance. I would only implore him to go further still into the investigation of the "inhuman system" he deplures, which not only compels populations to periodic slaughters but during these intervals called "peace" keeps millions undernourished in a world of abounding plenty. Surely if he does go further he will come out at the discovery that beyond Workers, beyond Capitalists, beyond Parliaments, beyond all classes and all governments stand the Banking Fraternity—the Money Monopolists—and that it is *they* who are responsible for the "inhuman system." Until Money is the servant of the Nation and not its master, until, in other words, Credit is socialized (and nothing else but Credit *need* be socialized) there will come wars. By all means let us be non-resisters in the next one; let us allow the Germans to grab our Empire (and our markets and

our trade); but also let us realize the full implications of that course. Almost certainly we shall avoid being bombed and gassed to death, but we shall not avoid being starved to death. And if we decide that the latter is the lesser evil, it does after all remain an evil. Why not choose life? Why not *permanent* peace together with prosperity and liberty? These things are perfectly attainable. Not, I fear, though, by Mr. Murry's path.

And still less by Sir Norman Angell's—by that path so consistently advocated, and here again advocated in *The Defence of the Empire*, and which is that, of course, of an all-powerful League. For how can we keep going — let alone establish—a good *European* system, a good *World* system, when each *National* system is rotten? All the same, what an excellent book this is—within its limits. How comfortably we breathe its air. Here are no gropings into realms psychological or economic. No big near-truths. Only small whole truths. Political *facts*. Every one should read it who wants a concise, a revealing résumé of British foreign policy during the last decade or so. Only extreme Tories will be disturbed by it or attempt to dispute its conclusions. It is cohesive, it is well-informed, it is fully documented. And if the causes of Fascism are left wholly unexplained, certain of the results of Fascism could not be better presented. I must single for special praise the chapter headed *Why the New John Bull?*

IRENE RATHBONE

SAYINGS OF CONFUCIUS

"Analects," meaning selected pieces or a collection of extracts, is the name given by Legge to the *Lun Yü*, which is literally "Discursive Sayings." The work consists for the most part of casual utterances by Confucius and answers to his disciples' questions: there is very little that can properly be called dialogue or conversation. And this fact certainly tends to strengthen our confidence in the genuine nature of the work, which is believed to have been compiled many years after the Sage's death, probably not by any of his own disciples, but by members of a third generation; for lengthy conversations are not likely to have been recorded, whereas short, pithy sayings may very well have been noted at the time, and afterwards transmitted either in writing or by word of mouth to posterity. In one case at least we are explicitly told that the disciple Tzu Chang wrote the master's words down on his sash.

However it may have come into existence, or assumed its present form, this collection of sayings clearly reveals a mind that has reflected long and deeply on the principles and right conduct of life. Whether Confucius ever built up a comprehensive system of philosophy may be open to doubt. Nothing of the sort has survived in writing. Most of his teaching, like that of Socrates, seems to have been imparted orally to his followers, though with less opportunity for discussion on their part. On the other hand, the sayings which have been preserved, wise and penetrating as they are, may represent only chips from the Master's workshop; he himself insisted that a single principle ran through all his teaching, and he might be dismayed if he knew he was to be judged by a number of stray aphorisms. Such as it is, however, the *Lun Yü* must remain the only really trustworthy source of information that we possess about what Confucius actually said and taught.

Other works, such as the *Family Sayings*, the *Classic of Filial Piety*, and parts of the *Book of Rites*, are not only the products of a later age but show unmistakable signs of having been composed rather to suit the writers' preconceived idea of what Confucian teaching should be than as a record of historical fact.

It is high time that English readers should have access to this remarkable work in a complete and handy form such as is provided in the World's Classics. And the late Professor Soothill's translation, though somewhat lacking in the graces of style, is one that will at least pass muster as reasonably accurate. Like other translations, of which there have been not a few in various European languages, it is of course primarily based on the epoch-making version of Legge, first published as long ago as 1861. Ku Hung-ming's *Discourses and Sayings of Confucius*, which aimed at correcting some of Legge's too rigid terminology, followed in 1898, and it is evident that Professor Soothill was influenced in many points by this work as well. I am particularly glad to see that "the single word" which Confucius thought "might be adopted as a lifelong rule of conduct" is not translated here "reciprocity." That was a misconception of Legge's arising from the fact that Confucius immediately goes on to enunciate the Golden Rule (in its negative form): "Do not unto others what you would not they should do unto you." This word *shu*, as I once observed in another place, is almost equivalent to *jên*, goodness of heart, only with the idea of altruism more explicitly brought out. It connotes sympathetic consideration for others, and hence the best rendering would seem to be "loving-kindness" or "charity." On another occasion the disciple Tseng Tzu summed up the Master's teaching in two words, *chung shu*, i.e., loyalty to oneself and charity to one's neighbour. Soothill

The Analects, or The Conversations of Confucius with his disciples and certain others, as translated into English by WILLIAM EDWARD SOOTHILL. (Oxford University Press. 2s.)

renders this "Conscientiousness within and consideration for others," borrowing the first term from Ku Hung-ming and the second, perhaps, from myself. A few other well-known passages may be quoted to give an idea of his quality as a translator:—Lin Fang asked what was the chief principle in observance of ritual. The Master answered: 'A great question indeed! In ceremonies in general, it is better to be simple than lavish: and in the rites of mourning, heart-felt distress is better than observance of detail.'—The Master said: 'Virtue never dwells alone; it always has neighbours.'—The Master said: 'With coarse food to eat, water for drink, and a bent arm for a pillow,—even in such a state I could be happy, for wealth and honour obtained unworthily are to me as a fleeting cloud.'—Some one asked: 'What do you think about the principle of rewarding enmity with kindness?' 'With what, then, would you reward kindness?' asked the Master. 'Reward enmity with just treatment, and kindness with kindness.' The Master said: 'Of all people, maids and servants are hardest to keep in your house. If you are friendly with them they lose their deference; if you are reserved with them they resent it.'

When Soothill's translation was originally published at Shanghai in 1910, it was accompanied by the Chinese text, with excerpts from Chu Hsi's commentary and from a number of previous translations. These have been omitted in the present issue, which is edited by his daughter Lady Hosie, but other useful features have been either retained or added: an essay on Confucius, a short chronology, an account of the 36 best-known disciples and other personages mentioned in the *Analects*, brief explanatory notes, and an index of pro-

per names. The translation has also been slightly trimmed and polished here and there. Altogether, the editor has done her task well, though she is somewhat uncritical as to the relative value of her sources. The meeting between Confucius and Lao Tzu is now recognized as pure legend. The founder of Taoism is a very shadowy figure indeed, and there is no justification at all for saying that he was "versed in the induction of trance and the escape of the spirit from fleshly bonds through breathing." Such practices were common enough in the later Taoist school, but they are not mentioned in the *Tao Tê Ching*. With reference to Confucius' grandson Chi, we are told that "Chi's son, Tzu Ssu, became a pupil of the philosopher and disciple Tsêng Tzu, and it was from Tsêng Tzu that . . . Mencius . . . obtained his education." This is a sad muddle. Tzu Ssu, the reputed author of *The Doctrine of the Mean*, is one and the same person as Confucius' grandson K'ung Chi; and Mencius' date, given correctly as 372-289 B. C., makes it clear that he could not have obtained his education from Tsêng Tzu, who was not less than 25 when Confucius died in 479. Even Tzu Ssu must have been well over a hundred when Mencius was born. There is no reason to doubt the tradition that Mencius owed the best part of his education to his mother, a woman of exceptional character and ability. Several mistakes, too, are made in regard to proper names—always a stumbling-block to the tyro in Chinese, and especially so in the *Analects*. Thus Hui, Yu, and Shang are not the surnames but the personal names of Yen Yüan, Tzu Lu, and Tzu Hsia respectively. It is a pity that such avoidable blemishes should mar the production of a most attractive little volume.

LIONEL GILES

The Key of the Castle. By MARJORIE LIVINGSTON. (Wright and Brown, London. 7s. 6d.)

There is much that is really good in this story though it may be called a psychic melodrama. It grips the reader's attention and the characters are alive. With so much understanding of the human mind and heart it is a pity that the background of occultism on which the story is woven should be at times so inaccurate. Space is too short to allow an analysis of this aspect of the book. The regrettable fact to a student of Eastern metaphysics and philosophy is that with such an evident longing towards the spiritual side of things Marjorie Livingston should have fallen (as so many hundreds at the present day) into the bog of pseudo-occultism; the danger of such books is not so much in their absence of true knowledge as in their presentation of half truths. To give but an instance: true it is that man's consciousness is active during the sleep of the body and that much of our spiritual knowledge and experience belong to the state of consciousness vaguely known as dreams. The author utilizes this knowledge in an admirable way, yet conveys the impression that such experiences take place in the astral body which detaches itself

from the physical and wanders and acts. Though she is careful to explain that this phenomenon relates to the "fourth dimension of space," yet she describes it as objective—in the sense that communication is possible between two people in this condition, and again objective inasmuch as these astral denizens can observe what is taking place in our prosaic three-dimensional world. Again, although Reincarnation is a fact in human evolution, and hence affinities of past lives do assert themselves in the present incarnation, it is not true in accordance with real occultism that souls pertaining to the opposite sexes must combine to form the perfect "atom of consciousness." The spiritual soul is in itself a complete unit of consciousness and its essence is above and independent of the personality, and hence it cannot partake of the differentiation of sex.

Victor Steele's inner awakening through human suffering and disappointment, as well as that of his wife through human love, are creditably described and deserve praise. Marjorie Livingston may turn some day to the true teachings of the immemorial East, and find therein realities of which her facile pen and strong imagination can make good use.

OCCULTUS

The Testament of Joad. By C. E. M. JOAD. (Faber and Faber Ltd., London. 8s. 6d.)

In this autobiographical volume Joad is the gadfly, like Socrates, to awaken his people from their thoughtlessness and indifference. He begins by declaring his adherence to Greek and Chinese philosophy, and by relating how one side of his nature is strongly attracted to Confucianism, while the deeper side turns to Taoism. We read, eagerly waiting for the development of this "spiritual vagrant," as he calls himself when following the latter way: but we are disappointed, for he refrains from revealing much of this side of his life other than enlarging upon its idiosyncrasies.

Joad refers to his belief in a

supramental plane, he writes sympathetically of telepathy and psychic powers and of his belief in the nature gods, and of an attractive mystic, "C",—whose influence failed to bring forth the revelations we had anticipated. But it is the gadfly which continues most in evidence. He says:

It is because I think that people can be shamed, that I go out of my way to scold them. It is because I think that in the end they will listen to reason, that I think it worth while to reason with them. . . . It is not so much because men are wicked as because they are stupid, that the world is as it is.

The criticisms range over many subjects: the indifference of the English to cooking, the indifference of the women, not only to such a vital matter, but also to their hard-won suffrage and their

powers for world peace, of their indifference to the terrible suffering involved in the obtaining of furs and plumage. Much is made of the dire effects of machinery upon our lives, not only externally upon natural beauty, but its enslaving and dulling effect psychologically considered.

Of evil, we read :

My reason tells me that calamity and suffering have no purpose whatever—they are, I believe, just part of the evil of the universe. . . . the universe does contain real, objective evil.

Surely suffering *does* serve us in many ways, warning, purifying and developing sympathy and powers of endurance. Under "C's" influence he writes of pain and evil differently :

I was suddenly made conscious that they were not the whole truth, that they were not even the part of truth that mattered. There was more in life than the misery and pain and wickedness And 'the more' was of such infinitely greater importance that in perspective 'the troubles of our proud and angry dust' sank into insignifi-

cance The essence of religious experience seems to me to consist in a kind of knowledge. Essentially, the seer, the mystic and the sage, essentially even the common man in his moments of illumination, know something ; something, that is to say, which is not a fact about themselves, but a fact about a world external to themselves there is a realization that our ultimate destiny is to be found not in this everyday world, but in the real world whose existence religion reveals.

Joad writes on the Chinese Exhibition and speculates on beauty. He closes the volume with a chapter entitled "The Author has Hopes of the Future."

Most important are his words concerning the terrors of present warfare. We are informed of the futility of gas masks and the inadequacy of all preparations against air raids, and the appalling effects from various kinds of poisonous gases. Only through the greatest co-operation, apparently, can Western civilization survive.

E. H. BREWSTER

War Dance. By E. GRAHAM HOWE. (Faber and Faber Ltd., London. 7s. 6d.)

In this remarkable study of "the psychology of war," Dr. Howe unveils the springs of action as lying deep within the attitude of the individual, and collectively, of organizations of individuals, towards Life. He shows "conflict to be at home within ourselves." Hence the hypocrisy of assuming "omniscient power and right to judge what is right for others." This assumption to put the other person right is "War" and reveals moral prejudice and distorted judgment. All aggressiveness is war.

Dr. Howe does not presume to sit in judgment upon his brother man, because he is *different*, and differences have a right to be respected even in disagreement. He strikes at the "neurosis of normality," which destroys the very uniqueness of individuality.

On the subject of sex, Dr. Howe expresses true chivalry ; a sane recognition of the value of life "and the acceptance of things as they are. . . . There cannot be much peace where sex is blamed as sin. . . . for it teaches a false

attitude to life."

He gibes at our avarice and the fallacy of hoarding. Life is constant motion, and circulation is essential. Our acquisitiveness "refuses to recognise the universal truth that all are deeply one." Life is power, and to take this power and make it our own by a complete acceptance of it with the courage of certainty is to be master of it.

Dr. Howe incriminates all masquerading goodness, all self-righteousness and all attempts at advantage over others. But he implies that you cannot blind that "silent watcher" by "striving to preserve an unsmudged and unbroken shell of moral equanimity." He expresses the necessity for self-discipline. And Death is, to him, initiation into another phase of experience and new life.

In the last chapter on Wisdom the author reveals the secret of conquest in the ability to "let go," the policy of detachment, the sovereignty of heart with sovereignty of head ; "Compassion, seeing and feeling." It is to be the true Gentleman in all relationships : "one with and amongst" !

WILLIAM H. RATCLIFFE

CORRESPONDENCE

ANIMALS AND HUMANS

As a marked copy of your July issue is sent to me, I assume that the 'well-known woman novelist who has recently espoused Communism,'—the 'Communist novelist'—referred to in Edmund B. d'Auvergne's article, is myself—though I could equally well be 'a prominent woman educationist,' indeed that description might be more accurate (or less inaccurate) since whereas I have written books on child psychology and education, I have never at any time been a Communist, though I have for years been an active member of that political party, the Independent Labour Party, which is now to the Left of the Communist Party.

I was on the platform some months ago when Emma Goldman (an *Anarchist*) observed that English people as a whole have more feeling for animals than for children; I seem to recollect that that was the occasion Mr. d'Auvergne refers to when a voice from the gallery asked about the treatment of animals in Soviet Russia (for Mr. d'Auvergne's interest I would mention that the horses in the USSR are in good condition, and one sees very few dogs, with the result that the streets are free of the filth for which dogs are responsible in other cities).

I was also one of the speakers at a literary debate when Mr. Ralph Straus, the famous critic, made some remark about sloppiness where animals were concerned, and I seem to recollect that I endorsed that remark, and that there were some angry protests from the audience.

I should like to protest, however, at Mr. d'Auvergne's assumption that Left people in general, and myself, it would seem, in particular, do not care about kindness to animals; speaking for myself I feel very deeply about cruelty to

animals; subscribe to an anti-cruel sports organisation, and as a young girl won prizes from the R. S. P. C. A. for essays against cruelty to animals. I have a great love for cats, a liking for horses, and I do not mind dogs, though I strongly object to them in cities. What we whose fight is for better conditions for human beings object to is that an appeal for an animal cause will invariably (amongst English people), invoke a much bigger response than will a cause for human beings. I have not the cutting by me, unfortunately, but some recent statistics showed the enormous difference between the results of an appeal for sick animals and an appeal for some children's cause; the children were nowhere in it! Similarly English people will express considerable sympathy for pit-ponies, and indignation concerning their working in the mines, whereas it never seems to occur to them that the men and lads, conscious of the risks they run (for a mere pittance of a wage) are far more to be pitied, and far greater cause for indignation and the necessity for 'something to be done about it.'

It is not against kindness to animals that we protest, but against the sentimentality expended on them, side by side with callousness concerning human wrongs. Let us of course treat animals decently, but surely our *first* care should be for suffering humanity, and animals take a secondary place? The trouble with all too many English people—especially women, emotionally frustrated is that they make animals their first care, expending upon them an entirely *disproportionate* amount of sympathy and attention.

I should be obliged if you would print this reply to Mr. d'Auvergne's article, since it has been brought to my attention.

London

ETHEL MANNIN

ENDS AND SAYINGS

Referring to a dream interpretation we print on p. 471 we must say this : that Dream-state of human consciousness can teach a great deal to man is fully recognized in the ancient Esoteric Philosophy. But the dream-state has as many varieties as the waking-state ; in the latter a man may vegetate, or be beastly, or be pursuing mental objects, and so on ; so also in the dream-state. Therefore there are numerous kinds of dreams : Digestion dreams, brain dreams, memory dreams, mechanical visions, as well as warning and allegorical and prophetic dreams. That which is entirely *terra incognita* for modern science are the real dreams and experiences of the higher Ego ; the nature and function of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, the former living his own life when the body is asleep ; and its corollary—the existence of an astral body within the physical. It is unwise, however, to get others to interpret our dreams : Every dreaming Ego differs from every other, as our physical bodies do and the method by which each Ego handles its brain-mind is peculiar to itself. The Ego communicates ideas and experience by means of pictures. Most people, upon awakening, find a great hindrance in the ordinary terms of speech and thought when they attempt to interpret a real dream ; they fail because—first, they do not possess adequate knowledge of the human constitution, and second, their physiological nature is

not pure enough to work in harmony with their psycho-spiritual nature. The only way in which we can benefit from our dream-state is by making ourselves porous, so to speak, to the influences from the Inner Ego and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. Virtue and knowledge are the means to this porosity ; vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. This is one of the reasons why the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found ?

We recommend the study of the following—(1) Appendix on "Dreams" in the *Transactions of the Blavatsky Lodge* by H. P. Blavatsky ; (2) *Dreams* by H. P. Blavatsky and W. Q. Judge (*U. L. T. Pamphlet No. 11*) ; "Sleep and Dreams" in *The Friendly Philosopher* by Robert Crosbie.

With deep regret we chronicle the death of Prof. A. V. Williams Jackson, one of the earliest friends of THE ARYAN PATH. In our very first issue he wrote a fascinating study on the name of this journal. After the fashion of the Zoroastrians whose religion he so ably served, we say—

Salutations to the Fravershi of

ABRAHAM VALENTINE WILLIAMS JACKSON

EAUMS

Point out the "Way"—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.

—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

NOVEMBER 1937

No. 11

THE PSYCHIC WORLDS

How have the different kingdoms of physical nature come into existence? Are there secrets of that nature beyond human consciousness as at present constituted? And still beyond our knowledge, our memory, our imagination, does all-containing Space hold inexhaustible potencies of creation, preservation, destruction and regeneration?

When one puts to himself, as each one must, such questions as these, something of true perspective is attained, the purely relative nature of human consciousness is seen; and the Soul is for the time freed from all conceptions of finality. Only in this way can such grandiose ideas as are represented by the words spiritualism and materialism be themselves regarded for what they are—the extremes in the limitations of human consciousness: the two poles of what the ancient psychologists called "the five modifications of the human mind". The mind itself they regarded as the sixth of

"the seven azure transparent spheres". And the seventh?

The seventh they denominated the *Atman*, the Self or real Being, whether of the individual unit or of that Unity of units which is, in the words of the *Upanishads*, "the Producer of this production". Perhaps no more graphic rendition exists in English of what is implicit in all *Vedic* literature than is contained in the late Professor Max Müller's *Chips from a German Workshop*. This work, the first volume of which was published in 1867, when Müller was 44, contains a passage so foreign to all his prior and subsequent monumental erudition as to compel the inference that it came from intuition, not from reasoning.

We have in it [the "Veda"] a period in the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. . . . He invokes them [the gods around him], he praises them,

he worships them. But still with all these gods...beneath him and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is "Brahman"; for brahman meant originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no real name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it "Atman" for atman, originally breath or spirit, comes to mean Self, and Self alone; Self, whether divine or human, Self whether creating or suffering, Self, whether one or all; but always Self, independent and free. "Who has seen the first born," says the poet, "when he who had no bones (i.e., form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any that knew it?" This idea of a divine Self, once expressed, everything else must acknowledge its supremacy, "Self is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self. Brahman itself is but Self."

One may well turn from this noble transcription of the most enduring of all known spiritual ideas as preserved in classic Sanskrit Scriptures to the many fragmentary remains of the Hermetic wisdom of the Egyptians. A service somewhat similar to Professor Müller's life-labour was rendered by Dr. Anna

Bonus Kingsford in her several translations of some of those undated shards, on which are recorded primeval transmissions in the midst of later accretions already themselves dim with age long before the Christian era. We reproduce a few sentences from one and another "Hermes Trismegistus"—for there were as many Hermetes as there were Zoroasters and other legendary gods and demigods in human form.

That universal Being, which contains all, and is all, woke into activity the Soul and the World—all that Nature comprises. In the manifold unity of universal life, the innumerable units, distinguished by their variations, are, nevertheless, coherent in such manner that the whole is one. Everything issues from Unity.

The Deity is not a mind, but the cause that the Mind is; not a spirit, but the cause that the Spirit is; not a light, but the cause that the Light is.

The Ideal Light was before light, self-luminous Intelligence before intelligence. To speak of the Deity is impossible. The form cannot express the Formless. That which is no form, no appearance, which is no body, no matter, cannot be apprehended by sense. That which it is impossible to define—that is Deity.

Professor Müller was not omniscient; no more than any other conditioned being, however learned or inspired, could he see beyond his own sphere of vision and its containment. No religion, no philosophy, no science, no seer, whether ancient or modern, but embodies error as well as truth—for "these two, *light* and *darkness*, are the world's eternal ways", as the *Bhagavad-Gita* and all other Scriptures recite, and as every man knows by his own experiences. So, in what

is the youngest of all the great religions, Judaism, one finds the same ideas in *Genesis*, in *Ecclesiastes*, in St. John's *Gospel*, in St. Paul's Letters to the early Churches, in the closing Book of the Bible—"The Revelation of St. John the Divine". They are present and discernible in the pagan philosophers and among the great scholastic minds of the mediæval period as among the immortal Arabians of the same epoch. Nor are they lacking in the writings of the great figures since the Renaissance, nor absent from the consciousness of the foremost men of our own immediate times, Western or Eastern, whatever the degree of their spiritualism or materialism. The long ages of earliest Aryan civilization and civilizations wrestled with the same mysteries, the same problems, as ourselves. Under the theorem of Unity, of Continuity, of change and its consequences serial and cumulative, is it too much to suggest that these Ancients were ourselves, ourselves still more enmeshed, perchance, in materialism now than we then were in spiritualism—forgetful then, forgetful now, of the eternal Trinity, the Duality in the midst of Unity? This is the doctrine of Karma and Reincarnation, not as a creed, but as the mathematics of all conditioned, manifested existence and existences.

With this in mind, though as yet but an assumption, nothing can prevent and everything invites the discovery that within one's own self are implicit all the great spiritual ideas, all the accretions of relative truth and error, all the obscurities and darkness pictured in

the lights and shadows of human existence. Within each man is the Trinity : perceiver, creator, creature. As perceiver, each unit of the Unity is single and simple ; as creator, dual but relative ; as a triad, the experiencer of his own alternating roles—but as the *incarnated Self*, he is the quarternary, "the three in one". Because he does not yet know himself, even theoretically, while in "the *bonds of Karma*", he is ceaselessly at war with the elements of his own being, ceaselessly at war with others and with all nature. This is the man we are practically acquainted with, this the race—man the Thinker, irrespective of the basis, the character, the nature, the objective of his thinking, as of the quality of the conclusions presently held as "finalities".

On this, as on the whole gamut in the great octave of human existence, Madame Blavatsky has written, illuminatingly as inspiringly, to every searcher for Truth. In her *Secret Doctrine* she says :

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

One of the almost immediate fruits of this stance of the Soul is the direct recognition that Reality is

capable neither of addition, subtraction, multiplication nor division ; hence that all change is but an alternation of state, of form, of condition—Self-created, Self-maintained, Self-dissolved, Self-reformed, by the Unity and by the units, whether in full Consciousness, full unconsciousness, or in any of the intermediate zones of existence, the psychic world and worlds. These intermediate spheres of being are what is meant by *maya*, by “astral” life, light, and matter. This is the world or plane within which the material universe is holden, in which it is conceived, gestated, disintegrated, and recombined into new forms of physical existence. In itself it is the electric or magnetic state of polarization rather than the principle or power or property we name polarity. Some of the processes of polarization are known to us for what they are, some others are constantly being employed by us without recognition of the fact, and many others—the most part—are misconceived or are beyond our memory and imagination. Who dreams, for example, that these two—memory and imagination—are but poles or polarizations produced by us or induced in us, via our astral or psychic principles or elements ; and the same as to our thought, will and feeling ?

It may be helpful to some, in trying to picture to themselves these ideas of the whole ancient world as re-presented in the writings of H. P. Blavatsky, to “block in”, artist fashion, the relatively cardinal points, the rough dimensions, the *framework* of the secret doctrines which each must study and learn for

himself, if he would *realize* as well as *be*.

First, then, let us endeavour to gain clean and clear conceptions and perceptions of familiar terms, seeking to *identify*, not to define or describe—to mark our compass of thought instead of to “box” it before we are in possession of our own means of orientation.

Take the word spirit to represent the most transcendental state possible to be imagined, matter to signify the opposite, mind to include all intervening conditions—and the Trinity in man is recognizable even though not as yet understood. Identify spirit as the Seer, matter as the Seen, and mind as the alternating current between the two.

Next, as to the mind itself : what are the five modifications of which it is capable or to which it is subjectable ? These are called by Sanskrit terms of which “correct cognition”, “misconception”, “fancy”, “sleep” and “memory” are as good renditions as the English language permits. Each of these words, it should be noted, is cognate to many others, but none of them, nor all of them combined, are to be esteemed comprehensive, for the simple reason that our minds are not in the same “modification” as those who devised these original statements of the principles and elements of the psychic world, and the psychic nature. They may be rendered in familiar words, thought, will, feeling, memory, and imagination, *provided* one recognizes them as present, even if partly or “in abeyance”, whether he is awake or sleeping or dreaming, and whether he is on the planes of perception and

action of the embodied or those of the disembodied Souls called Man generically. The order and nature of the modifications change from state to state, from plane to plane, from form to form, and these changes may be due to "Will and Yoga" or to the influence of external and internal conditions. In this latter event they are still due to "Yoga", but it is "*Hatha*" "induced" or "passive" Yoga, not the sole sovereignty of will and wisdom made one, as in the case of the Perfected Man. How far we are from such sovereignty each human being knows for himself, even as related merely to the five modifications.

For it must not be overlooked or ignored that they are but modifications, not the mind itself, any more than the five fingers can be said to be the hand, which also is but a member, or than the familiar five senses are to be confused with their astral counterparts. The psychology of the Mystery Schools deals with the senses, the modifications of the mind, the mind, and above all with the Soul itself, in a way of which only designed ideas are ever permitted to reach mankind at large. The reason must be apparent, even to the dullest wit, once it is stated. The Masters of Wisdom, their School and disciples, have no wish to gratify curiosity, encourage the propensity of the precocious, or instruct in Occult arts and sciences those, no matter whom, who neglect or misuse their present powers and possessions, great or small. They leave such policies to the charlatan and "the Brothers of the Shadow". True Occultism di-

vulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of a new state of consciousness, that of the Higher Mind. For once out of their safe-keeping these mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish, curses more often than blessings. Can any one who surveys world-conditions and the world-outlook doubt the Wisdom which prescribes such a course? Nevertheless, whenever *individuals*, men with peculiar psychic and mental capacities are born, they are generally and more frequently helped than allowed to go unassisted, groping on their way, very soon, if left to their own resources, falling victims to martyrdom and unscrupulous speculators. Only, they are helped on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor, now offered in daily holocaust by the less wealthy to the very wealthy. One has but to use his own power of perception, retrospectively, in the present, or prospectively, to find the evidences of the verisimilitude of these statements.

There are four planes of perception and action in the cycle of a single personal or human existence of the Reincarnating Ego or Soul called Man. Mind is the instrumentality of the Self on all these four

planes, but in attempting to identify them it is needful to regard the dual nature of the mind itself, both from the ordinary and the Occult view-point. In his own experience and conception each man is aware that his mind is capable of receiving, storing, and discharging impressions from both a personal and an impersonal use by the inhabiting Soul. This is also the Occult teaching—that each man has a Higher and a Lower mind. But here the two conceptions part company. Not only that, but one is essentially antithetical to the other—the ancient to the modern theory.

To illustrate : In the Occult views of man and Nature, the physical body and senses, the astral body and *its* senses, the spiritual form and *its* senses, and their source counterparts in “Nature”,—each represents a distinct line of “evolution”, “creation”, or, to employ the Occult term, “ever-becoming”. In Man, the incarnate human being, these three separate schemes are inextricably interwoven and interblended at every point. In the *Mahatma*, the Great Soul or perfected Man, the Master of Wisdom, the three constituent and convergent lines of progression are unified, while in the ordinary man, even the greatest, wisest, best among us, they are still in process of development. All three lines are, from the standpoint of the absolute Consciousness, the finite aspects or the reflections on the field of Cosmic *maya* or illusion, of Atma, the seventh, the One Reality. Two

brief citations may be of assistance in grasping the outlines of this most important of all the Occult teachings accessible to any one who cares to search. The first is from *The Secret Doctrine*, and reads:

Nothing is created, but is only transformed. Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already ; everything on the subjective plane is an eternal IS ; as everything on the objective plane is an *ever-becoming*—because transitory.

The other statement is that of the great Vedanta teacher, Sankaracharya, whose actual date was almost contemporaneous with that of Pythagoras :

Atma alone remains after the *subtraction* (dissolution) of the sheaths. It is the *ONLY witness* or synthesized Unity.

Besides this, the Occult teachings regard the mind as a power as well as a product, and furthermore in speaking of it as a power, the mind is called the “thinking principle” on every plane, Monadic or spiritual, Intellectual or psychic, Astral or physical, or all of these combined as in the living human being. Nor do these Teachings regard the mind as *receiving* impressions, but as *reaching out* for them.

The nature of the mind as thus indicated, the four planes of its functioning, or the *four states of consciousness* thus lumped indiscriminately together in an amorphous sum-total—all this requires further consideration.

PATHS TO PERFECTION

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Indian political reformers and administrators will find in this essay some admirable hints. Is it too much to hope that they at least who look upon Gandhiji as their guide will "turn their attention for a while to the leading teachers of the historic past" and might we add especially of the pre-historic past? Our author also refers to the troubles between Capital and Labour and we may draw attention to an article in THE ARYAN PATH for September, 1935, on "Indian Ideas on the Relation of Labour to Capital".—EDS.]

World-wide conditions of mankind, in frantic endeavours that do not lead to satisfaction and that have little likelihood of advancing men to their true goal, are to-day a challenge to the thoughtful to consider carefully the fundamentals of human well-being. Communistic governments enslave individuals for economic ends; Fascists hold up the supreme notion of the State, for which all is to be done and for which the highest sacrifices are to be made; Nationalists in a large number of countries appear to think that with the achievement of self-government the peoples will be set on the road to a satisfactory existence. Even in the so-called Democratic countries the main efforts appear to be directed in large measure towards the economic adjustments of capital and labour. Countries are busily engaged in forging the weapons for warlike aggression or defence. In all this there is more concern for the methods of expediency than any profound attempt to realise the fundamental aims of human life.

So from the confusion of the present, the thoughtful might well

turn their attention for a while to the leading teachers of the historic past, as they have expressed themselves in the great and enduring religions and philosophies of the world. And they may discover that the essence of what these have taught is that there is ultimately no escape from dependence upon the attitudes of individuals. It is obvious to any who give the least thought to the matter that the success, within its scope, of any democratic form of society rests finally upon the electors adopting a definitely *moral* attitude in the disposition of their votes, and upon those elected legislating and governing with individual *moral* integrity. Similar ethical demands must also be faced, whether they are met or not, by the individual members of bureaucracies of Communism and Fascism. Usually they are not at the present time satisfactorily met: with results that are too well known to be described. Agreements between and legislation concerning the relations between employers and employed in the democratic countries can really be of little effect to achieve their aims, unless the employees honestly do the work for

which they are paid and the employers provide the conditions and reward which the workers deserve. View the whole realm of human activities and it is absolutely impossible to get away from the fact that human well-being, viewed socially, finally rests on the moral integrity of the individuals in the performance of their duties in the stations they at the time occupy. The medical doctor ministering to the sick, the teacher endeavouring to educate his pupils, the mother attending to her children—these, and all others, have ultimately a challenge to their own moral nature. *Upon individual moral attitudes the whole social fabric rests.* That is the truth that the wisest of mankind have constantly re-iterated. The failure in our times to attend sufficiently to this fundamental principle has led men to all kinds of secondary methods ending largely in frustration.

If that is the truth concerning the ultimate roots of human conduct, its fruits have also to be similarly considered. For in the end social relations and all forms of so-called social organisation are associated with results, good or evil, for the individuals who form the social groups. It is by their effects as experienced by the individuals that the worth or lack of worth of social activities is judged. And the question cannot be escaped: *Can the individual really obtain through social organisation that which will bring him satisfaction, if his own inner attitude is morally wrong?* It is part of the delusion of temporary circumstances that so many think they can answer this question with

an affirmative. That appears to be implied, for example, by the attitudes of some of the dictators, capitalists, and demagogic exploiters in our day. But the greatest thinkers in human history have maintained, and the great religions have taught, and still teach, an emphatically negative answer to that question. There has been no uncertainty and no confusion in their contention that though experience for a while, sometimes a very long while, may delude men, ultimately each and all have to come to appreciate the fact that satisfaction is not primarily a concern of externals but of inner attitude. The distressing and lamentable extent of human failure to achieve satisfaction when this has not been recognised amply supports the belief that their contention is true.

The roots lie in the individual. That is the starting-point for all serious consideration of the problem with which we are faced. That admitted, two questions present themselves: What is the goal of human life? What is the path, or what are the paths, by which it may be reached?

Consideration of the first of these two questions leads at once to another which appears highly perplexing: Can we know the goal until we reach it? The position implied is, indeed, somewhat paradoxical. Nevertheless the difficulty has been met, under different forms of expression, by the great religions. Thus, the theistic religions have maintained that man can know the goal because God reveals it to him through his conscience and through the teachings and lives of the

prophets and saints. Hindu Advaitism puts it in another way : that the apparent finite self of the imperfect individual is somehow so within the infinite which he is explicitly to realise himself to be, that he learns within his spiritual being the nature of the goal. An essentially similar attitude is implied by Jainism and even by Buddhism, notwithstanding their differences of terminology. The "soul in bondage" of Jainism, in spite of the bondage, is *soul*, and as such can come to know, from within, the goal of its own pure spirituality. The universal principle, the *dharma-kaya* of Buddhism, can be apprehended by the genuine adept. Further, Hindus may learn from the Mahātmās, the Jains from the Tīrthaṅkaras, the Buddhists from the Buddhas and Bodhisattvas, something of the paths they must take.

There are general expressions which in different countries have come to be used with significant meaning, in different ways emphasising the same fundamental idea. Thus, for example, Christian moralists have urged that "character" is the supreme value and have pointed to "the peace which the world cannot give"; Hindus have spoken of "God-realisation", of "*tat, sat, ānand*", reality, truth, and bliss; and Muslims have spoken of the peace that comes in complete submission to the Divine. All have implied the term perfection, and all have indicated fundamental virtues as states of mind and modes of

action that are involved in it. Except at the highest stage the goal may not be apprehended by any individual in all its detail, but at all stages he may have an impression of its general nature, and in the process of gradual attainment become increasingly aware of its details. And, as previously said, the individual may learn by the developing ideas of mankind, especially from those saints, those *jina*, who have in large measure attained.

There remains the second question as to the path or paths to perfection. The first contention of this paper needs here to be re-iterated : the path is, or the paths are, of individual personal effort. In other words, none can achieve perfection against his own will. To attain, the individual will must be turned in the direction of the goal. For, whatever the descriptions scientists or philosophers give of its nature, the fact of human choice, however limited, cannot be explained away. Choice may be very much restricted as regards activity directed to the affairs of the physical world, but it may be doubted whether there are such restrictions to the exercise of choice in the inner spiritual life. The attitudes of the religions on this may be indicated by two examples, as illustrative : the Christian exhortation "Be ye perfect, even as your Father in Heaven is perfect"; and the aim of *kevalī jñāna* of Jainism, both imply the principle of unlimited scope for the attainment of the ideal of spiritual life.* The truths of

* Similarly, Brahmanical Hinduism admits no restriction to the possibility of the ultimate attainment of *moksha*; Buddhism presents the supreme peace and bliss of *nirvāṇa* as attainable; Zoroastrianism involves faith in the final complete triumph of the Good; and Judaism in the advent of the "kingdom of righteousness" when "the earth shall be filled with the glory of the Lord".

human choice and of the possibility of ultimate attainment are expressed in traditional language in such phrases as that "one may go to God" or "go to the devil"; "go to heaven" or "go to hell".

No one has seriously maintained that spiritual or inner perfection can be reached without a definite, even prolonged effort. The more ignorant members of some Protestant Christian sects have sometimes talked as though salvation was an instantaneous affair, but that is a caricature of Christianity. The religions of the Orient have envisioned the possibility of a multiplicity of lives in order to reach the ideal. There are no short cuts to spiritual equanimity. There is the equanimity of apathy, but that is not enduring and a condition of discontent soon reappears. Thus man has been compelled to seek for a path or for paths to perfection. Is there only one path or are there various paths? It is one of the merits of the *Bhagavad-Gītā* that it has answered that question in a manner verified by experience. It teaches that there are various paths, all of which may be followed by all, though with differences of emphasis.

The recognition of the nature of these paths brings us back immediately to the realm of ordinary human conduct in its various forms. Perfection is not attained through some specific mode of procedure, but in and through the diverse functions of human living. Essentially, Hinduism, for example, does not recognise any ultimate distinction between the religious and the secular. The whole of life may be viewed from a standpoint from which all is sacred. The

contradictory of the sacred is not the secular, but profanity, all conduct that is in itself evil. The so-called secular is not in itself evil. There have been those in the history of human thought who have treated the physical as radically evil, but there is some significance in the fact that mankind has usually branded them as heretics. The general opinion of mankind may be wrong, but there does not appear to be any good reason why we should think it is so in this instance. We re-iterate, therefore, that *perfection is to be attained in and through the diverse functions of human life*. But one practical mistake arises, and it is a common one, of a limitation to some functions and the neglect of others. Many concern themselves predominantly, if not exclusively, with those functions related with physical well-being and social status, to the neglect of the activities that point beyond the physical and the social.

It is just with the recognition of the state of things mentioned in the previous sentence that he who would talk of the paths to perfection must begin. The *Bhagavad-Gītā* finely says: "Whatever be thy work, thine eating, thy sacrifice, thy gift, thy mortification, make thou of it an offering to Me, O Son of Kunti." The whole question concerns the attitudes with which even the lowliest actions are performed, the most elementary knowledge sought, or the simplest devotion shown. Most, at some stage, have to begin with the lowly. The gate of humility has to be passed through before the gate of honour is reached. The Christ, the Buddha, all the great saints have

presented themselves as the servants of mankind. Whatever the social level, whatever the functions, one may, according to his own attitudes be on the paths to perfection, or wandering from them.

But to be on the paths does not necessarily involve that one is progressing along them : *one may simply be marking time, or even slipping backward.* The spiritual being is not merely mechanical, but a conscious agent. Yet he cannot deliberately aim at perfection : all he can do is to aim at some improvement in his action, knowledge, or devotion, with regard to his attitudes and efforts for certain particular, more or less, immediate ends, that is, the purposes of his ordinary practical living. It is just in this connection that the great religions of the world have insisted on the need of self-examination and confession. Through the means of self-examination one is to discover how and to what extent in the ordinary affairs of living one is falling short of what is implied in the notion of following the paths to perfection. The advantage of the confession of faults

has been emphasised by Jains, Buddhists, and Roman Catholic Christians. Whatever may be said for confession, it is clear that one great defect, perhaps the greatest defect of our times, from the moral point of view, is the almost universal neglect of self-examination. With their attention centred on external achievements, men fail to ask themselves whether they are progressing spiritually, or wherein they are untrue to the demands of moral integrity. In that, they all too often simply mark time or degenerate. And this leads us back to our starting-point. As all depends ultimately upon the attitudes of individuals, spiritual progress along the paths to perfection is only possible by each individual *regularly* questioning himself as to his attitudes, and endeavouring to eliminate those that are in conflict with the general impression of the good life that he may have and the increasing knowledge of the details of that life which he may in the course of time acquire.

ALBAN G. WIDGERY

THE SPIRIT OF GERMANY

[W. Van Ravesteyn, a well-known socialist of Holland, analyses the tendencies in modern Germany emerging out of her historical background.—EDS.]

When in 1858 Robert Fruin, the greatest of Dutch historians, was giving some illustrations of the crudity of sixteenth-century customs he mentioned the case of a Jew who in 1558 was tortured to death because he refused to be converted to Christianity. Whoever has read the excellent weekly of the present-day German emigrants, Schwarzchild's *Neues Tagebuch*, since it first appeared in 1933, will recall numerous descriptions in it of recent events which far surpass the simple sixteenth-century occurrence in grotesqueness of horror.

For the last twenty years we have been used to cruelty ; for longer even to that special kind of cruelty which is called anti-Semitism. And yet a closer inspection of the news that reaches us from Germany at the present day will reveal something that is peculiar, even in this special field. It seems to emit an odour of putrefaction like that given off by rotting fruit.

Let us go back a century, in order to get some distance away from this municipal garbage dump. The atmosphere has regained its purity. Marx, young Karl, destined to become the founder of a new world-religion, is sixteen years old. We are in 1834, the time of the *Burschenschaften* and the aftermath of German Romanticism, in one of those small towns, still exquisitely peaceful at the time. There, at

Treves, lived Marx's father, a Jewish lawyer who had become a Protestant, a characteristic " liberal " of his time, saturated with eighteenth-century philosophy. A man of culture, highly esteemed by his fellow-citizens and by the authorities, he was therefore chosen to deliver the festive oration on an official occasion when homage had to be rendered to the recently established Prussian régime. In this liberal circle no one took exception to the fact that it should be a Jewish lawyer who represented his fellow-citizens on such an occasion ; it was as little criticised, indeed, as such an occurrence would be even now in England or Holland.

One more glimpse of early nineteenth-century Germany, this time of Berlin, the centre of Prussia. Marx, the young genius, arrived there as an undergraduate in 1836. It was a poor city, whose population consisted mainly of small tradespeople and artisans, living in dull submission to a powerful bureaucracy and in servility to the court. The only modest centres of life were a few cafés and some Jewish salons, where liberal ideas were beginning to penetrate. And what of this highly gifted undergraduate himself ? He might well be regarded as the ideal type of the young German intellectual of those days. He wrote a good deal of poetry—a matter of course at the time—and afterwards was to pass a very just opinion on these products

of his mind in words that characterise not only himself but a whole generation: "A reality infinitely blurred and scattered, indictments of the present times; vague and chaotic feelings; a complete lack of natural simplicity; castles in the air; an absolute contrast between the ideal and the real...."

And this youth plunged with a mad zeal into studying and almost lost himself in it. This too was characteristic of a whole generation and of the *élite* to which he belonged. For a terrible thirst for knowledge tormented the best Germans of those days, who were still living in such an oppressive, almost unendurable atmosphere. It was one in which philosophy ruled supreme. The University of Berlin was then the centre of Hegelianism, the doctrine which reduced the development of reality to that of the Idea, and thus in a sense allowed man to participate in the creation of the world. This doctrine exercised a tremendous influence in every sphere of knowledge. As late as 1857, when nothing was left of this supremacy, a distinguished scholar could write:

All faculties then lived on the rich repast of Hegelian wisdom; one was either a Hegelian or a barbarian, an idiot, a backward and despised empiricist; the State deemed itself secure chiefly because Hegel had recognised it as consistent with reason, and therefore to the authorities—the departments of Public Worship and Education—being a non-Hegelian was almost a crime.

Have we not the German "spirit", taken *in flagranti* here, so to speak? Note the religious fanaticism of this philosophy and of its disciples. Nowhere at that time is anything at

all comparable to be found. Notice the eschatological character of this "knowledge", this *Weltanschauung*, its pathos, its fervour and deep conviction,—its *Inbrunst*—for nothing short of the German word will fully convey my meaning. Consider the immeasurable distance between this philosophy and the miserable social reality. Who indeed, on beholding this mental attitude, is not of necessity reminded of what Germany is now trying to exalt into another autocratic *Weltanschauung*: the wisdom of a Rosenberg, the wisdom and "philosophy" of the "Third Realm"? Is there a German "spirit"? In other words, are we justified in considering that quality of German spiritual life which even in 1830 strikes us as peculiar and distinct from all the rest of the Western world as the result of a state of mind characteristic of the German, of Germans in general through the ages?

In a book on sixteenth-century German plastic art which appeared in 1927 the learned art historian Adolf Feulner of Munich wrote, characterising the late Gothic period as the most German in the history of his country: "The *bizarre* has always been a feature of German art", and: "This extreme consistency, this earnest zeal in the pursuance of an object is typically German", and further: "What we call *baroque* is more than a question of form....it is an indication of an essential quality of the German character, which appears in its purest form whenever in times of independent development the forces of emotion are allowed free scope.

We see that for this expert there is no doubt concerning the peculiarity, the secular idiosyncrasy of the German spirit which now more clearly, now more veiledly, manifests itself through the ages. The words of this connoisseur are valid for the fifteenth, sixteenth, seventeenth and eighteenth centuries, at a time of exceedingly violent religious emotions. Could this "national imagination", this extremism have suddenly vanished in the nineteenth century, when no longer religion but secular values held sway over Europe?

Let us now consider some French opinions. Max Hermant opened an essay in the *Revue de France* on the "natural inclination" of the German mind by expressing the view that Hitlerism must not be regarded as a sort of monster which suddenly arose in the *Reich* of 1930, but that it is only the more categorical and complete expression of the philosophy, the ethics, the politics, the religion of the Germans: that it is Germanism itself, the terminus of a long development.

Therefore this cultured Frenchman, too, discerns certain permanent characteristics of the German mind. In support of his opinion he quotes many examples, mostly from German literature. Germany's device seems to be: "Tranquillity inspires us with terror." Hermant quotes the well-known German scholar Curtius—by no means a Nazi, but an ardent admirer of France and the author of excellent studies of France and of great Frenchmen—who says: "Germany tends to become conscious of herself in the shape of a problem,

and never to affirm herself in the shape of a solution." Hermant resumes: "The whole of German literature from Luther to Stefan George reveals a nation always in search of something, in search of an ideal, of a style, of itself."

I believe that it is only from this angle that a deeper insight can be gained into the incredibly complex and excessive literature of Germany during the last fifty years. Hermant rightly observes that amazement is always the origin of any idolatry. "Germany in a sense became blinded by the new aspect which the world suddenly displayed in the middle of the nineteenth century." The steamer, the railway, the telegraph, the factory, suddenly introduced into a world the material customs of which had not changed since Pericles, in fact inspired the men of that time with a far greater amazement than we experience at the sight of the present technical progress. They felt amazement and . . . hesitation. Hermant could have shown these feelings in the work of two men that rank among the greatest poets of that time: Alfred de Vigny and Heinrich Heine. But if Heine and de Vigny felt this hesitation, as well as fear, doubt and a premonition of impending disaster, others, the majority, only admired enthusiastically.

Undoubtedly the love of machinery was born in the Germans at that time. They grew to love the machine—Hermant rightly says—for her own sake, for it was only through the machine that Man was completed and assisted in realising his nature. From this also arose, he continues, the passion and veneration for the

technical, for the professional man, which explains the formation of strictly separate castes of profession, each with its own customs and professional lingo. Thus shut up in "castes" of a sort, the various technicians can devote themselves undisturbed to all the errors and passions of their respective professions. And the people believe them. This accounts for the many abuses of technical science which Germany has known. They were rendered possible by this faith, which was apparently justified by the incredible success of German industry under Bismarck and Wilhelm II. The belief in action as a value in itself was strengthened by it. One should be active, do something, no matter what may be the result. Through action anything may be achieved. A general must attack. An industrialist must produce. Nature can be turned to any use. Technical science has unlimited power.

Who can deny that the Germans have brought all this to a head—all that is often termed the development of the capitalist mentality? Must one not, therefore, regard the Germans as a nation become abnormal in many respects through the sudden changes and the technical revolution of the nineteenth century?

As Germanism withdrew from the spiritual domain, where it had achieved such sublime creations in the eighteenth century and in the age of Romanticism, and turned its attention to material creation, it became more conscious of its different nature. The contrast to the rest of the world became ever more marked. How far this process had already

advanced at the beginning of this century appears very clearly from a volume by a Pacifist German scholar, Professor Nippold, entitled *Der Deutsche Chauvinismus*. It contained an anthology of gleanings from the Pan-German press of those days which are surprisingly like the war-cries of the present Racialists.

So much is certain: it was from that growing contrast to the rest of the world that the idea of "Deutschtum" originated. At the beginning of the twentieth century this idea stood out finished and complete. Something different and more, something vaguer but also wider than Germany. "Deutschtum" is a spiritual community, the boundaries of which do not coincide, have never coincided with the frontiers of the "Reich", said R. Curtius in 1930. France was a state as early as the Middle Ages; it became a *patrie* in the fifteenth century, and a *nation* in the eighteenth. Germany on the contrary until far into the nineteenth century was nothing but . . . an ideal. In the eighteenth century not a trace was left of Germany as a unity.

Thus the first and greatest problem became, not: What is Germany? but: What is German? In 1870 at last a unified Germany was born. What an overflow of joy! After a thousand years of sorrow Germany was born, or regenerated! But—even then—Germany did not yet embrace the whole German people—it was not the incarnation of all "Deutschtum". What bitter complaints were uttered, many years before the war even, in Pan-German circles: not only imperialist grievances, no—the bitter complaint because of the millions of

Germans who were and remained excluded, outside the frontiers of the "Reich". Whoever will now take up Nippold's book once more will be astonished to see how similar the complaints already were at that time, to those which the present Nazi press is voicing so ferociously.

Then came the Great War, the "Imperialist" war, which for the German masses was a national war for the realization of a united "Deutschtum". And upon this stupendous mental and material tension followed defeat, capitulation, humiliation, prostration. In order to understand what all this meant to the high-strung expectations of this emotional nation with its tendency towards "extremism" one must keep in mind the German literature, so rich and many-sided, of the last forty years. From Naturalism to Expressionism this literature, in the forty years from 1880 till 1920, ran through all the stages of hopelessness, desperation, fierce joy and frenzy in such a measure of violence that French literature certainly seems moderate and placid in comparison.

In 1918 and 1919 it flashed upon the younger generation: Germany is still to be created. She does not exist yet! Again Germany had sunk deep into night. Again Heine's *Wintermärchen* held good. Once more a gulf, wider than ever, yawned between ideal and reality; once more a Germany had to be created from the

void. Once more Germans had to live for an idea. And how? In melancholy and sadness, a labour of Sisyphus awaiting them once more.

At that time those trained in history could sadly recall how the "Reich", the First Realm, from which Greater Germany might have risen, had been severed from its national basis when the first French Pope, Sylvester II, had persuaded a German Emperor, Otto III, to agree to the establishment of the archdiocese of Gnesen—the detachment of the Northern Churches from Magdeburg—and the organization of the Hungarian Church, through which Passau lost its missionary sphere—one and all detrimental factors to the growth of nascent Germany which it has never overcome.

The Frenchman Gerbert became Pope in April 999. Otto, the weak ruler without political insight, had even then toppled the First Realm from its foundations, just as Wilhelm, the weak Hohenzoller, did the Second Realm, after the Iron Chancellor had been sacked so ignominiously. What a history of humiliation, of decline, of indescribable and horrible misery, even sometimes of annihilation, those 900 years that have elapsed since Sylvester and Otto! Well might Germans have wondered if the opportunity of beginning a new ascent would ever come again after two such abysmal downfalls.

W. VAN RAVESTEYN

BUDDHIST SARANA : PROFESSION OF FAITH

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In popular usage the word 'Sarana' means a 'shelter',—a place where a man driven by fear, seeks protection. The Buddhist texts mention mountains, forests, gardens and trees but they are not considered to be the real places of shelter.* With the Buddhists the term *Saraṇas* or *Refuges* are the Triad : the Buddha, the Doctrine and the Order. Each of these refuges is a supreme object of devotion and worship. The Buddha is said to have established the converts in three *Saraṇas*. The usual formula by which a Buddhist takes refuge in the Triad is as follows :—

*Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi.*

This formula is recited on all solemn occasions and is thrice repeated.†

According to Buddhaghosa and other Pāli commentators, *Saraṇāgamana* is not a mere formal recital of one's faith in the Triad but an expression of self-devotion to an object and communion.‡ The recital of the Triad serves to establish a relation between the worshipper and the worshipped. If a person taking refuge in the Triad is ordained as a member of the Holy

Order, he is called a Bhikkhu, and if such a person sticks to household life he is called an *Upāsaka* or layman. *Upāsana*, or an act of worship, constitutes the mark of an *Upāsaka*.§ *Saraṇāgamana* is of two kinds,—*laukika* (common) and *lokuttara* (uncommon). *Laukika saraṇa* contemplates the tangible attributes of the Triad, while the *lokuttara saraṇa* aims at *nirvāṇa* as the supreme object of attainment.** Buddhaghosa speaks of the following four modes of *saraṇāgamana* :—

- (1) Self-dedication (*atta-samniyyātena*)
- (2) Having the mind bent upon the object (*tappanā yanatāya*)
- (3) Entering into relation as a disciple (*sissubhāvūpagamānena*).
- (4) Adoration (*pañipātena*).

The first mode is defined as conscious dedication of oneself to the Triad. The second consists in entertaining the Triad as the final end or ideal. The third consists in conscious acceptance of the position of a disciple in relation to the Triad. The fourth consists in the act of saluting, honour-

* *Dhammapada*, v. 188.

† *Vinaya, Mahāvagga*, p. 22.

‡ *Sumaṅgalavilāsini*, p. 231 ; *Paramatthajotikā*, I, p. 16.

§ *Sumaṅgalavilāsini*, I, p. 234 ; *Upāsattī upāsako*.

** *Sumaṅgalavilāsini*, I, p. 331.

ing and glorifying the Triad. In following the fourth mode the devotee must believe that the object of worship is the highest of its kind (*aggadakkhiṇeyya**).

I. BUDDHA

Buddha, the first member of the Triad, means the Enlightened or Awakened One. According to the *Upaniṣads*, Buddha in the sense of the Awakened occurs as a predicate of 'Soul'. *Suprabuddha* is the epithet of the *arhats*.† *Sammāsambuddha* and *Pacceka-Buddha* are self-made personalities. They are called self-made because they attain *mukti* by their own efforts, without the aid of any teacher. A *Sravaka* Buddha is one who has become a saint by following the teachings of a Master. A Buddha is also called a *Bhagavā*. According to the *Mahāniddesa*‡ and the *Parmatthajotikā*,§ the epithet *Bhagavā*, was bestowed on the Buddha neither by his parents nor by his kin. It was acquired by him on his attainment of omniscience. *Bhagavā* = *bhagayutta*, one endowed with *bhaga*, which in its generally accepted sense, means the sixfold supreme possession of *issariya*, *dhamma*, *yasa*, *sirī*, *kāma*, and *payatana*. *Issariya* comprehends the idea of such qualities as *animā* and the rest. *Dhamma* means the transcendental virtues. *Yasa* implies a pure fame of universal recognition. *Sirī* connotes an all-round accom-

plishment. *Kāma* signifies all objects of desire. *Payatana* means the supreme effort to gain sovereignty over all. *Bhagavā-bhaji* or *bhāttavā*, one who has recourse to, i.e., has the experience of all things. *Bhagavā* = *bhāgī* means the participator of all acquisitions. *Bhagavā* = *vibhāttavā* means one who explains things by apportionment or method of analytical distinction. *Bhagavā* = *bhagga-kārī*, i.e., the destroyer of all evils. *Bhagavā* = *guru*, the master who is superior to all. *Bhagavā* = *bhāgyavā*, the fortunate or blessed one. *Bhagavā* = *bhavantaga*, i.e., one who has gone beyond individual existence. *Bhagavā* = *subhāvitatta*, i.e., one who has fully developed himself.**

The following attributes are ascribed to the Buddha in the tract called *Dhammādāsa* or *Mirror of Faith*. That he is the Blessed One, endowed with faculties and noble conduct, well-gone, perfect in his knowledge of the world, unsurpassed guide to persons coming in for training, a teacher to gods and men, the Enlightened One and the Master.††

A Buddha is also called a *Tathāgata* for the following reasons :—(1) he has come in the same way ; (2) he has gone in the same way ; (3) he is endowed with the sign of *tathā* ; (4) he is supremely enlightened in the *tathādhamma*, (5) he has seen *tathā*, (6) he preaches *tathā* (7) he does *tathā* truthfully, and (8) he overcomes all.‡‡

* *Sumaṅgalavūṭṭasini*, I, pp. 231 ff.

† *Dhammapada*, vv. 296-301.

‡ pp. 142-143.

§ I, pp. 107-109.

** Barua and Sinha, *Barhut Inscriptions*, p. 42, f.n. 1.

†† "Iti pi so Bhagavā araham Sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisa-damma-sārathī satthā deva-manussānaṃ Buddho Bhagavā ti." *Dīgha*, II, p. 93.

‡‡ B. C. Law, *History of Pali Literature*, II, pp. 412 ff.

II. DHAMMA

Dhamma, the second of the Triad, signifies a doctrine which is well expounded, which bears fruit in this very life, which is not conditioned by time, which has 'come and see', for its motto, which leads to the destination or desired end and which is to be experienced by the wise individually.* The Dhamma embodying all the tenets of the Master was to take the place of the Master in his absence. After the demise of the Buddha, one of his disciples declared : *Mayaṃ dhammacariyaṇā*, "the doctrine is indeed our Refuge now."†

III. SANGHA

Saṅgha, the third of the Triad, includes *Bhikkhu-saṅgha* and *Bhikkhunī-saṅgha*. It really means *sāvaka saṅgha* or a fraternity of disciples. *Saṅgha* literally means *samūha* or group. In early Pāli literature, some of the famous teachers of India are mentioned as *saṅghī* (founder of an

order), *gaṇi* (having a following), and *gaṇācariyo* (teacher of a group). At the time of the rise of Buddhism, the *Vṛjīs*, *Mūlās* and other *kṣatriya* tribes were known as *gaṇarājās* or republican chiefs. Even the Śākya had their Gaṇa form of administration. A *saṅgha* is a corporate body which is characterised by the uniformity of creed and conduct (*diṭṭhi sīla-saṅghātena saṅghāto ti saṅgho*).‡ *Samaggatā* or internal cohesion constitutes the real life of a *saṅgha* as such. The unity of action and commonness of goal characterise its external life. Thus the *saṅgha* stands essentially as a symbol of unity. The Buddha compares the *saṅgha* to an ocean into which all individual rivers ultimately fall, assuming the common name of the ocean. According to the Buddhist *Mirror of Faith*, *saṅgha par excellence* is composed of all Aryan disciples who fill eight exalted positions.

B. C. LAW

IF I BE LIFTED UP

"And I, if I be lifted up," Christ said,
 "Will draw all men to me."
 His was not utter lack of human dread
 Nor perfect certainty.

And yet he did not shun the path he trod
 On sombre Calvary.
 He knew if Truth were true, it led to God
 Despite Gethsemane.

JOHN A. OSOINACH

* *Dīgha*, II, p. 93.

† *Majjhima*, III, p. 9.

‡ *Sumaṅgalavilāsinī*, I, p. 230 ; *Paramatthajotikā*, I, p. 20.

WHO IS THE DREAMER ?

[Dr. Rufus Suter, Fellow in the Division of Orientalia at the Library of the Congress, Washington, D. C., writes refreshingly on a puzzle of modern psychology. If he were to familiarize himself with the Upanishadic view about dreamers and their dreams—for example *Brihadaranyaka Upanishad* II, 1—he will find logical and convincing arguments, which may not find acceptance with the invincible, but which will certainly illuminate his own field of research. Sometimes the Upanishadic language is found confusing by many Occidentals and for them we give below statements from the writings of H. P. Blavatsky ; any one interested in them will do well to study the whole subject in *Transactions of the Blavatsky Lodge* pp. 59-79.

(1) The physical personality is the gaoler of the prisoner—the real Ego. When the gaoler falls asleep the prisoner escapes.

(2) That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher Ego.

(3) During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler for they are the *Voice of his Conscience*, but during his sleep they are absolutely the “Voice in the desert.” The thoughts of the real man are [not] like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities.

(4) The physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man but is unable to follow it consecutively.

(5) In sleep there is a connection, weak though it may be, between the lower and the higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted.—Eps.]

Did you ever consider after you have had a vivid dream why you cast aside its content into a world of unreality and honour the waking experience before and after it as truth? During the day you have mulled over bank-accounts or have graded interminable school papers. At night you fly through the clouds in a gaily coloured air-ship, and are surrounded by friends who at one moment are people and at the next moment are animals from *Alice in Wonderland*. Yet you believe after you have awakened that your humdrum daytime life was real, while your midnight voyage was a figment of the imagination. What is the

basis for this judgment?

“A ridiculous question!” you say. “I know that a dream is a dream and that the waking life is true. To doubt it may be an amusing relaxation, such as reading fairy tales to the children, but it is not the serious occupation of a matured mind.”

Nobody, indeed, will gainsay after he has awakened that dreams are fancies and that life is real, but ridiculous as it may seem this is no proof that the waking life is the real life. To argue thus would be as if one, being tone-deaf, should maintain that F and F sharp were the same note. Such an argument, in

other words, is what in logical terminology is called "begging the question", or a "circular argument". The conclusion is only speciously proved, because in the premise it is already covertly assumed to be true.

So let us remove ourselves from the realm of the practical, and as an exercise in a problem beyond the usual bounds of investigation, let us inquire into the soundness of our daytime judgment of the supremacy of the waking over the dream-life.

The first step in this undertaking will be the assumption of a rigorously impersonal attitude. We must settle back in our armchairs and accept as indisputable *data* everything we see, hear, feel, imagine, or conceive. Only so may we prosecute our investigation in the same spirit as the scientist examines specimens, or the historian documents. From this point of view how does the world look? We behold a kaleidoscope—no, not quite a kaleidoscope for there are some signs of order, but a partly kaleidoscopic panorama—of colours, sounds, odours, we feel the beating of our heart, the rising and falling of our diaphragm, we hear our breathing. Colours are spread out in patches which have a more or less definite shape, which have vertical "depth", and which dissolve into one another. Sounds are a hubbub: every note of the scale, sighing, whistling, booming, rattling, laughter. All these images appear at various intensities, and are associated with a motley array of emotional tones: some are beautiful, others ugly; with some is a feeling of joy, with others a sensation of sadness; with some, excitement, with

others boredom or indifference; with some pleasure, with others anger. Also many images are accompanied by the appearances and the sounds of *words*. Often the word-images—auditory or visual—appear alone. These *words* are an extremely prominent element in our experience. Without them, either alone or in contact with patterns of other images, we should not be aware of such things as triangularity, infinity, square-circles, transcendental unity of apperception.

Such is the world considered objectively. But what of the dream? It has been assimilated into the general field of experience as the content of a bucket of water into the ocean. Among the images we perceive are some which if we were viewing them from a different angle we should call dreams. As it is, they move along in the total phantasmagoria indistinguishable in respect of realness from other images. The problem of how one knows that one's belief in the supremacy of the waking over the dream-life is sound has unexpectedly been avoided. There is no division.

If we were to speak strictly we should say that at this point we have already answered our question, because according to the canon of scientific method disinterested objectivity is the sure road to truth. But you are dissatisfied with so facile a disposal of our problem. "This attitude towards experience", you exclaim, "is artificial. It is itself dream-like. If we view experience as human beings in the midst of experience we shall know with all too much certainty that a dream is a dream

and that life is life."

The impersonal attitude, no doubt, is artificial, but only in the sense that our points of view are never naturally impartial. If you wish, however, you may leave this elevated vantage-ground, go forth into the midst of life, make yourself effective, have interests. But during the heat of these adventures seize upon a cool moment occasionally and ask yourself: "How fundamentally have I changed my environment from what it was before?" You have added nothing. You have detracted nothing. There are the same colours, the same feelings and emotions, the same *words*. Some are more vivid, but others are paler. The sole alteration you have made is to cast a spotlight in one corner while you have left another corner in a shadow.

"Even so", you continue, "the events of the waking life are connected in a reasonable, predictable manner. Men do not change into animals from *Alice in Wonderland*."

One should not forget, however, that dreams are not wholly irrational. One may behold a human being change into a beast, but one has never seen a square-circle in a dream (although one may have been aware of the *word* "square-circle", and mistaken it for the thing). In waking life, moreover, caterpillars become butterflies, acorns grow into oaks, giraffes and bats exist. Why suppose, furthermore, that predictability is a criterion of reality? The degree to which predictability holds in the waking life has been a puzzle to philosophers. There is something unexpected and inexplicable about it. We should disabuse ourselves

of much epistemological embarrassment if we regarded a certain degree of arbitrariness as the criterion of reality. Then the dream-world would be real.

You are not yet convinced. "The truth is", you say, "that the dream differs radically from the waking life, because the dream has nothing behind it, is a shadow in somebody's mind, whereas the real fact is not only an image in your and my eye, a stubborn resistance against your and my foot, but also a solid *thing* which backs up the visual and tactile impressions our senses give us of it. Otherwise the world would reduce itself to a substanceless play of nothings."

Here at last we should seem to have an adequate basis for belief in the reality of the waking world and the fancifulness of the dream-life. Here is common sense, and it forces itself upon us with such pungency that for a moment we wonder how we ever went askew. A doubt assails us, however, as soon as we begin to consider what this *thing* which backs up the sense phenomena of the waking life is. We cannot see it because it is that which by affecting our visual apparatus causes the images we see; we cannot feel it because it is that which by affecting our tactile apparatus causes the rigidity or the flimsiness or what-not which we feel: we cannot hear it, we cannot taste it, for parallel reasons. When we turn to our books to learn what the authorities have said it is we find no unanimity. Eddington says that it is a spiritual reality, Henry Norris Russell says it is a mathematically minded God, Larmor says it is twists

in a jelly-like substance, Lord Kelvin says it is vortex rings in a frictionless fluid, Maxwell says it is electromagnetic waves, Faraday says it is force, Dalton says it is atoms, Schopenhauer says it is an irrational will, Kant says it is a *Ding an sich*, Locke says it is "something I know not what"etc., back through the ages to Thales who says it is water. There have been those who have said it is nothing—No Thing.

The truth is that this *thing* is no more a directly experienced object in our waking world than it is in our dream-world (except as a *word*), and the process of reasoning by which its existence is inferred in the one realm may with equal propriety be applied in the other realm. If the wide-awake man, for instance, feels impelled by the law of sufficient reason to conclude that the image of an apple of which he is aware was caused by something, and that this something exists independently of the image, the man who is dreaming of an apple, if he happens to think of the law of sufficient reason, has as much right to conclude that the image of which he is aware was caused by something independent of that image.

No, this suggestion of a basis for an ontological subordination of the dream to the waking fact must go the way of the others. In the end it, too, "begs the question".

"Despite your arguments", you

say, "it is *practical* to assume that the waking life is reality. The unfortunate visionary who believes life is a dream will come to grief."

This last stronghold of the wide-awake man is much the same as what William James called "pragmatism", and as what John Dewey calls "instrumentalism". Since pragmatism and instrumentalism have afforded solutions to many of the traditional problems of the waking philosopher one may hope that here also they will cast light. But alas! the pragmatist and the instrumentalist forget that their weapons are double-edged. There is a pragmatism and an instrumentalism of the dream-world. The practical dreamer, if his dream is pleasant, will not deem it common sense to assume that the day-time life is reality. In the dream that "idea" will have "cash value", or will be a good instrument for coping with the environment, which conduces to the continuance of the dream.

Perhaps those of us who wish to justify our waking confidence in the priority of the day-time life over the dream-world would do better if we relinquished our search, and remembered respectfully the words of the wise old Chinese philosopher, Chuang Tzu, who, after he had dreamt he was a butterfly could never decide whether he was a butterfly dreaming he was a man, or a man who had once dreamt he was a butterfly.

RUFUS SUTER

THE SONG OF THE HIGHER LIFE

THE YOGA OF THE RENUNCIATION OF LIBERATION*

[Below we publish the nineteenth of a series of essays founded on the great text-book of Practical Occultism, the *Bhagavad-Gita*. Each of these discusses a title of one of the eighteen chapters of the Song Celestial. The writer calls them "Notes on the Chapter Titles of the Gita"—but they are more than notes. They bring a practical message born of study and experience.

This particular instalment is a study of the eighteenth chapter, which deals with the Problem of Renunciation and Liberation.

Sri Krishna Prem is the name taken in the old traditional manner prevailing in India by a young English gentleman when he resolved to enter the path of Vairagya, renouncing his all, including the name given to him at birth. He took his tripos at Cambridge in Mental and Moral Sciences and is a deep student of Indian Philosophy. Away from the world but serving it with faith he lives in the Himalayas, and is esteemed highly for his sincerity, earnestness and devotion.—Eds.]

This chapter commences with a question about the nature of true renunciation which arises out of the conclusion of the last. There it was taught that it is possible for the liberated soul to remain steadfast in service even after its liberation. Current teaching in India, however, taught that *all* action must be renounced. The *karma yoga* might be a useful and necessary preparation, but, since all action springs from illusion, it was only intended to lead up to that final renunciation of all action that was known as *sannyāsa*. The point is an important one, since if this latter idea is correct, it cuts away all possibility of there being any help for man from his liberated brothers; he who acts is still in bondage and he who is liberated cannot act.

The purport of this chapter is to

show that this idea is not correct, and accordingly Sri Krishna starts by making a distinction between *sannyāsa* (renunciation) and *tyāga*. The former, he says, means the renunciation of desire-prompted actions. The mind, united with the *buddhi*, no longer flows outwards into the desire currents, but acts from the *buddhi*-determined knowledge of what is right. Obviously though, it is still possible for the *sannyāsi* to enjoy the fruits of his right action and when, in the course of time, his knowledge brings him to the threshold of the *Brahma-Nirvāṇa*, there will be nothing to prevent his taking it and passing for ever from the manifested world.

Therefore Sri Krishna goes on to teach that there is a further stage which he terms *tyāga*.† *Tyāga* con-

* In some editions, this chapter is entitled simply *sannyāsa yoga*, but that is the title of chapter five. A few also give it as *moksha yoga*, but the full title is *moksha sannyāsa yoga*.

† In popular usage, *sannyāsa* and *tyāga* are more or less synonyms, but in addition to the meaning of "Relinquishment", *tyāga* has also the meaning of donation or giving away (see Apte). I cannot think of any one English word which combines the two concepts of renouncing and giving, except, perhaps, the word dedication. My friend Pandit J. C. Chatterji, pointed out to me that the past participle, *tyakta*, is used of offerings made to the Gods in the sacrificial fire.

sists in the giving up or dedicating to the One Life in all of the fruits which accrue from even right and desireless actions. In spite of the views of some teachers that all action should be abandoned as leading to bondage, He asserts most categorically that acts of sacrifice, discipline, and self-giving (the actions of the Path, as was pointed out at the end of the last chapter) should not be abandoned, for they are purifiers.

Even these actions, though, should be performed without attachment, without, that is, the feeling of doing them for one's own personal purity. The fruit, also, which accrues from such action is to be set free for the service of the One Life, in the spirit that prompted the *Mahāyāna* followers of the *Bodhisattva* Path to make over the merit of their actions to the welfare of all beings. Some there are who object that such helping of others is mere illusion and would involve an infringement of the law of *Karma*. It will be time to listen to that objection when the objectors themselves deny ever having received any help through the medium of books or living teachers. Others there are who are kept back from this Path by a false humility. It will be time enough, they say, to think of such service when we ourselves are liberated and it becomes a real possibility. But that is a mistake. It is only he, who from the very start, has accustomed himself to the idea of treading the Path for the sake of all, who will be able when face to face with the actual bliss of the *Brahma Nirvāṇa* to be certain of being steadfast in sacrifice and of giving up his bliss to serve his suffer-

ing brothers.

This is the luminous *sāttvik tyāga* as opposed to those other types of renunciation which spring from laziness, sense of inferiority or desire to avoid the pain and suffering of life. Such "sour grapes" renunciation is definitely inferior. It is a foul slander (whether ancient or modern) to represent the renunciation of the Buddha as having been of that sort. Truer insight was shown by the author of *The Light of Asia* when he made Him say when about to leave His home :

This will I do because the woful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world ;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife.

Love, not fear, is the mainspring of all true renunciation.

The doing of actions because they are in harmony with the Cosmic process as revealed by the *buddhi*, and so are "what ought to be done", but without the pride of agency and without the desire for personal fruit, is the highest renunciation. The abandonment of the actions themselves is impossible as long as the would-be renouncer has a body, and is unnecessary under any circumstances, for the actions that are performed without any desire for fruit can bring no bondage to the Soul at any time.

When desire has been renounced and also personal gain, there is nothing left in action which can bind. To show that this is no dogma but a plain fact, the *Gita* proceeds to give an analysis of the five factors that are involved in all action, whether bodily, verbal, or mental. These are the physical body, the "doer", that false

self which is produced by the union of the Light with the psycho-physical vehicle, the various sense organs, the vital energies (*cheshitā*) within the body, and lastly, the forces accumulated by the karma of one's past lives (*daiva*).

That being so, he who, through not having united himself with the *buddhi* (*akritabuddhi*), sees himself, the *Ātman*, as bound up in actions is quite deluded. If the Self does not project itself into the forms by the notion "I am the doer", it can no more be affected by actions than the moon can be entangled in the ripples of a lake. As a Chinese sage has expressed it :—

The moon is serenely reflected on the stream, the breeze passes softly through the pines,... When this is understood, the *karma* bonds are by nature empty. When not understood, we all pay for the past debts we have contracted.*

To further elucidate the point, the *Gita* shows that, besides the nature of the action itself, we must consider the actor and his knowledge. All these factors are shown to be threefold according to the *guṇa* that is predominant. If the action is not to bind the Soul, all three of these must be *sāttvik*. The actor must be one who is unattached and free from the sense of 'I'; his knowledge must be that pure knowledge which sees one indestructible Essence pervading all, "undivided in the separate beings", and the action itself must be appropriate, sanctioned by the inner Ruler, and skilfully performed with regard to the actor's capacity and to the consequences for others.

This last statement is sufficient to show that, in advocating renunciation of the fruit of action, the *Gita* is not sanctioning irresponsible acts. The consequences of actions *upon others* must always be looked to ; it is only the personal gains that are to be renounced. It is true that there are certain verses in the *Purānas* and elsewhere which represent liberated souls while still on earth as going about laughing and crying and behaving irresponsibly "like children or idiots". But these verses must not be taken literally. The man of Knowledge is not an idiot, nor does he manifest his liberation by childish behaviour. It is true that personal thinking will have come to an end in him, but in its place, the Cosmic Ideation manifests through him, and though his acts may not accord with established social conventions, they are in harmony with the great Cosmic Order.

It is not necessary to follow through in detail the threefold nature of reason (*buddhi*), firmness and pleasure, as the account given in verses 29-39, is perfectly straightforward and needs no comment, except to say that the word *buddhi* here signifies the ordinary intellect and not the higher *buddhi* of which so much mention has been made. The latter is *sāttvik* in nature and is beyond the mind, while the former comes under the influence of all of the *guṇas* and is a mental function. It has, however, this in common with the higher *buddhi* that, when *sāttvik*, it is able to determine truth upon its own level, and, in so far as intellec-

* *Yoka Daishi*. Quoted in Suzuki's *Manual of Zen Buddhism*.

tual truth is one, it is the same in all.

With verse forty-one, as Shankara has pointed out, a new section begins. Up to this point the chapter has formed an integral part of the last block of six chapters, and has been concerned with setting forth in detail the principles underlying Sri Krishna's teaching in the earlier chapters. From the point of view of the disciple, they represent the effort to assimilate and express in intellectual terms the Divine Knowledge revealed in the Vision of the Cosmic Form. From verse forty-one onwards the *Gita* turns to the task of summing up the whole.

Reference has already been made (ch. iv, v. 13) to the fourfold order of society. The Divine foundation there claimed for the classification of men into *Brāhmanas*, *Kshattriya*s, *Vaishya*s, and *Shūdra*s must not be interpreted as sanctioning the injustices and prejudices of the orthodox Hindu caste system. It is not necessary to point out that there is plenty of evidence that the caste system itself in ancient India was not always the rigid and lifeless institution that it now is.

In any case, what the *Gita* is concerned with is not any particular sociological system, however ancient, but something far more universal. It is expressly stated that the classification in question depends upon the *guṇas* manifested in the natures of the men concerned. Not only in India, but all over the world, there are four great types of men. There is the *Brāhman*, the teaching, priestly, legal or "professional" type; the *Kshattriya*, the ruling, warrior type,

the "hunting and shooting man" of the West; the *Vaishya* or banking, merchant, agricultural type, and lastly, the *Shūdra*, the servant, manual labourer type. Each of these great types has certain well-defined characteristics, sometimes, though not at all necessarily, inherited by their offspring; and though some overlapping undoubtedly occurs, they are at least as well-marked throughout the world and in all ages as, say, the modern psychological division into introverts and extroverts.

It must be noted that the qualities by which a man is classified under one of these types are, in the cases of the *Brāhman* and *Kshattriya* at least, of a moral and intellectual nature. A man is not a *Brāhman*, because he is the son of a *Brāhman*, nor even because he performs professional priestly functions. He is a *Brāhman* if he possesses certain qualities such as control of mind and senses, self-discipline, forgiveness, straightforwardness and wisdom. In this the *Gita* agrees with the Buddha who also said: "Not by matted hair, nor by lineage, nor by birth is one a *Brāhman*. He is a *Brāhman* in whom there are truth and righteousness."*

The four types have also an important symbolic significance for the inner life. The *Brāhman*, detached and pure, seeing the one in all, stands for the *sāttvik buddhi*. The *Kshattriya* ruler, fearless and much-enduring, is the pure *rājasik manas*, the higher mind. That is why Arjuna, the individual Self, is represented as a *Kshattriya*. The *Vaishya*, concerned with the getting of wealth, symbolises the desire-nature

* *Dhammapada*, 393.

(*rajas* mixed with *tamas*) always flowing outwards, while the *Shūdra*, born to serve, stands for the *tāmasik* physical body, instrument of all.

The verses which follow describe how perfection is to be won by being intent on one's own duty (*dharma*). The word *dharma* signifies the quality or natural function of a thing or person. Thus, the *dharma* of fire is to burn, and the *dharma* of a *Kshattriya* is to manifest the qualities mentioned in verse 43. In these verses we must bear in mind the inner as well as the outer significance of the fourfold system.

Perfection is to be attained by using one's own characteristic functions in the service of That "from which this manifestation has proceeded". The attempt to perform the *dharma* of another is fraught with danger, since it will be an attempt to build one's life on the basis of an undeveloped, and so inferior function. It is like the successful comedian, who aspires to take a tragic part, the result being usually a tragic failure. The *dharma* to which one is called may seem by human standards a defective or inferior one, but, on deeper analysis, it will be found that the same is true of all *dharma*s, just because they are relative, and perfection is only in the Whole. Nevertheless, all are necessary to the working of the Cosmos, and one can "see Infinity within a grain of sand."

From the inner point of view an equally important meaning attaches to this performance of duty without regard for the fruits, this worship of the one through one's own natural function. Man is not a creature of

this physical plane alone, and perfection will be attained when the various levels of his being, as symbolised by the four types, fulfil their natural functions in perfection. Even the desire-nature, the most troublesome part of man, has its work to perform in the Cosmos, and once again, the *Gita* is teaching that instead of the Light's being withdrawn from the manifested universe in the manner of the *Sāṅkhyas*, it should function free and unattached on all the levels. The *tāmasik* inertia of the physical body and the fierce rush of the desire-mind are to be transmuted by non-attachment into stability and energy respectively. Thus controlled and mastered, they, no less than the luminous *buddhi*, are fit instruments for the service of the One.

This *yoga* by which all the levels are transmuted is the Path to mastery of the Cosmos. The disciple must be united to the One Life by the pure *buddhi* (xviii. 51), the wasteful *rush* of the mind (*ātmānam*) must be checked by firmness, so that it moves by its own power, and is no longer pulled and pushed by the blind forces of attraction and repulsion. The objects of the senses, no longer considered as objects of personal enjoyment, must be dedicated* to the service of the One Life. Studiously detaching himself (*vivikta sevi*) from the forms, constant in that *inner* meditation which needs no special time or place or posture, he will cut the knot of egoism, so that the distorted movements of lust, hate, violence, and greed, to which that knot gives birth, will cease and die.

* *Tyakta*. The sense of dedication is dominant here.

Then is the disciple ripe for becoming the Eternal *Brahman*. He who was human, has become the Cosmic Man, his feet—no more of clay—firm, based on earth, his head, high in the cloudless sky above. Of all the levels of the manifested world, he is the master. Nowhere is anything he need reject for all that is, is verily the *Brahman*. Himself the calm eternal *Ātman* far beyond all sorrow (XVIII. 54), he now, if he has come along the Path of Love attains to that supreme devotion which consists in sacrificing his own immediate bliss to serve that same Eternal in the world of gloom and darkness.

By that great Love he knows the One in its essential nature. He is the true *advaiti* (non-dualist) for he knows that there is no need to flee from "this" into "That". He knows the meaning of the *Mahāyāna* phrase, "*Nirvāṇa* and *Sansāra* are the same", and thus through love he throws away salvation, to find it where he stands.* He may and does perform all actions freely, but all the time his heart is fixed on the Eternal and through Its grace,† Its calm enlightening power, wherever he may be, whatever he may do, he dwells eternally within the Great Abode.

At this point Sri Krishna drops the general exposition and speaks direct to His disciple's heart. He promises him that if he puts aside all selfish fear and clings to the Light within, Its power will carry him past all the

obstacles and dangers that confront him on the way. At the same time, He adds the warning that the treading of the Path, the fight against the embattled Powers of Darkness, is, in the end, inevitable. The disciple's egoistic desire for enjoyment and fear of suffering may hold him back from the fight for the time, but in the end, the remorseless pressure of cosmic evolution will force his feet along the Path he shrinks from now, and that same egoism that held him back, fattened like an ox for the sacrifice, will be remorselessly destroyed.

For that great Ruling Power which guides the Cosmos is seated in the heart of every being (XVIII. 61). Whirling as though upon a potter's wheel, none can escape "the Spirit's plastic stress". However much man may proclaim himself an independent ego, existing for and in himself, the Ruling Power of Spirit is within him, and will not let him rest. Man is, as it were, bound to the Centre of his being by an elastic cord; the more he strains at it, the greater will be the reaction. This is why an exaggerated movement of materialism is followed by an equally exaggerated religiosity, an age of license by an age of puritan restraint.

Sooner or later, all must tread the Path; but in the meanwhile, there is no compulsion. The will of man, a spark of the Divine willing, is ineluctably free and no true Teacher ever forces his disciple even for the

* This is the meaning underlying the *Vaishnava* rejection of *mukti* (liberation) in order to serve Krishna. It is obvious that it is also the *Bodhisattva* doctrine of the Buddhists.

† The word *prasād* means grace and also tranquil clarity. In using the former meaning, one must guard against the introduction of any of the theistic sentimentalities that cluster round the term. It is not in any way like the capricious favours of a Maharaja, but more like the power inherent in a magnet to make magnets of any bits of iron that adhere to it.

latter's good. Having revealed the Secret Path of Wisdom, all that He says is, "having reflected on it fully, do as thou wishest." The Path is free to all ; each has the right to enter, but none will ever compel him or trespass in the least upon his will.

But why await the age-long grinding of the cycles, when, all the while, the Middle Path exists, and may be trodden by whoever will ? Avoiding the lures of sensual desire on the one hand, and of reactionary asceticism on the other, let the disciple consecrate his *whole being* to the service of the Divine Power dwelling in his heart. Prefacing His words by the statement that what He is about to say is the ultimate Mystery, the supreme teaching, Krishna repeats the verse with which He had concluded the chapter IX :—

Fix thy mind on Me, give thy heart's love to Me, consecrate all thy actions to My service, hold thine own self as nothing before Me. To Me then shalt thou come ; truly I promise for thou art dear to Me.

Krishna stands here for the Eternal One manifesting as the boundless Life in all, but His words are also true as applied to the human Teacher. If the disciple consecrates his life, actions, feelings, and thoughts, without exception, to the loved Teacher, and if he meditates upon Him *as being within his heart*, His form will come to be a symbol of his own diviner Self and speak with that Self's voice to guide him through the fight.

This method is an easier one for most, because the human form draws most easily the love of man. Love is the easiest way to self-transcendence ; urged on by love, man holds

himself as naught. The disciple must still undertake the actual fighting ; Krishna is charioteer and bears no arms. Nevertheless, his inexhaustible power will flow through the dedicated vehicles, and with Him as guide, the victory is sure.

As the disciple proceeds, the beloved Form becomes more and more the heart and focus of his life, until no thought or action is performed except in relationship to Him. Gradually as He becomes the Ruling Power of the disciple's life, and the latter's eye-vision turns increasingly inwards, the Form will recede and grow unimportant, leaving in its place that which is both in Teacher and disciple, "the Light that lighteth every man that cometh in the world", the one great Life that streams throughout all beings. This is the moment when the Teacher whispers in the ear of his disciple the mystic words of the *Upnishad*, "That art thou", and having whispered, retires for ever, leaving his pupil an Enlightened One, who is himself the Teacher and the Goal.

This is what is meant by that taking refuge in Krishna which, when accomplished, frees the disciple from all other duties (xviii. 66). The latter has no longer to think of any duties of his own to be fulfilled nor any mastery of his separate vehicles, for his whole life on all levels, is consecrated to Him. When, as described above, he reaches the level of union with the One Life, all "sins" drop from him in Its pure and stainless Light. The statement "I will liberate thee from all sins" is no cheap theological promise

but a plain statement of the fact, that in losing self, all sins are lost as well. Henceforth the free, Divine, pervading Life alone acts through what men in ignorance will still call him.

The *Gita* adds a warning against communicating this Mystery to any one who is undisciplined, without love, without desire to serve (*ashu-shrūshu*), or who speaks evil of the Teacher (XVIII. 67). This prohibition is not prompted by any spirit of exclusiveness, but by the desire to prevent harm being done. The above-mentioned types would assuredly fail to understand its inner meaning and grasping at the letter of such promises as that in verse 66, would harm themselves and others.*

The next two verses make this entirely clear, for they set forth the praises of those who impart the mystic teaching to such as are ready to profit by it. They are the renouncers of personal salvation to whom the chapter title refers, they, who out of transcendent devotion (*parā bhakti* cf., v. 54) set aside their bliss till every living being can share it with them. It is for this great Sacrifice that Krishna says of them, that none either are or ever will be dearer to Him (XVIII. 69). They are the calm Great Ones† spoken of by Shankaracharya, who having themselves crossed over the Ocean, devote themselves unselfishly to helping others to cross.

Little remains to say.‡ The

Path, the Goal, and the Great Sacrifice have been set forth and understood and the Soul breaks out in triumphant ecstasy :—

Destroyed is my delusion. Memory has been regained. By Thy Grace, O Unfallen One, my doubts are gone. Thy bidding I will do.

Once before,§ after the first inner perception of the spiritual Pervading Powers, Arjuna has proclaimed the vanishing of his delusion, but now the further steps have been accomplished. He is established in Reality ; he has regained his Memory of That Eternal One from which he came, to which he now returns. All Knowledge now is his, and with the alternatives before him of eternal changeless bliss, or of unwearying service of his suffering brother men, he chooses the latter and cries out to the Unfallen Changeless Being that he will do His bidding, and will serve Him to the end.

Thus ends the dialogue between the Soul and its eternal Source. It is the Soul itself that is enlightened, but the illumination is brought down to the level of the ordinary waking personality by the meditation of Sanjaya, the link between the two. "Remembering, remembering" the glories of that Divine Enlightenment, he floods the heart with joy, and proclaims the undying truth, that when the human Soul is united with the Divine, victory, welfare, and righteousness are eternally assured.

SRI KRISHNA PREM

* The use of the *Gita* to justify bomb outrages and the futilities of sentimental pietism are instances of what can result from a disregard of this prohibition.

† *Shānta Mahāntah*, i.e., those who, though realising their nature as the *Shānta Ātman*, beyond all manifestation, yet remain on the level of the *Mahān Ātman*, the Cosmic Ideation. *Viveka Chudāmāni*, verse 39.

‡ The reference to the results of simply hearing with faith (verse 71) must be understood in the light of what has been said about faith in the previous chapter.

§ *Gita* xi, 1.

NEW BOOKS AND OLD

GUIDE TO MYSTICISM*

Dr. Mukerjee has written what I have no doubt is an exceedingly able, as it is certainly an exceedingly informative, book. Its range is extensive. The various forms of mysticism are first classified; some account is then given of the history of mysticism and its origins are traced in the magic and ritual of primitive religions. Mysticism is next considered in its bearing upon sex, personal relationships other than the sexual, and institutional religion. Dr. Mukerjee describes the various mystical attitudes, the stages in the mystical ascent, the culminating experiences of the mystic and the view of the universe which mystics have been led to adopt as the result of their experiences. How far, he asks, is such a view unified and self-consistent? How far do the accounts of their experiences given by mystics in different ages, nurtured in the bosoms of different creeds, tally? On all these subjects Dr. Mukerjee's book is a mine of information, and the fact that he gives the major share of his attention to the mystics of India is, from the point of view of the Western reader who is apt to believe that the great Christian mystics represent at once the richest tradition and the highest peak of the mystical experience, all to the good. Particularly valuable for the ignorant Westerner are the occasional tables which show how a particular conception, for example, that of the threefold nature of God, appears and reappears in different forms in all the great mystical religions.

Dr. Mukerjee's object throughout has been to separate the true from the false, and to winnow the wheat of the essential mystical experience from the mass of chaff in which it is all too often embedded. I suppose that on any reckoning the line which separates the profoundest mystical utterances from the pretentious babblings of spiritual mountebanks and

the drivellings of idiots is exceedingly difficult to draw, and we ought to be extremely grateful to Dr. Mukerjee for attempting this difficult task.

I express myself with this degree of diffidence because in the non-mystic endeavouring to review a book dealing with mystical experience, humility is the only appropriate attitude. Mysticism is defined by Dr. Mukerjee as "the art of inner adjustment by which man apprehends the universe as a whole, instead of its particular parts. As such, it is an experience which suggests a fulfilment of vital and mental processes; it is not the monopoly of gifted individuals, while its absence implies an impoverishment and even a warping of mind and personality." Mysticism, then, is essentially a kind of experience, if the word "experience" be interpreted in its widest sense. It is not—the point is repeatedly made—an exercise of the reason, at least it is never merely that. Like the mystics, monistic philosophers have also asserted as the conclusion of a chain of highly abstract reasoning that the universe is an absolute unity. It is the distinction of the mystics to aspire actually to experience the unity which monistic philosophers affirm. As Dr. Mukerjee puts it: "It is philosophy which first postulates the values; but it is religion which brings them home to the individual in the form of specific *emotional* reactions." (My italics.) Now feeling is by its very nature private in a sense in which reason is public. Granted that a proposition in geometry, say, or in logic is true, and granted that you possess a normal intelligence, then I can, as the result of a process called proof, undertake to make you see that it is true; I can, that is to say, cause you to have the same experience of conviction as I have myself. But how different is the case of feeling. If I have the toothache, I may convince you

* *Theory and Art of Mysticism.* By RADHAKAMAL MUKERJEE. (Longmans. 15s.)

by my behaviour that I am in pain, and that the source of my pain is located in my jaw ; but by no method whatever can I communicate my pain to you. Nor, unless you have yourself experienced the toothache, can I find words to convey to you what sort of pain mine is. Herein lies one of the main differences between mysticism and science. Both, as Dr. Mukerjee rightly points out, are universal ; both are concerned with the cosmos as a whole ; both seek to extend the bounds of our experience, but—and this he omits to point out—while science can communicate its results even to non-scientists, mysticism can not. Now—and here is the ground for my diffidence—I personally have no tincture of mystical experience and it is, the *efore*, extremely difficult for me to understand the meaning of the communications which the mystics seek to make. Many of their utterances—their talk of “a delicious desert”, of “a dazzling darkness”, “of seeing the drop in the ocean and the ocean in the drop”—like the description of toothache to the man who has never had toothache, are, to the non-mystic, sheer nonsense. “The true knowledge”, says Dr. Mukerjee, “passes into a mystical darkness of ignorance, yet shining in the native clarity of the soul, unblemished by the limited urges of life and consciousness.” Very possibly ; but how shall one who has not that “true knowledge” penetrate the “mystical darkness of ignorance” ?

It is inevitable, then, that to the purely intellectual view, however deeply it may be informed by sympathy and the desire for understanding, a large part of mysticism should be meaningless. For me the difference between truth and error is as clear and as important as any difference can well be. I do not mean that I always know what the difference is ; merely that I know it to exist. Yet, I am told, for the mystic “the difference between truth and error does not exist” since the domain in which he lives “can manifest itself as well in error as in truth”. And what am I to make—the passage occurs in the course of a description of the physiology of the mystical “Arousal of

Sakti”—of an injunction to concentrate my mind on the “six great centres or circles of energy situated in my trunk” ? I am conscious of no such circles, nor is my endeavour to realize them assisted by the information that each is like a lotus and that, as it passes through the stages of the mystical consciousness the mind travels, ant-like, from one lotus to another.

These considerations are not adduced in a spirit of scepticism, and merely to indicate the mystic's difficulty of communication and the non-mystic's difficulty of comprehension. These difficulties are, I think, in the nature of things. The difficulty of communication arises in part from the limitations of language. Language was evolved in order to serve the practical needs of this world ; it cannot readily be enlisted to convey the meanings of another. Indeed one is almost tempted to say that, if mysticism could give an account of itself, it would cease to be mysticism. Not less important is the fact that, Dr. Mukerjee points out, mysticism is concerned with nothing less than the whole “beyond the reach of any relativity or reference”. Now all description entails some degree of relativity. It is a way of telling you about something that you do not know, or do not know very well, in terms of something else to which it is related which you happen to know better ; and it presupposes that the thing described is referable to and interpretable in the light of the thing in terms of which it is described. Now the whole is not referable to or interpretable in terms of anything, and although it no doubt possesses a fullness of meaning for the mystic who apprehends it, that meaning cannot, as Dr. Mukerjee rightly reminds us, be described in the ordinary language of “subjects and predicates”. That the more whole, the more concrete, that the more concrete, the more universal—these are truths upon which all the mystics have, it seems, insisted. But the philosophers have in this connection stated a difficulty which the mystics have no doubt resolved, but whose resolution has never yet been

conveyed in terms intelligible to the intellect. This difficulty, pointed out by F. H. Bradley, is discussed at length by Dr. Mukerjee. The mystic in the final stage of his illumination is one with God, but is never wholly one with God for God transcends the mystics' experience so that though they are at one with Him, they are nevertheless impelled to affirm that He is beyond both existence and knowledge. Let us put the point as a philosopher would put it. The world at first sight appears to be an unco-ordinated many; yet this, it is felt, cannot be its true or final nature since, if it were, the world would be a meaningless chaos. The many, it is insisted, must be the appearance of an underlying whole or unity. But how, in this event, are we to retain the integrity of its being as "many"? The choice seems to be between complete absorption in which separate identity is lost, and meaningless multiplicity in which no reconciling unity is discerned. The mystic, I make no doubt, sees beyond the dilemma presented by this choice, but he is totally unable to convey what he sees.

It is the failure in communication which is largely responsible for the suspicion of the whole mystical tradition which is common in the West to-day, a suspicion to which the theory and practice of psycho-analysis is thought to have lent confirmation. The purport of this suspicion is to consign all those experiences known as mystical to the realm of subjectivity. The mystic, in short, projects the whimsies bred of his own imagination on to the canvas of a meaningless universe, and then proceeds to report what he has projected as objective realities revealed to his quickened insight. Thus the mystic is a man who voyages into the heart of reality only to discover himself.

Nor is there want of evidence in Dr. Mukerjee's study to lend countenance to this suggestion. It is interesting, for example, to notice how the language with which the mystic clothes his vision takes shape within the framework of his own particular religion. Christ does not appear before the worshipper of Buddha,

or the Hindu World-Mother before the worshipper of the Virgin Mary. The Christian mystic meditating on the Cross is filled with pity, but the mystic condition of the Hindu, trained to revere Hanuman, is characterized by humility and self-surrender. "The gods", in short, "manifest themselves in the consciousness of the mystical religionist in the form and guise familiar to his religion and tradition". Again, the mystic's visions often bear all too plainly the stigmata of wish fulfilments. Mystics are often lonely men and, as Dr. Mukerjee points out, it is because "divine companionship satisfies gregariousness on the ideal plane" that "communion with God or with the angels in heaven is among the most familiar of religious phenomena". Again, it is because men are given to self-importance and self-assertion that the mystic so commonly insists that as "God's servant he is especially favoured with God's grace". Most significant of all for the wish-fulfilment hypothesis is the marked strain of sexual imagery that runs through so many mystical utterances. Male mystics find in God mother or wife; female mystics lover or son. Thus "Rabia, the Sufi woman, used to go to the house-top at night and to say: 'O God! Hushed is the day's noise; with his beloved is the lover. But Thee I have for my lover, and alone with Thee I joy.'" This sentiment could be paralleled from the utterances of almost any one of the major mystics, and not least from the great Christian mystics whose accounts of the union of the soul with God are couched in terms directly derived from the union of the sexes.

This question of the possible subjectivity of mysticism raises issues which cannot be discussed here. Too much stress, however, should not be laid upon the considerations which I have adduced. Not less impressive than their divergence is the unanimity of the testimonies of the mystics in respect of certain highly significant truths. All are agreed that the universe is One; that the One is spiritual; and that the appearance of many different things extended in space which it undoubtedly presents is illusory. They

are also agreed that it is possible to know the One; that this knowledge is not purely or even primarily intellectual; and that in it the subject-object relation may be transcended and the mind become one with what is known.

In a concluding chapter on Modern Thought and Eastern Mysticism, Dr. Mukerjee attempts a defence of the objectivity of mysticism in the light of modern scientific thought. He takes as a representative of modern thought Sir

James Jeans, and appears to be unduly impressed by the theories of some scientists. Since the theories to which he refers suggest that the universe is itself a thought in the mind of God, it is doubtful whether they afford to mysticism the support for which Dr. Mukerjee invokes them. However, they are in no sense new, and whether they are true or not, Dr. Mukerjee is wrong in thinking that they are justified by modern physics.

C. E. M. JOAD

A SYNTHESIS FOR LIFE*

November 24th 1859, the very day that *The Origin of Species* was published, Adam Sedgwick, Charles Darwin's first geological tutor and as such recipient of an advance copy, wrote to the author in these terms:

There is a moral or metaphysical part of nature as well as a physical. A man who denies this is deep in the mire of folly. 'Tis the crown and glory of organic science that it *does* through *final cause*, link material and moral; and yet *does not* allow us to mingle them in our first conception of laws, and our classification of such laws, whether we consider one side of nature or the other. You have ignored this link; and, if I do not mistake your meaning, you have done your best in one or two pregnant cases to break it. Were it possible (which, thank God, it is not) to break it, humanity, in my mind, would suffer a damage that might brutalise it, and sink the human race into a lower grade of degradation than any into which it has fallen since its written records tell us of its history.

Darwin himself clearly resented the criticism, and Sedgwick has been damned for it by commentator after commentator, yet I would venture to declare it the most interesting and perceptive short statement made regarding the *Origin* within ten or possibly even fifty years of its appearance, and it is, despite a short-sightedness on one or two counts, so apposite still that it might well have served as text for Mr. Gerald Heard's recently

published volume *The Third Morality*, a work in no way to be compared with the *Origin*, and yet in some respects possibly one of the potentially most important books to appear since it.

We scarcely need Mr. Heard to tell us in what peril we stand to-day of Sedgwick's words coming all too true. Every newspaper, any morning or evening, will cry out from its headlines what degree of brutalization and degradation has come upon the world like a shadowing cloud. And it lowers, not lifts. To-morrow looks darker, not lighter. It is the type-activity of our civilization to prepare frantically in every continent and almost every country for the supreme brutality of modern war. We all know that there is no depth of degradation into which another widespread international conflict may not plunge the world. These things are commonplaces, not prophecy, to-day. Sedgwick wrote in a period of anticipation of uninterrupted progress; his words were prophetic.

Some readers possibly will grant the fact of human degeneration, and yet wonder what it can have to do with either Sedgwick or Darwin. That exactly, despite the fact that he never mentions the former, is Mr. Heard's theme. Sedgwick believed that the link between material and moral, physical

* *The Third Morality*. (10s. 6d.) *Science Front*, 1936. (5s.) By GERALD HEARD (Cassell and Co., Ltd., London.)

and metaphysical, could never be broken in organic science. His faith was blind in two respects—in its optimism and in its limitation, for by implication he evidently accepted, or did not object to, that link's severance in the field of *inorganic* science. Mr. Heard makes manifest the folly of that; how, one link gone, the others could not hold:

Newton banished God from nature. Darwin banished him from life, Freud drove him from the last fastness, the soul. It was all latent in Newton, in Descartes, in Galileo: mechanism would conquer all, once it had conquered nature, for man's body was sprung from nature and his mind from his body.

Break the link, Mr. Heard would agree with Sedgwick, and degradation must follow as the night the day. Why? Because "as we think, in the end we must act," and because too—a conclusion I personally have long sought to resist, but can resist no longer—no ethic can endure long as a living morality lacking a more than material (ultimately a religious) sanction.

That is the crux of our situation to-day. The anthropomorphic religions which satisfied men's souls through long millenniums had their confining and eventually destructive limitations, but religions they authentically were and could establish true moralities. Mechanomorphism—the conception of the universe as a machine—came to take their place, to destroy them vitally if still by no means absolutely, but it could not of its nature fulfil their total function, for even more than anthropomorphism was this mechanomorphism a partial and inadequate rendering of ultimate reality, the abstraction made by Galileo when he divided primary and secondary characteristics, and set himself to study isolated mass and movement, being carried by his successors from realm to realm—inorganic, organic, human, spiritual—with dwindling rather than increasing sense of its devastating insufficiency. Denying the supra-material it could establish no morality; its only sanction must be that of

individual physical survival, the anarchy of unabated struggle to sustain existence. That is in fact the state of the world to-day—the struggle of individuals and of nations to survive at whatever price of brutality, since survival is everything. It is not new, but it has hitherto been concealed by the psychological "time-lag."

The degenerative process has been going on since Newton; it only became acute eighty years ago with Darwin, and it has not become critical till to-day. But to-day we are faced by collapse. Our reserves are used up.

This is only the opening, almost the preface, to Mr. Heard's real theme. But I have dwelt on it at length because I believe it not only a preliminary very necessary to grasp but one which will bring an essential understanding to many people. We have been apt to look at our world and find it, frankly, mad with a madness to which we had no key but which yet began to work upon ourselves, creating a corresponding disruptive, stultifying chaos within. Such is the desire of the human consciousness for order, that the very admission of madness is corrosive, sterilising and disintegrating. Mr. Heard's analysis, strictly in terms not of unreason but of reason gone astray, is in itself curative, at least for the individual reader and in that degree for the world generally. Chaos is dispelled, comprehensibility restored, and with that the sense of balance, freedom, purpose. That is one reason why the book is important, and one would have it read as widely as possible.

It would, however, be far less important than it is did it stop there instead of marching, as it does, very far forward. Here we are, and here we shall remain, bogged in disaster, until we can discover a new sanction and a new morality. We cannot return to dead anthropomorphisms; therefore we must go forward, and Mr. Heard's principal effort is to show us how and whither.

The first need is for a new synthesis of knowledge, a new "morphism" bas-

ed on the most comprehensive understanding of reality open to us. Science must not be rejected because of the fatally limited outlooks of certain, even the bulk of, scientists in the past; rather must the newest science be invoked to show their limitation as no longer, if ever, genuinely scientific. Accordingly four extraordinarily interesting chapters are devoted to an exposition of "post-mechanic" physics, biology, and psychology, each shown as denying their once absolute materialism, and turning to suggest if not unequivocally display mind as the final universal reality. (He also counters with some force—and with obvious importance in relation to current affairs—the whole "Darwinian" conception of organic evolution by brute force. The fittest survive, certainly, but biology now gives good reason for supposing fitness to be measured by awareness, sensitiveness, adaptability. Heavy armament has again and again shown itself the last defence of the beast already marked for extinction—a dreadful thought for politicians in every country to consider to-day!)

Mind, too, he would assert, is not only the final but the most immediate reality. Many people will find nothing harder to grasp in his exposition—yet to do so is vitally necessary—than the degree to which he would declare the "solid" world we see before our very eyes not an objective reality at all, but a subjective creation, shaped mainly by dominant emotion, out of an infinitely wider range of finally ungraspable being. To illustrate very crudely: of two artists facing a landscape one will select features to paint a scene of tranquil joy, the other to suggest intrinsic tragedy. Much more widely and deeply, that is what we all do. The anthropomorphist makes his "construct," the mechanomorphist makes his; both are true, both false, and while the truth in each will first release, the falsity in each will finally imprison. Both were overwhelmingly dominated—that is to say, their universes shaped—by greed and fear, inhibiting,

confining emotions. It is the fundamental aim of Mr. Heard's *Third Morality* to attain a fuller (though necessarily still incomplete) objectivity by substituting open interest and free curiosity for limiting fear and greed.

The new system—cosmology and morality in one—is freely admitted not yet to exist. It has still to be brought into being, to be more fully realised in the effort of living towards it, of acting in accordance with what it seems to be. Only the most tentative outline is offered here—the individual mind seen as the localised upcast of the universal mind, death as the former's return to the latter, evil as the blind-alley refusal to live more sensitively, more abundantly. Both reincarnation and Karma are viewed with a certain questioning, but, like the rather startling comments on Jesus, from so enlightened an angle as to be stimulating even if mistaken.

Life as continuous spiritual development linked to supra-individual aims—that is the basic conception. To grow and again to grow, out of greeds, fears, desires, prides, possessivenesses, into a new dynamic creative attitude, accepting both the universe as it is (in the light of understanding) and one's responsibility to seek to mould it ever anew, knowing that it *can* be moulded in the subjective vision and the objective fact by one's own reshaping. That last is really the answer to those who will inevitably point to the desperate condition of the world to-day and ask what poor weapon is this to set against its violence. Poor weapon or not, it is the only one; a man can only change the world without as he changes himself within. But it will seem poor only to those who have failed to grasp the degree to which we tend to be dominated by the subjective illusion.

Later chapters suggest a suitable code of behaviour and methods of training—including exercises of evident Eastern inspiration—of value towards attaining and sustaining such a projected attitude, but these last might have been still more useful if more specific. Though they must not be neglected,

but rather further attended to, it is the analysis and outlined synthesis and course of conduct which stand out as of primary importance, as understanding—shooting arrows of meaning into all aspects of contemporary life, gathering together the threads of a thousand diverse intimations—as release, and as building-afew. The scientific materialists will dismiss the book as contemptuously as they once did Sedgwick's words. Men of broader outlook, who do not resent but rather welcome Mr. Heard's bringing of Western thought into consonance with Eastern wisdom, will recognise its high and urgent value.

Science Front might be read as a footnote to *The Third Morality*, as

incidental supplement to his chapters there on the trends of contemporary science. It has, however, a more direct interest of its own as a straightforward account in simple language of the actual scientific achievements of the year 1936. This, as he says, is the knowledge, these the possibilities, which controlled will make, uncontrolled will shatter, the world we live in; we must at least seek to be aware of them. The survey covers all fields. Some of the material is sensational, but Mr. Heard has a sure sense of values. Those who scorn, and those who over-estimate, the fruits of scientific research will each find a suitable corrective here.

GEOFFREY WEST

The Legacy of India. Edited by G. T. GARRATT. (The Oxford University Press. 10s.)

This volume contains contributions on different subjects by eminent writers, both European and Indian. The introduction is provided by the Marquess of Zetland. There can be no question about the competence of the scholars who have collaborated in bringing it out and their generally sympathetic attitude towards India. Almost every aspect of Indian culture, past and present, has been considered, and the debt of the world to India, wherever it is due, has been fully recognised. It will go a long way toward a greater understanding of India by foreigners, and in particular by her rulers, which is essential if India is to grow to her normal stature. The writers are impartial in their presentation; they have given us an objective study of facts concerning Indian civilisation free from bias and political leanings. This, however, is not to say that there are no overstatements and understatements, and that the natural human bias has not operated in the presentation of disputed facts. But the writers have generally maintained the detached attitude of scholars, and no one of them has been out merely to eulogize or unnecessarily to underrate. The general

level of scholarship is high. Even a subject like the caste-system has been rationally tackled by R. P. Masani. He appreciates elements of good in it, and yet he is not blind to the pernicious character of some of its later forms. He says :—

It is not for us in this chapter to visualise or discuss the future of the Institution. We are concerned only with the legacy of the past. In spite of embarrassing encumbrances, that legacy has proved a precious social heritage. The organisation of society on a basis of caste has stood the test of centuries.... So long as people adhered to the ancient ideal of *Dharma*, the caste system induced a moral cohesion of the different units and gave society a static form. It was only when that ideal was lost sight of that it developed fissiparous tendencies and evolved a code of inequalities and iniquities which have given it a bad name outside as well as inside India.

There is general consensus of opinion that Indian civilisation is one of the oldest. The prehistoric civilisation of the Indus Valley places this matter beyond doubt. There may be nothing strange in this. But it is really strange that this oldest civilisation is still a living one. As Prof. Radhakrishnan says in his article on Hindooism, "The noteworthy feature of this civilisation is its continuity, not as a political power but as a cultural influence."

Hindooism is not a spent force. It has seeds of vitality and growth. The result is that we have the strange phenomenon of cult after cult springing up from Hindooism and yet remaining within the parent-body. New creeds arise, and yet they are pervaded by the Hindoo spirit. Time has made no ravages. It has only enriched the wealth of Hindoo thought. The dissidents still call themselves Hindoos. The reason is that there is no doctrinal rigidity in Hindooism. Creedal differences are tolerated, free thinking on religious matters is not suppressed, and an ideal is set up in Advaitic philosophy which it is difficult to supersede. We have thus every shade of religious thought, whether theistic or atheistic, gnostic or agnostic, represented in Hindooism.

Hindoos have made a contribution to the civilisation of the world not only in philosophy and religion, but also in other respects, namely, literature, early development of grammar leading to great precision in the use of linguistic forms, the Ayurvedic system of medicine, music, architecture, sculpture, etc. But in any consideration of the legacy of India, we cannot confine ourselves to Hindoo culture alone. Islam has played an important part. There are two articles, "Muslim Architecture in India" by M. S. Briggs, and "The Cultural

Influences of Islam" by Abdul Qadir. It cannot be denied that Islam has influenced Hindoo thought to a certain extent. But this should not be exaggerated. The movements which Islam is supposed to have influenced were movements within the fold of Hindooism, and they have remained true to their type. Brahma Samaj, Arya Samaj, Sikhism, Vaishnavism of Sri Chaitanya, etc., were movements within Hindooism, and their essential beliefs cannot be traced to Islam. It would be particularly wrong to say as Abdul Qadir does that the attitude of the higher class Hindoos to idol-worship has undergone a change owing to Islam. Idols have ever been regarded as symbols. The unity of God again is not a new doctrine for the Hindoos who have worked out this unity to its ultimate consequences in the Advaitic system of thought. It is a regrettable thing, but it is a fact, that Hindoo India and Muslim India run culturally on separate and distinct lines, notwithstanding a certain amount of interaction between them. The reason appears to be not so much a difference in religious practice or principle as the social barrier.

The book is altogether an interesting one. It can be read with profit by those who are in actual contact with India as well as by those who have no such contact but who yet want to understand this ancient civilisation.

G. R. MALKANI

Rights of Man. By THOMAS PAINE. *This Human Nature.* By CHARLES DUFF. (Thinker's Library—Nos. 63 and 64. 1s. each. Watts and Co., London.)

The Publishers have rendered a distinct service to the cause of Free Thought in adding these two volumes to their Thinker's Library. The introduction to the

first by G. D. H. Cole is a valuable addition and all will agree with him when he states: "We sorely need a new Paine to hearten us, and unite us in the cause of decency and reason. But the old Paine, too, can help to give us courage, and to reinforce our faith in the cause of the common man".

The Life of Jesus. By CONRAD NOEL. (Dent, London. 12s. 6d.)

Had Conrad Noel wanted a provocative title for his book, he might well have called it "The Life and Hard Times of Jesus Carpenter." That would emphasise his appreciation of the usually neglected fact that Jesus belonged to a certain human context, and though he is for all time, it was his extreme fidelity to that context which gave him a practical immortality among generations who almost always fail in this loyalty. It gives his book a value. Yet there's no denying it is a view which, though essentially correct, can make for a certain descriptive pedestrianism, not everywhere avoided here. So you find the occasional dullnesses and argumentary stresses as well as the courage of a work which is a transition and obviously paves the way.

For a long time now the tendency has been to rationalise the Son of God, to make him a sort of Super-Man of Genius with his miraculous powers rather tucked under the tail of his shirt as appendages to a Great Personality. The age of Barnum, Bernard Shaw and Marconi naturally tends to explain every development in terms of the individual person. It looked on Christ and saw the augmented image of its own great man, Tennyson, Carlyle and Pasteur fused into one. But it wouldn't do. The figure they made looked too uncomfortable in a nineteenth century halo. And we in reaction begin to see the man of genius not only as a rare sport thrown off from his fellows but as the glittering spear-point in which is caught up the thrust of their collective will. That is easily true in the abstract. But if you have to describe the actual life of one of these arisen men who are at once eccentric to the main run of mankind and yet their perfect objectification, you'll find it hard not to exaggerate one characteristic or the other. In the case of Jesus,

the difficulty becomes almost insurmountable.

Noel is well aware of it, perhaps too aware. And his efforts to portray Jesus as child of a seditious home, friend of the workers and people's leader, while at the same time holding on to the experience of the divine personality, sometimes result in an extraordinary tameness. You see, as every man in the street knows, Jesus must be miraculous or nothing. Perhaps what we thought to be the miracle was not the real one at all, but you must then show what is. It seems to me that the ascent of Christ from God-man to man in whom God most often was, cannot be described out of a fascination with the Jesus personality—it is more likely to come from some far-flung sympathy with the Roman slaves and workers whom Christ immediately wrought for. What was that natural miracle by which the legions of slaves whom Rome deprived of the stature of men, nevertheless kept a core of invincible humanity so rebelliously strong that it seemed divine to them, to have come from a God their masters did not know. Jesus declared their condition to them, or rather made them aware of what light they secretly lived by. But the thing pre-existed. There could not have been such a ready comprehension of his message had it not. There was a Christianity before Christ, just as there were Arabs who worshipped Allah in every village they touched before Mohammed came. How is it that the new God comes to simple people before the prophets have sought him?

That question naturally suggests itself as the starting-point of the next enquiry. But whoever begins it would owe thanks to Conrad Noel and some others like him who have freed us from a good deal of interested trash which had accumulated round the figure of Jesus.

JACK COMMON

Māṇḍūkyaopaniṣad with Gaudapāda's Kārikā and Sankara's Commentary. Translated and annotated by SWAMI NIKHILANANDA with a Foreword by V. SUBRAHMANYA IYER. (Sri Ramakrishna Ashram, Mysore. Rs. 2/8.)

Sankara was probably the greatest force on the side of Hindu revival which made for the downfall of Buddhism in India. We can well imagine how he must have waged a constant warfare with the Buddhist teachers, and can even understand how in the process his own ideas came to reflect some of the shades of his opponents' views. However unjustly, he came to be regarded by some orthodox people as a crypto-Buddhist (*pracchanna-buddha*). Gaudapāda, who was the teacher of Sankara's teacher Govinda, wrote a little over 200 verses in elucidation of the text of the *Māṇḍūkyaopaniṣad*, which, although probably the shortest among the Upanishads, gives the whole substance of Vedantic teaching. These verses are divided into four chapters the first of which alone deals directly with the Upanishadic text, the rest being of the nature of an independent treatise; and the work as a whole is regarded in Advaitic circles nearly as highly as the Upanishad itself. But scholars tell us now that the verses contain many Buddhist ideas and expressions, and their author probably was, or had been, a Buddhist himself. It would be a great irony of fate if what is now regarded as an authoritative text of Advaitism were in fact only a manual of Buddhism.

Swami Nikhilananda in his preface has made a good attempt to refute Dr. Dasgupta's contention that Gaudapāda was probably a Buddhist, and also to answer Prof. Radhakrishnan's criticism of Gaudapāda's nihilistic views as against the "more balanced" of Sankara. I do not think that from an internal examination of the verses it can be definitely established that their author was a Buddhist. But it cannot also be denied that some of the expressions, especially in the last chapter, are definitely Buddhist. The fact is that there is a good deal of affinity between the metaphysical views of Buddhism and Advaitism. And as Bud-

dhism was historically earlier, we should not be far wrong to say that some of its ideas were assimilated in Advaitism.

Swami Nikhilananda contends that if Sankara's views were really different from those of Gaudapāda, he would not have written a commentary on these verses. It has not evidently occurred to the Swami that the writer of this commentary might be different from the great Sankara. It cannot at any rate be gainsaid that the more idealistic side of Advaitism has been emphasised in these verses. All Advaitists will agree that the external world, ultimately and from the absolute point of view, is nothing at all; but they will still differ in their interpretation of our ordinary experience. Some will say that it is not wholly subjective but grounded in something which cannot be explained either in positive or in negative terms (*anirvacaniya-vāda*); some will hold that the object of experience is entirely subjective, being really one with the act of knowing (*dṛṣṭi-sṛṣṭi-vāda*); others will even deny the object altogether and thus all individuated experience (*ajāta-vāda*). There is no doubt that Sankara often inclines to the first view which is more in keeping with ordinary experience than the latter ones which are favoured by Gaudapāda. His name is associated specially with the last view which is perhaps logically most consistent but is bound to appear rather absurd at the level of our ordinary moral and religious consciousness.

Whether we agree with him or not, Gaudapāda must be given due credit for boldly emphasising a point of view which, however repugnant to common sense, is logically entailed in the Advaitic position. His ideas certainly deserve our study and respect, and Swami Nikhilananda has earned our gratitude by making this valuable work available in English. I have compared the translation with the original and have always found it very faithful, although in places it is not strictly literal. The translation is eminently readable, and the copious notes which the author has subjoined to the translation have added greatly to the value of the book.

R. DAS

A NOTE ON THE ABOVE

The doctrinal relation of Buddhism and Advaitism, and the spiritual kinship between Buddha and Sankara are frequently discussed in Indian philosophical circles. Only in a lesser degree is the question of the exact date of Sankara discussed, though it is, in our opinion, capable of throwing a good deal of light on the intimacy subsisting between the teachings of Buddha and of Sankara.

By the publication of this volume—not only valuable to scholars but of importance to practising mystics as well as to students of Eastern Psychology—Swami Nikhilananda has once again brought the question up for discussion.

Our able reviewer points out that

there is a good deal of affinity between the metaphysical views of Buddhism and Advaitism. And as Buddhism was historically earlier, we should not be far wrong to say that some of its ideas were assimilated in Advaitism.

Go a step further, and instead of looking upon the title *pracchanna-buddha* (Buddha in Disguise) as opprobrious, value it as appropriate and more—approbatory, and further to deprive it of its sting call Buddha a great Advaiti in Disguise and we come nearer the truth. The Prince of Kapilavastu did not go to

the Bodhi Tree with a view to planning the ushering in of a new religion in the India of 600 B.C.; nor did He after His enlightenment try to establish a new creed, but only endeavoured to show a new Way of Life, which was the old, old Way. What the Buddha preached to the masses in their common tongue that Sankara taught using the Sanskrit. The only difference, as it were, was that Buddha as a reformer, labouring among the people, spoke to them straight in a simple manner avoiding, as much as possible, terms, names and forms of thought which had come to acquire corrupted meanings. Sankara, coming immediately after him, laboured to reform the orthodox Hindus who must have been looking out to purify and to elevate their own creedal teachings and rites. Look upon Buddha and Sankara as a pair of Great Spiritual Teachers and Reformers, each supplementing the work of the other and the prevailing confusion will vanish. To that end it is very necessary that the era of the first Sankara be fixed. Our esteemed contributor Dewan Bahadur K. S. Ramaswami Sastri has written an interesting article on the subject which we hope to publish in an early number of this magazine.—Ebs.

The Psychology of a Suppressed People. By REV. J. C. HEINRICH, M.A. (George Allen and Unwin, Ltd., London. 5s. cloth ; 3s. 6d. paper)

It is always interesting to study human psychology in connexion with some actual social subject. This book fills that condition very well. The writer is preoccupied with the problems arising from the clash of personalities in the Christian Mission work in which he was occupied in the north of India, which he ascribes mainly to our now familiar friend, the inferiority complex, and in particular to the concealment reaction or "curtain of silence" which arises from it.

The first half of the book contains a careful study of the reactions of any more or less suppressed people, with

many illustrations from the ways of the Negroes of the Southern States of America and many well-chosen quotations from noted psychological authorities. These should be interesting and informative to all students of human nature and workers in every social field, for the problems and the conditions are the same everywhere.

One admires the sincerity with which the author develops his conclusion that the Nationals should be given a dominant instead of as at present a subordinate position in the Mission work, for the sake of releasing their talents in its service, and substituting a creative spirit for the imitative tendencies which at present exist. He wants the white missionary from abroad to be freely criticised by the Nationals, so that all

resentment may be brought outside "the curtain of concealment", for he declares: "There is every reason to believe that the type of white Mission that is common on the fields, whose programmes and procedure often have been kept secret, and that has become more or less a symbol of oppression, in one aspect of its effect upon the Indian Church, is the greatest single contributing factor to the spiritual deadness in the churches."

While studying the psychological influences at work, the critical reader cannot help noticing that the Religion itself does not appear to be exercising any influence upon the reactions of the workers, as here depicted. They might

be an organization for the sale of soap for all the influence of Christ which appears in the matter. But the author has the right spirit in his denunciation of dominance. He announces that any form of organisation which is not open to effective criticism by responsible National leaders is a handicap to spiritual fellowship, and he quotes with approval Dr. Adler's remark with reference to cases in which external pressure is so strong that it removes all obstacles and is obeyed "It is easy to show that this obedience is sterile of all social good" He has produced a book instructive for what it says, and ever more so for what it implies.

ERNEST WOOD

Socrates. By NAOMI MITCHISON and R. H. S. CROSSMAN. (The Hogarth Press, London. 1s. 6d.)

Simple yet vivid. The book sketches the figure of Socrates, "the best, the wisest and most just man of his time". Though popularly reckoned a Sophist, the teacher of Plato neither wrote nor professed to teach, nor even to possess knowledge, but only to be a learner conscious of his ignorance. Ever seeking Wisdom through strong search and questioning, he encouraged others to break the moulds of crystallised thought, and seek the Truth likewise. Thus Socrates was one of those "real people", not famed for what they do, but for what they are. "They don't matter in a public sort of way, but everyone who knows them is changed by knowing them."

Throughout his career Socrates recognised and taught the fact that for right living, true knowledge, based on the immortality of the soul, is of paramount importance. This soul wisdom he obtained from "a strange secret society, the Pythagoreans, followers of a prophet who had lived in Asia Minor and Sicily fifty years before".

But the desire for actual truth exists in very few minds, and the capacity to discern it in fewer still. Then, as to-day, men always opposed those who went against the established order of things. The actions of his countrymen were interfered with by Socrates, who in all things insisted on truth and justice. This attitude, as strong as it was persistent, brought to him the Karma of the martyr—he was condemned to death.

Surrounded by friends, and cheerful to the end, his last words were typical of this "gayest and kindest of the Athenians". "I'll be cured when I wake from *this sleep*," he said. "You'll have to pay the doctor's fee!"

The body of Socrates was killed, but his mind lived and lives even to-day to influence our thoughts. "Although he has been dead for more than 2000 years, it is still directly, and as a person that he can, if our minds are open to him, stir us up to follow him, twisting ourselves free from power and money and pride on to the dangerous and exciting hunt for our own time's truth." Thus ends this short biography of one of the "world-makers and world-shakers".

N. F. K.

Two Leaves and a Bud. By MULK RAJ ANAND. (Lawrence and Wishart, London. 7s. 6d.)

The heart of the humanitarian will be touched by this pathetic story of Indian coolies working on a British tea plantation. Besides portraying admirably the characters and the everyday life of these poor people and contrasting it with that of their Sahibs, the author pleads against the injustice of human exploitation everywhere and makes an earnest appeal against the tyranny of British arrogance and ignorance. The real moral of this realistic novel will unfortunately be missed by the average European unacquainted with conditions in India; its implications will be violently denied by those who, although having lived in the country, consider it their duty to stand up for what they term the prestige of the white race. Those among them who are without race prejudice and who are not afraid to face facts, however unpleasant, will own that the author has not drawn an exaggerated picture. The details of this story are accurate. It has a message. Let not the reader close his ear to this living cry of pain. Let him not say with an indifferent shrug of the shoulder: "These things may have been true once, but conditions have been very much bettered." The present reviewer has "the privilege", to him very questionable, of having been born in the West, in a *pukka* white body, and he could relate out of personal experience incidents similar to those of Mulk Raj Anand's story. Take for instance that of the utter surprise and consternation into which are plunged the members of the British Club, upon the introduction in their midst of the Indian doctor brought by his superior officer, himself an Englishman.

"Do sit down, Doctor," de la Havre said to Chuni Lal, who stood aside uneasily, as if waiting for orders. And he himself rested back into a red leather sofa.

The music had ended and the members of the chorus now drifted about the room, crooning or calling to the bearer for more drink.

"I am afraid", said Reggie Hunt, walk-

ing shakily up to Chuni Lal, "niggers aren't allowed in this club."

"I say, Reggie, he's my guest", said de la Havre, and he got up and advanced towards Reggie Hunt. "You...."

But he could not find the words, drew back, afraid of himself, and stood livid with rage.

"Reggie! Reggie!" said Macara, getting up and trying to drag Hunt away. He shared Reggie's sentiment, as indeed did all orthodox Anglo-India, for as a general rule, Indians were not allowed to be members of English clubs, but this was not the way to go about it. It would have been better to talk to de la Havre later and ask him not to repeat his invitation to Chuni Lal. "Bearer", bawled Reggie Hunt, at the top of his voice to the servant who had appeared at Macara's call. "Turn the Baby out."

The other men were dumb and stared into nothingness.

The ladies were breathless.

Chuni Lal began to walk away.

De la Havre stood trembling with rage.

"Never mind", said Tweetie, patting him on the back. "He has had a drop too much."

De la Havre shrugged his shoulders.

"Good-bye", he muttered and followed his assistant.

Only last April, in one of the large Indian cities, a similar incident took place in the dining room of a hotel mainly used by Europeans. Two French ladies, blissfully unaware of the conventionalities of "orthodox Anglo-India", gravely offended the diners by appearing, for their evening meal, in the company of a cultured Brahmin, "so uncivilized a fellow as to be wearing a dhoti. Fancy that!" So many Britishers in India to-day make a profession of friendship for the Indians. This will remain but a lip profession unless followed by the service and the defence of the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed.

The white race has a very heavy debt to pay to the coloured people, in many places and especially in India. Therefore, it must be the first to stretch the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no true humanitarian who objects to this principle.

S. M.

Mr. Sludge, the Medium. By HORACE WYNDHAM. (Geoffrey Bles, London. 12s. 6d.)

It is to be questioned whether any class of persons—sceptics, believers or impartial inquirers—stood in need of another volume devoted to the life of Daniel Dunglas Home, though the publisher of the present undertaking ventures to affirm that it is still a “vexed question” whether the once famous medium was or was not an impostor. But there is no question whatever that—needed or not—Mr. Horace Wyndham is about the last *littérateur* imaginable for the office of Home’s biographer, though he has written not a few books already, as for example, on *Furious Trials Re-Told*, *Blot’d Scutcheons*, *Crime on the Continent*, *Feminine Frailty*—so on and so forward. For all that one knows to the contrary these may be excellent productions after their own kind; but *Mr. Sludge, the Medium* is a negligible performance from every point of view. It is sloppy as criticism, cheap journalism in its ever recurring waggeries, while it contributes nothing to the alleged enigma which the publisher testifies that “Mr. Wyndham has set himself to answer”. At the end of all the expectation, the author inquires whether Home was “High Priest or Humbug” and decides that “the solu-

tion can only be furnished by himself”. It happens, however, that on June 21st, 1886, the so-called “King of the Mediums” or alternatively “Colossal Impostor” passed on to where beyond this blather “there is peace”. For Mr. Wyndham, the case against him, so far as there is a case, resides in the fact that he “has never once come back from the Shades to attend a séance and confound the sceptics.” What kind of answer is this to an alleged “baffling problem”? What is the critical value of a study which throughout contrasts the views of those who investigated the Home phenomena with the judgments of those who never did? For myself it should be added—merely to clear the issues—that there is no question, vexed or otherwise, and no problem, baffling, solved or soluble. For the sake of the man himself I hope that Home’s prodigies were genuine, and so far as Mr. Wyndham’s survey is concerned I might be disposed to infer that they were; but as for the phenomena themselves it is utterly indifferent to me whether they came out of the conjuror’s bag or are examples of supernormal powers resident in a certain individual. They have never told me anything that I desire to know, and it is certain that they never will.

A. E. WAITE

Sakountala. By A. N. TAGORE. Adapted into French from Bengali by Andrée Karpelès, T. M. Chatterji and Amya Chandra Chakravarty. (Publications Chitra, Mouais-Sartoux, A. M. France. 9 francs.)

This is the fourth in the series “Feuilles de l’Inde” (Pages from India), a labour of love of the devoted friends of India, Andrée Karpelès and C. A. Högman. This volume contains two delightful stories, *Sakountala* and *Nalaka*, both by Abanindranath Tagore.

Sakountala of Kalidasa is a celebrated world classic. Abanindranath Tagore narrates it for the young and brings out exquisitely the original atmosphere of poetry and philosophy. The French

adaptation follows closely the Bengali version and preserves in a remarkable way its rhythm and music.

Nalaka, considered by many to be the masterpiece of Abanindranath Tagore, describes, through the visions of a young boy, the main incidents of Lord Buddha’s life. Here too, the beauty and harmony of the original have been retained.

Undoubtedly Andrée Karpelès has caught the true atmosphere of India and has known how to translate its colour and sound into her mother-tongue. Unlike so many foreign visitors to this ancient Land, who see only the outward form and fail utterly to be touched by the Soul of India, Andrée Karpelès and C. A. Högman belong to the

small class of foreigners who are true lovers and interpreters of the *real* India. Their sentiment is evinced in their introduction. They labour devotedly to make the living India known in France, and thus hasten the day which will witness the union of all races and peoples, East and West alike.

"In her Indian forest, Sakuntala, by her charm and her sorrows, is to us an affirmation that centuries vanish, that frontiers disappear before love and suffer-

ing."

They describe how they first heard *Nalaka* at Santiniketan on a peaceful evening in Spring, and how it assumed for them a pregnant application to the present. Is not the Great Fire a prophetic vision of the world war of 1914, and is not Santiniketan a veritable Refuge of Peace? To all French minds who wish to contact the Soul of our India and to all French-speaking Indians we strongly recommend this series.

Z.

Germany's New Religion: The German Faith Movement. By WILHELM HAUER, KARL HEIM AND KARL ADAM. Translated by T. S. K. SCOTT-CRAIG, and R. E. DAVIES. (Allen and Unwin, Ltd., London. 5s.)

The translators have brought through well the emotional content of these five articles, three by Hauer, leader of the German Faith movement, one by Heim, prominent in the Lutheran Church, and a lecture by Adam, a noted Roman Catholic exponent.

Hauer's obsession with the "German", "Teuton" or "Nordic" and their derivatives—11 times on the first page of about 200 words is an example—and equally numerous ecstatic references to such phrases as "productive depths of the German genius" or "the Primal Will of the German people", afford support for the diagnosis of a national inferiority complex in acute form. Part of Hauer's inspiration is drawn from Indian ideas, part from earlier German mystics, but what is of value in his struggle against "Churchianity" is marred by the abnormal race-consciousness with its sense of separateness and special made-to-measure God. Heim's contribution deals more with a specific point, moral responsibility versus the conception of destiny. He sees the falsity of blaming fate for one's guilt, but does not grasp, though he mentions, Karma—the doctrine of action as "free will" with the inevitable and equal reaction as "fate"—nor is he clear about Hauer's exposition of it, unfortunately not included. Adam,

again, stresses the virility, the full-bloodedness of the present-day German conception of Christianity, the "hot breath of the heroic", the "exalted sensuousness" that pervades the personality and teaching of Christ. Many readers will find the emotional heat oppressive but also there must be intense pity for the depths of unsatisfaction underlying that insistence on the very special character of the German nation. Its past history and present conditions show that it has not yet achieved national unity; the bitterest of strifes between its elements, the psychological reaction from the attitude of the conqueror nations, undernourishment and lowered vitality, a consequent emotional sensitivity; can one wonder at the present "over-compensation" and its resulting evils?

We of the other nations must condemn the evils, though not the doers, for they but mirror our own images. Only a difference of degree divides us. What best use, then, can be made of the book under review? The great mental hospitals, though they may have to restrain violent patients, will watch, study and gather data over a lengthy period before even attempting therapeutic measures for a case; otherwise more harm may be done than good. The book under review gives some essential data for the study of the German Zeitgeist. But just as it would be merely distressing for the layman, without constructive knowledge, to read the hospital records, in like manner, the reader of this book should have some

knowledge of the means of achieving true national and international relationships, a science which exists, but which has never yet been generally applied. And since thought is actually potent to affect others, even well-wishers with no

apparent contact with the souls now incarnated on German soil may find profit in understanding their need, and making the application of Universal Brotherhood.

WINIFRED WHITEMAN

A Popular History of Witchcraft. By MONTAGUE SUMMERS. (Kegan Paul, Trench Trubner and Co., Ltd., London. 7s. 6d.)

We are already indebted to Mr. Summers for his studies in Witchcraft and Demonology, and here we have his work in this field brought up to date and designed for the general reader. He has ransacked the literature of the subject, from a MS. book on Black Magic, c. 1600 to twentieth-century newspaper reports! Those who want to know about necromancers will discover much that is interesting, if not particularly enlightening, in this volume. In Mr. Summers' opinion, "Witchcraft does not belong to the antiquarian past; it lives and energizes, a monstrous and fearful menace to-day, and it is perhaps only by a clear and understanding view of the history of black magic that we can be aware of the imminent dangers which surround us." It will be news, though, to those familiar with the peaceful countryside of England, to find that "up and down England there is hardly a village without a witch", and we are not quite clear, from a perusal of these pages, what exactly Mr. Summers means by the phrase "The Black International of Satan". Possibly, he includes everything loosely called "occult" or "psychic" in this implied condemnation.

It is a pity that the author does not make clear the political animus at the back of much of the witchcraft persecution in Europe in the Middle Ages. Nor does he draw any distinction between white and black magic. The reader would do well to bear in mind that as H. P. Blavatsky pointed out in *Isis Unveiled* (a

volume of indispensable worth to students of this subject) we have the authority of Taylor's *Eleusinian and Bacchic Mysteries* for saying that "Any person accidentally guilty of homicide, or of any crime, or convicted of witchcraft, was excluded from the Eleusinian Mysteries." Even Socrates was not admitted to the Temple because of his mediumistic tendencies. H. P. Blavatsky defined Witchcraft as either conscious or unconscious. "Certain wicked and dangerous results", she tells us, "may be obtained through the mesmeric powers of a so-called sorcerer, who misuses his potential [magnetic] fluid; or, again, they may be achieved through an easy access of malicious tricky 'spirits' (so much the worse if human) to the atmosphere surrounding a medium." It is important also to remember the facts brought out by Mr. Sidney Hartland, LL.D., F.S.A. in his article on the subject in the *Encyclopedia of Religion and Ethics* (1920), when, referring to the evidence on which thousands of men and women were condemned in Europe to the most barbarous deaths, he makes it clear that not all witches so tortured were practitioners of the black art; they were merely heretics and unbelievers in the eyes of the Roman Church. Sorcery to-day is not confined to twilight rooms in remote suburbs or to obscure villages. We may find it in some of our medical consulting rooms, no less than in the sanctuaries of ecclesiastical dogma. All those who, "instead of crushing out the desires of the lower personal *ego* . . . send up waves of will-power for selfish or unholy purposes" fall into the category of those who practise black magic, abomination, and spiritual sorcery.

B. P. HOWELL

ENDS AND SAYINGS

Every family radiates its own magnetism, purifying or polluting the moral atmosphere of the community to which it belongs. Similarly every nation exerts its own influence, beneficent or maleficent, on humanity of which it is a part.

From time immemorial India has exerted her spiritual influence, and drawn to herself her spiritual affinities. In spite of the vicissitudes of foreign political domination, in spite of the bitter prejudice of the white towards the coloured races, in spite of the misunderstandings caused by religious sectarianism and exclusiveness, India, silently and quietly, continues to act to-day, as she has acted in the past, as a powerful spiritual magnet, exerting her influence to the farthest ends of the earth. She has friends and devotees in every land.

In France her admirers are many. Among them a small group of active workers deserves a special mention for its noble and practical efforts in behalf of India. Seeking no recognition for themselves, they sacrifice of their time, money and energy to bring recognition to India. They are staunch believers in the principle of *ahimsa* or non-violence. They labour for World Peace and Universal Brotherhood. And as their special task they have chosen to make contemporary India known to the West, and especially to the French-speaking public.

To this end they publish from time to time French editions of India's literary and cultural gems. The first

of this series, "Feuilles de l'Inde", dedicated to India, was published in 1928. The title of the book is suggestive of its contents, *India and Her Soul*. In 1931 was published a second volume, the *Lucioles* of Rabindranath Tagore. The third came out in 1933 and contains *La Poupée de Fromage* of A. N. Tagore. The fourth has just been published and is reviewed in this number.

The sponsors of this work are Andrée Karpelès, a painter and a writer, and her husband, C. A. Högman, the publisher of the series. Besides contributing to this series Andrée Karpelès has translated and illustrated several volumes belonging to the "Petite Collection Orientaliste", and she has several others in preparation.

We wish these friends of India the success which they richly deserve.

The London Vegetarian Society has issued a handy and very useful brochure *The Food Reformers' Year Book* containing lists of Health Food Stores, Hotels and Guest Houses where vegetarian catering is provided, Schools where vegetarian diet is supplied, Foreign Food Reform Societies and Magazines relating to Food Reform. Vegetarianism is no more considered a fad; an increasing number of intelligent people are adopting the habit of consuming food stuffs which are hygienically clean and more health building. Vegetarianism is morally superior to meat-eating which involves cruelty to animals and debases the butcher.



Point out the " Way "—however dimly,
and lost among the host—as does the evening
star to those who tread their path in darkness.
—*The Voice of the Silence*

THE ARYAN PATH

VOL. VIII

DECEMBER 1937

No. 12

MAN, THE KNOWER

The extent of ancient Aryan literature even as reckoned by Western Orientalists, is so great as to exceed that of all other peoples combined. And there is ample reason for the surmise that there is much more of it than is even known to them. Beyond all this are the truly Occult records, of which only stray hints have been permitted to reach exoteric ears, ecclesiastical or lay. A whole library of translations exists in English and other European languages, but their sum total is only a fraction of the manuscripts known to date back to distant periods. These written records themselves contain indubitable evidence that for ages preceding them a certain class or caste had for its duty the oral exact transmission from generation to generation of the teachings descended from a past then already so remote as to be traditional to all but the initiates of the mystery school.

Even as accessible to the student of to-day, the chronological tables of these Aryan forbears of the whole white race are so vast as to overwhelm the Western mind. That mind has been stunted since the days of the Church Fathers, in all those directions where another kind of knowledge has been the preoccupation of a whole people for unknown millenniums. What has been translated contains unmistakable indices that the astonishing developments of modern physical science have long, long been anticipated, and that what the West has been really only rediscovering, step by step however rapidly taken, was not only known before, but is only a portion, a small portion in truth, of the accumulated experiences of the human race.

The now almost forgotten early reports of the Royal Asiatic Society embody (or embalm) astounding comments, the most intriguing hints—and these from men as alien in

metaphysical as in physical hereditary disposition. Add to this the disclosures still to be read out of Marco Polo's amazing career, which was the germ-plasm for that of Columbus. Add again the if anything still more amazing first-hand experiences of Abbé Huc and Louis Jacoliot within the last century, along with those of many other explorers of "the *mysterious East*". Add, also, the psychological fascination which, from their earliest contact, has been felt by European soldiers, traders, missionaries, travellers, and plain exploiters, in measure ever crescendo for the past three centuries. Finally, add "the invisible influence" which has led to the almost incredible labours of European and American Orientalists, and to the inner attachment of still living men or the thousands of foreigners the world around. To all these, India, modern as well as ancient, is, to apply a phrase from *The Voice of the Silence*, "the abode of the World's Mother" in a sense and to a degree they cannot explain even to themselves.

The intellectual permeation of the West by the East is the outstanding psychological phenomenon in the expansion of modern thought, and the quickening of the heart in aliens is a spiritual efflorescence which should excite more than feeling. It calls for profound reflection by the student of human nature, by which modulus alone can the synergy of mind and heart be consummated, and near-at-hand cyclic changes be fitly reborn.

The great, the surpassing service rendered by H. P. Blavatsky to

"every friend of the human race" needs to be, must be, far more widely apprehended by scholars, theologians, scientists, writers and *thinkers*, than has so far been the case. Her writings are veritable charts to every would-be traveller into the No-Man's-Land of philosophy, religion, metaphysics, and, above all perhaps, in the psychology which has to do with the coming events whose shadow and eidolon are already cast in distorted perspective on the race-mind.

The world of the cultured as well as of the average mind knows of Mme. Blavatsky's career and teachings only (1) by hearsay, and (2) by the visible extravagances and follies of those who because of their claims and pretensions, are assumed to represent her mission, her message, her objects. Neither source is in any sense a dependable testimony for critical judgment of values. It is one of the mysteries of human nature which Occult psychology alone can clarify, that mankind is predisposed to prefer information to knowledge, *ex parte* testimony and opinion to first-hand evidence and evaluation. A greater mystery still is the almost universal tendency to accept at face value the credentials of those who profess to speak with authority on matters of the utmost concern to humanity—matters which determine the destiny of the individual as well as the race, and on which the race now, as in the past, is actually in entire ignorance, or, worse yet, is the victim of misunderstood psychological experiences.

All this is "no new thing under the sun"—as if the recognition and

passive acceptance of the fact were a sufficient "plea in avoidance" of the reign of Law in everything and in every circumstance. What should be inferred is that these "sins of omission" are not individual only, and therefore should not be regarded as sanctioning the condemnation of any person or party. They are the *collective Karma* of the race. That they are such is illustrated not merely by the presently visible degradation of the exoteric theological movement, but by the degradation and prostitution of ideals and ideas in every field of human interest and necessity. They are witnessed throughout the whole course of human history and tradition so far as these are accessible. It is as incredible as it is, alas, true, that the Church Fathers should have fastened upon the European soul and mind a theology and a psychology which are the antithesis of the Sermon on the Mount, of St. Paul's letters to the earliest congregations of Christians. The contrast is so sheer that even a child cannot fail to observe it in black and white—in Black on White—the moment he dares to undertake the comparison. "Christian Apologetics" constitutes something that itself calls for apology, for redress, now as much as in the ruinous early centuries, a part only of whose effects has as yet been visited upon mankind in its first cycle of reincarnation since those fateful gestatory years.

Subjection to the psychological aspects of the Law of Retardation is characteristic, not merely of Christianity, of Græco-Roman civilization. It is all too plainly evi-

dent in the extant records of every people and of every culture—and so, a matter for self-study, for self-judgment, for self-correction by every member of the human family capable and willing to face the whole problem of man's place in nature, of each man's duty to the race to which he belongs.

What is actually impending is a change in the constitution of the human mind, an alteration of waking human consciousness on a grand scale. Who recognizes the imminence of this stupendous fact, or its potential bearings on the near future of the whole of our humanity? Even the believers in and exponents of the many doctrines and dogmas included in the general expression, Karma and Reincarnation, have, with extremely rare exceptions, but more or less materialistic conceptions of World-changes and World-deliverance.

Such sweeping assertions as these are made of necessity quite as much as from deliberate intent. They are, assuredly, not made either for acceptance or rejection, but to invite, to arouse, to provoke *questioning* on the part of as many minds as possible. Negatively speaking, multitudes of men are ready for "the new order of ages" in that they have already weighed and found wanting the conventional systems of thought and their visible results. Such "rebels against the established order" must necessarily take a recreative or a destructive attitude toward the existing civilization. Without other focus of perception than of deeply-embedded evils, without other knowledge on their own part than

that of their present "lords and masters", they must as necessarily struggle to destroy as the prelude to reconstruction—and thus merely repeat the errors of the past. Good and evil are everywhere almost inextricably intermixed, so that such minds are all too apt unknowingly to bring about social suicide by destroying the good which they do not see in their determination to destroy the evil which they do see.

On the other hand, profoundly searching observations, such as those of the ignored Pareto, the forgotten Benjamin Kidd, the monumental Hoover Report, and many others, are shelved along with the immense literature of sociology, remembered and consulted only by the psychological antiquarian or didactic student. The dreamers of better things, however ignorant or misled, are the only *volunteers* on the "dark and bloody ground" of human progress. All others are mere academicians, mere hostleries of ideas, mere conscripts in the warfare of Souls. Is this an assertion without warrant?

Not to go back of the American and French Revolutions; not to look farther than myriads and millions have witnessed with their own eyes, heard with their own ears, during the history made and in the making this last quarter of a century—what has happened and threatens to happen? Are even the best disposed and wisest of the custodians, the apologists for "things as they are", any more competent to deal with the disorders of the race than those who would subvert the civilization?

A thousand years of French history is compressed in the epitaph that

"the Bourbons learned nothing and forgot nothing". Is the history of the *ancien régime* peculiar to France alone? The struggle of Pitt and Paine is more than an epitaph. It epitomizes the two polarities of destruction and reconstruction—the one for, the other against, the self-preservative instinct of the "upper classes" at the expense of the "proletariat".

Shall the whole world now take the course of the American or of the French Revolution? Or shall the well-disposed of whatever country, class or condition, recognize the need for another, a truer, a more plastic conception of the Eternal Verities as the real substratum and support of any and all practical efforts to subserve the common welfare? All know the mistakes of the past, the risks and dangers of the present, are well aware of the failure of the *will* rather than of the motive. Is it not time indeed for the same derring-do in peace as all men manifest in war—the courage of convictions based on a better understanding of the spiritual significance, the moral stamina, implicit in the expression, "Universal Brotherhood"? The shallowest mind can sense what priceless opportunity was open and lost before the World-War, repeated and worse misused immediately following, the failure to understand even the inverted logic of "enlightened selfishness".

The work of H. P. Blavatsky and of Those for whom her sacrificial life was but "the moving finger"—that work was undertaken as similar work has been during recorded history; undertaken because the times were

ripe for her mission, because that mission was but the latest in a long series, all of which, according to the Occultism she embodied while among us, will culminate for our civilization in a future so near at hand that the children of to-day will witness and participate in it. To apprehend theoretically what is implicit in what she named the Theosophical Movement, is no preterhuman task for any normal average man. It requires simply that for the time being one should set aside his own hereditary and acquired views, should employ his faculties of perception, of reason, of discrimination, from another frontier than that of his own "habitual, empirical method of thought". Those who are satisfied with their bearings as determined by the "dead reckoning" of their own understanding and environment cannot be reached by anything but disaster itself—and then like the French *noblesse*, can only uselessly suffer the forfeiture of an escheated estate.

In ample part the facts available for consideration by the average man are as known or accessible to him as to the greatest Teachers of the race. The distinction does not lie in the facts, but in the judgment of their relative values, the disposition towards their use, *i.e.*, the motive with which they are surveyed, and, most important of all, the *will* deliberately to hazard "the self of matter" in the service of "the Self of Spirit". In this respect the great oppressors of human liberty—whether of body, mind, or conscience—have set an example of concentrated devotion to a determined object rarely to be found outside that of their opposite,

the great martyrs to the cause of human progression and perfection.

We forget that perfection itself presents two poles of human conduct. The Christ and the criminal are the only perfect products of human evolution. We ignore that in the soul of each man is present the image of the Divine, the silhouette of the Infernal. Humanity itself is a still undetermined embodiment of the one or the other. In each and in all is the constant voice of the silence—echoes from below, or breathings from above—swaying the individual and the mass, now in this direction, now in that. Sacrifice is the very essence and nature of all that is manifested. The Judas and the Peter, the Herod and the Pilate, the priest and the populace—did not they also make sacrifice as well as the John, the Christ, the Apostle, the martyr? Each receives the fruit of his own sowing, whether of wheat or of tares. Wittingly or unwittingly every man's every thought, word, deed, influences and affects for good or evil not only others but himself. And those influences do not perish with our forgetfulness of them, are neither compensated nor atoned for by our self-extenuations, our occasional moments of self-examination and repentance. They are cumulative, determinative of destiny.

According, then, to both the exoteric and the esoteric teachings of Mme. Blavatsky, as of all the Predecessors, manifested existence itself is a warfare between "Spirit" and "Matter". Humanity is the very "forefront of the hottest battle", because in the human being the struggle becomes with every succeeding incarnation more and more

definite and unmistakable. At each instant Man is confronted with the *necessity* for *choice*— a seeming and most wonderful paradox worthy of deepest reflection.

Three great Ages have passed away—the Golden, the Silver, the Bronze. Each of these represents a long, long series of individual, family, tribal and racial incarnations, on three distinct planes of consciousness. The present Iron Age, or Kali-Yuga (Black Age) began some 5,000 years ago. Who realizes that that epoch marked a change in human consciousness, a change which has passed from the volatile to the mutable, from the mutable to the fixed state—a state in which each mind, each class, each party, holds rigidly to its own notions as “the truth, the whole truth, and nothing but the truth”? Yet all the time we are well aware of the fundamental falsity of such an assumption; well aware that it is nothing but an assumption, however gilded; well aware that our conceptions of finality preclude our clear perception of reality.

In this respect who can doubt that the great rise of modern science has been due to its comparative freedom from dogma, bigotry, and consequent persecution for opinion's sake? Who can soberly doubt that religion, philosophy, education, sociology, have suffered declension or eclipse because of the spirit of intolerance? Who can fail to see that materialism is the direct outcome of comparison, not conflict, between religion and science based on their respective fruits? In science has been the spirit of freedom, in religion a spirit of domination. There is the same difference as in the

contrast of autocracy and democracy. Who would *choose* deliberately to be a slave, whether his servitude of soul be called spiritualism or materialism? Untold millions of men have lost all power but the power to suffer, and, in their despair, may be incited to inflict the like suffering on their “betters”. “They are as sick that surfeit with too much as they that starve with nothing.” Is there no warrant in the starving facts for a reconsideration of fundamental issues on the part of all those who love their fellow-men? A reconsideration that shall set aside for its purposes all considerations of self-interest?

According to the religions and traditions of every people, savage as well as civilized, there was once an era when, in the words of the eleventh chapter of *Genesis*, “the whole earth was of one language, and of one speech.” Then was the Golden Age of man and of civilization. How was it lost and how is it to be regained? All other problems are contingent, dependent, on our interpretation of this Occult statement and others like it with which all ancient teachings abound. The surpassing service of Mme. Blavatsky lies in the fact that she supplied mankind with an authentic, verifiable Glossary of human evolution, the evidences of which are to be found everywhere in every land.

Moreover, her writings contain sufficient constructive and creative statements of true Occultism to enable any sincere man to find his way to Self-knowledge in a sense we are accustomed to allot only to miracle, or to dismiss as mere utopian dreams and visions. All this, provided only

that the sincere man shall set himself to *learn* before he sets himself either to speculate or to appropriate. This calls for *will*, for will exercised upon one's own tendency to draw conclusions before the evidence is heard, weighed, compared. Quite as much as orthodox religions of every kind, have modern sciences and modern sociologies increasingly tended to reduce the great majority to a will-less, passive, nugatory round of existence. Out of this must come a great explosion or a great reform. If it is to be a reformation, the leading part has to be undertaken by those whose Karma has placed them in a position to learn. If it is to be an explosion, the disaster must come, as the French Revolution came, because of the Bourbon mind of "the powers that be", as typified in the phrase: *Après moi le déluge*—"After my time, the Flood."

The day, almost the hour, of the Flood of *psychism* is at hand—when the mass-mind, like the petrol of commerce, will become a controlled power, subject to the conscience, the reason, the will, the *Self-knowledge* of Man, the Knower—or its misuse and abuse will destroy the civilization. Those who are its victims or

its betrayers cannot be expected to reform themselves. Ignorance left to self for guidance suffers helplessly until the demagogue and the fanatic seize the opportunity provided by the malfeasance of those to whom the multitude has looked for instruction. Mohammed is recorded as having said that there are seven hells provided for the various classes of wicked men, and that the lowest of all is that reserved for the hypocrites of every faith. Who can doubt that cant and pretence are the garb of all too many whose priestly vestments are embossed with phylacteries stuffed with holy texts?

It remains to-day true as ever that it is in the *Mind* that the warfare of Soul is fought out—to complete victory, or to as complete defeat in the evolution of Soul. It is the Mind which is our tempter and Redeemer, our intelligent liberator and Saviour from irredeemable rationalized animalism. Without this *quickening* spirit, or the human Mind or Soul, there would be no difference between man and beast. *With* it, rightly understood and employed, the man becomes the Divine Incarnation—"The Knower of ALL SELF."

BAHA'U'LLAH AND RAMAKRISHNA

A COMPARATIVE STUDY

[L. E. Parker has travelled widely ; as a Government official and a newspaper correspondent he has lived in Spain, Germany, Switzerland ; for three years he made the native tribes of South Africa his neighbours ; for four years he laboured as a journalist in South America. In this article he writes about two teachers, one of whom influenced the Muslim world, the other the Hindu. Both have admirers and followers in the Occident. Both say to all men everywhere—"Choose what form ye will, remembering always that it is but a *form*, but let your worship be to the One God, Whom ye may know if ye but remember faithfully that He is the God in *all*, without preferences and without exclusions, and that true religion is service to Him in all forms of Life and Being." Both teach the religion of *bhakti*—faith and works. The difference pointed out by Mr. Parker is more nominal than real. However, he writes to us, "Personally I think that Baha'u'llah's ground plan of world fellowship covers most of the essential points on which such fellowship should be based."—Eds.]

It is a noticeable fact that during the latter half of the nineteenth century, much spiritual knowledge was given to the world, in different places and through different channels. It may also be remarked that this knowledge was specific, in so far as it presented the world with a new truth of existence, that of the universal brotherhood of man and the essential unity of the whole human race. Actually, of course, this truth is the basis of the eternal unchanging divine wisdom, but now at this period the time was ripe for its promulgation, because events were about to happen in the world's history, which would, whilst completely destroying the old world order, call for a new basis upon which to establish a new, wider and generally enlightened one.

The rise of Baha'u'llah (1830-1912) is accompanied by all the usual phenomena of the prophet. He is immediately suspect as a political revolutionary, and persecutions follow. At times, like that of the early Christians, his whole personality

seems to become possessed and controlled by an authoritative and prophetic spirit. He himself explains this :—

There are two stations for the Sun's rising from the Daysprings of Divinity. One is the station of unity and condition of oneness. The other station is that of distinction, creation and human limitations.

The duality of man is thus emphasised, but Ramakrishna (1836-1886) expresses the same condition more simply :

So long as the stage of realization is not reached, it is better to regard the Lord as the Master, and oneself as His humble servant.

We know little of the early life of Baha'u'llah. He was of a kindly, generous disposition, by nature exceptionally gifted, and strongly attracted to the Babi movement. It is not, however, difficult to imagine the immense impression that must have been made upon a sensitive, generous and spiritually minded nature, by the persecution and

deplorable cruelties of which the Bab and his followers were the victims, and which have their parallel in the martyrdom of the early Christians. Similar forms of persecution were to follow in his own case, and these years of privation, hardship and confinement no doubt played an important part in his subsequent development. It remained for him to revive and promulgate the truth of universal brotherhood and interdependence.

Although his revelation was new to his times, it possessed a permanent quality, for we do not find any new truths during the course of our evolution, but grow into a realization of existing ones. As we do this, they become facts in our lives. Had the truth which Baha'u'llah proclaimed to the world, and which, through the untiring efforts of his successor Abbas Effendi, was elaborated and spread throughout the world, been promulgated earlier in its history, the world would have been unready for its realization. But Baha'u'llah, and others, were to appear at the right time, and although, as must of necessity be the case, every spiritual teacher comes in advance of the times in which he lives, he merely precedes events which are about to occur in the evolution of the world, and lays the foundation for a new order that is to come. Their advent is thus no accidental happening, and they always appear to prepare the way for what is going to come after. The vision of man is so limited by his consciousness of time, that he is incapable of comprehensive vision, and imposes his own limitations as a consequence. Baha'u'llah's mission was

essentially that of breaking down the barriers to human unity. To him, the whole world was a single body, having its existence in, and depending entirely for its existence on one universal all-intelligent Mind. In this great truth of universal brotherhood and interdependence, he perceived the key to human happiness. He perceived in it, not belief, but fact, not abstract theory, but actuality. He saw every human being as an integral part of the whole, and of equal importance to its integrity and proper functioning. He perceived that different nations bore the same relationship to each other as did individuals, that all were interdependent, being but the parts of this one Mind and one body. He perceived that if any one part warred with, limited, or selfishly deprived another part, the whole body would become disorganised, and would suffer. And above all he perceived that man-made barriers and restrictions were the causes of all the reactions which produced conflict, poverty and human misery. The world, he perceived, must be organised as a single unit, if men were to live in fullness and plenty, and to reap to the full all the benefits conferred upon them by a bounteous Providence.

At first sight the general plan laid down by Baha'u'llah and elaborated by Abbas Effendi, for bringing these principles into effect, appears of so idealistic a character, as to be impossible of realization. One is at once struck, after studying them, by the almost childlike faith and simplicity with which they are drawn up, yet there is firm conviction that they will come fully into operation, and

that within the course of half a century, when we shall be living in a totally changed world, one changed by our attitude towards it. This was foreseen by Baha'u'llah, who was aware of the psychological changes taking place in the world consciousness.

If we take the trouble to review only the past twenty years, it will be abundantly evident that already an extraordinary revolution has taken place in the general attitude of the civilized world, towards questions which were never for a moment doubted in Victorian times. International and personal problems have led the whole world to seek diligently for solutions the intellect could not provide, nor authority and precedent give. And to-day there is a universal turning towards Religion for guidance, not the old dogmatic religions of the past, but a new concept of religion, supported by science and a rational conception of the progress and good of the whole human race.

The teachings of Baha'u'llah and those of Ramakrishna do not differ greatly in essentials. But whereas the former was concerned with the evolution of a new and better world order, the latter was more especially concerned with the mystical way of individual attainment. Baha'u'llah is concerned with practical effects, Ramakrishna with God alone. Baha'u'llah claims to have been born to a divine mission, and to have been invested with the voice of authority ; Ramakrishna, on the other hand, displays always the greatest modesty ; indeed, it was not until considerably later in life, that he realised the necessity of giving the results of his

spiritual experience to others. His mission was not that of creating a changed outer order by laying down plans for its accomplishment ; his object was that of helping men to realize themselves. It was always his simplicity, the spiritual influence he radiated, and his teaching of love so akin to that of Christianity, that attracted people to him. But just as Baha'u'llah insisted upon the unity of the whole human family as the one essential of happiness and world order, so also did Ramakrishna, but in a more mystical sense. The ordinary workaday world had no meaning for Ramakrishna. For the worldly minded he held out no hope as long as they remained worldly minded, or occupied with worldly affairs ; complete renunciation of worldly desires was the first step necessary on the path of attainment of spiritual unity. Apart from this there was no hard and fast rule for everybody. It was his realization that different temperaments required different treatment, and must advance by different paths, that was of chief account. It was this profound understanding that drew so many, and such diverse people to him.

Had Ramakrishna lived in modern Europe, he would undoubtedly have been labelled an escapist, a convenient term, which may be applied to any one who turns away from the life of present-day civilization, with its intellectually created problems, in search of something better.

Psychologically his character and its development are not difficult to appreciate. In a man less spiritually minded, the adoration of womanhood, which he transmuted into an abstract

conception of a personified world-mother, a very vital and actual principle of the feminine attributes in nature, maternal love, sacrifice, tenderness, protection, intuition and all the other essentially womanly qualities, would have shown itself as a preference for the society of women, which would have responded to some tender and largely feminine quality in himself. In this, he would not have differed greatly from Jesus, the man, who seemed to find in women a quicker understanding, intuition and responsiveness than in men. In both these teachers, we find an almost feminine tenderness and sensitiveness. But would not a modern psychologist like Professor Jung maintain that Ramakrishna's possession by Kali in his transports of ecstasy was nothing more than possession by the pronouncedly feminine principle in himself? His experience is not unique, it follows the usual phenomenon of ecstasies, possession by the adored image, created from the imagination. Ramakrishna adored the world-mother, under the name of Kali. Had he been living in ancient Egypt, he would have adored her as Isis, or had he been born a Christian mystic, he would have adored her as the Virgin. He himself would readily have admitted this.

Ramakrishna thought only and always of Kali, until finally he had vitalised his conception sufficiently to give it life and substance. The case is by no means unique; it is the experience of Roman Catholic mystics. In Ramakrishna, as in many of his countrymen, this faculty became highly developed, and it be-

came sufficient for him to dwell mentally only for a short period upon any prophet of any religion, in order to create a vision of him. Ramakrishna interpreted these experiences to mean that God manifests Himself under many forms and names, and in different religious disguises, but that each is merely one attribute of Himself. But there was reason behind Ramakrishna's experiments. He wished to prove to himself that all religions represent one truth, and that through whatever form one worships, one is actually worshipping the one universal God, the one all-intelligent Mind or Consciousness, within which all living things have their being and sustenance. But in a dispassionate analysis of the character and development of Ramakrishna, one realizes that his hypersensitiveness made him strongly prejudiced in certain directions. It is said, for instance, that such was his horror of riches, that he could not touch a piece of gold, without being burnt. This too, it would seem, was a mental condition created by himself, and strangely at variance with the indifference advocated in the *Bhagavadgita* as necessary to the balance of the sage. We must, however, remember that every temperament has its own peculiarities, and that every teacher will, to a greater or lesser extent, be influenced in his interpretation of religion by his own peculiar attitude of mind towards it. Gold has, no doubt, its value as a symbol in the material world, and the important thing is to realize it as such, and to apportion to it its proper valuation.

THE IGNORANCE OF SCIENCE

[Dr. Dorothy Turner is herself a scientist and she does not charge science with ignorance but proves "the admission of ignorance" on the part of modern science.

Like Waldemar Kaempffert in our February issue, she also looks "to the mystic quest" and spiritual experience. It must be pointed out, however, that in the ancient world, especially in India, the mystic was a scientist—experimentalist and researcher. Dr. Turner errs in calling statements in the Upanishads "a number of speculations"; nor are there contradictory and inconsistent teachings in the Great Upanishads; there are different points of view presented, so that the earnest enquirer, in his quest of ultimate Reality, may be helped. There is theoretical knowledge and practical research, in ancient mysticism as in modern science. Similarly the Vedantic teachers have developed not only "a monistic philosophy"; it is only one point of view—there are others. Truth is not contained in any one point of view, but in the right synthesis of Gupta-Vidya, the Esoteric Philosophy, the centre of the Cube of Knowledge. In that knowledge—science, philosophy and religion are synthesised. To grasp its teachings the Intuitive Mind is a requisite and the development of that faculty of the intellect is laid down in the discipline of Raja Yoga.—Eds.]

Mere facts have never led man far along the road to knowledge. From quite early times he has groped his way among the facts of experience and tried to find a reason behind the changes and chances of this bewildering world. Whence this universe? whence came I? and whither do I go? man has asked ever since the dim early days of recorded history; and his attempts to answer these questions have led him from the first crude anthropomorphic theories of the Creation to the multiple philosophies of the present day.

Let us take as our starting point those records of ancient India that are preserved for us in the Upanishads. There we find a number of speculations as to how this world began. Sometimes as in the folk beliefs of many peoples, the Creation is pictured as due to a Prime Being having the attributes of man; at other times, the universe is conceived as built up from certain substances as water and

food. Later the primordial substance is pictured as Breath or Space, while at a further stage of abstraction, the ultimate reality is conceived as the Brahman, a conscious Power or Principle pervading all things yet always eluding human understanding.

The recognition of this unifying principle formed the basis for a monistic philosophy developed by later teachers of the Upanishad schools. In their doctrine of the unchangeable Brahman in Whom all things have both origin and end, they emphasised the essential inter-relatedness of all parts of the universe, a conception which marked the beginning of centuries of thought concerning the structure of the universe and the nature of tangible matter. Speculations on these problems we find, for instance, in ancient Greek philosophy. Thales of Miletus taught that water is the primary element from which all things

come' and to which all return. Later, as in the teachings of Empedocles, we find postulated not one element but four, earth, air, fire and water and that all matter was regarded as made up of one or more of these elements.

Such speculations were attempts to rationalise the manifold appearances of nature by explaining the complex in terms of the simple. In the same way, Aristotle, following earlier writers, sought to interpret the mysterious heavens by an analogy with the behaviour of bodies on the earth. He seems to have pictured the universe as a vast mechanical structure of concentric crystal spheres with the earth at the common centre. The planets were supposed to be carried round by these spheres and as Aristotle considered that continued motion needed a continued driving force he supposed that one planetary sphere was moved by the one outside it and so forth until the last sphere was reached. But to answer the question as to what moves the outermost sphere, Aristotle had to postulate God as the Unmoved Mover of the Universe so that his explanations had led to the unknowable.

The problems which confronted the Greeks persisted during the two thousand years which separated the ancient from the modern period. But when academic science, in the present-day sense of the term, came into being in the seventeenth century the stimulus to purely experimental enquiry was so great that the old philosophical difficulties were thrust on one side. The telescope and micro-

scope revealed new worlds to men's gaze; the great physical synthesis culminating in the work of Newton showed order to reign in the heavens as on the earth; new mathematical methods gave man fresh tools with which to work and it seemed to the French Encyclopædists of the eighteenth century that experiment allied to human reason could compel the universe to yield the last of her secrets.

This attitude was the result of the severe limitation of view imposed by the experimental method. As time went on, purely concrete problems occupied an increasingly large part of the field of scientific enquiry, and a stage was reached when the accurate determination of physical constants was the sole aim of many an experimenter. Men of science came to regard ultimate philosophical problems as merely irrelevant. Their outlook is exemplified by Kekulé who speaking in 1867 on the atomic theory stated:

The question whether atoms exist or not has but little significance from a chemical point of view, its discussion belongs rather to metaphysics...from the philosophical point of view I do not believe in the actual existence of atoms. ...As a chemist, however, I regard the assumption of atoms not only as advisable but as absolutely necessary.... Whether matter be atomic or not, this much is certain that granting it to be atomic, it would appear as it now does.*

Kekulé thus regarded the atomic hypothesis as a convenient means of interpreting the facts of observation. This view-point became more generally recognized after the publication

* Quoted in I. Freund. *Study of Chemical Composition*, 1904. p. 624.

of the critical philosophy of Ernst Mach.* According to his teaching, the function of science is simply a description of experience in terms of what Mach calls conceptual shorthand. The so-called laws of nature are simply generalizations made by man and consequently subject to revision or even to complete abandonment when the law has outlived its usefulness. No pronouncements are made as to final truth, and concepts such as space, atom and ether are valid simply as shorthand methods for describing phenomena.

The teachings of Mach certainly had the salutary effect of freeing experimental science from the entanglements of metaphysics. Unfortunately, however, the ignoring of evidence outside the scope of scientific enquiry led to a new kind of dogmatism in which such evidence was assumed as non-existent. This attitude has been specially noticeable in the biological sciences. Every one knows that the living body can be studied and its processes described even though science knows nothing of what life is ; and when the reactions of the living organism have been measured, the results in no way contradict the physical and chemical laws applying to non-living material. But as Professor Whitehead tells us † this is a very different proposition from the doctrine that no additional principles can be involved. And although the study of the chemical changes, heat changes and energy changes due to the living organism has led to successful results which might have been impossible if the living organism had been

regarded as a whole in all its bewildering complexity, yet the ultimate problems of the life process may for ever elude our grasp.

Indeed history seems to show that scientific advance has consisted largely in a re-interpretation of old problems in terms of newer concepts. The language of science has been rendered clearer although the essential mysteries have remained unsolved. But man, flushed with the success of his new modes of expression, has often overestimated their importance. In the nineteenth century, for instance, the *Elastic Solid* theory of the ether so dominated the imagination of physicists that to Lord Kelvin, the ether was the most certain of realities and to Heaviside, ether and energy were the only realities, "all else being moonshine". But though the physicists could interpret the properties of light and of matter in terms of the ether, to the question "what is the ether?" they could vouchsafe no reply.

Yet this admission did not hinder the spread of the doctrine of mechanism which pictured a self-sustained universe where every occurrence obeyed unalterable laws. It was a universe in which the so-called primary qualities of a body, its boundaries, shape, and size were thought to have an independent character and only the secondary qualities, those of colour, taste and sensations of heat and cold were thought to depend upon the mind. Among some individuals the doctrine resulted in an exaggerated respect for the conclusions of science. Among others, however, no-

* E. Mach. *Science of Mechanics*. English translation, 1893.

† A. N. Whitehead. *The Function of Reason*, 1929. p. 9.

tably the poets and the mystics, it called forth a violent protest for they felt that science had robbed them of all they held most dear. To the mystic seeking for God within the secret chambers of his soul, the mind seemed of primary and not of secondary importance. No wonder that he fled with horror from those who would urge that human yearnings and human joys are merely due to the purposeless movements of little bits of dead matter.

But to-day we find that *mechanism has been played out* and physical science has now reached a stage in which the primary qualities are considered not as independent but as derived from the mind. This conclusion is a result of the theory of Relativity and it is interesting to note that *the old rock-bottom "realities" have been swept away by the very progress of science itself.*

Then again a new interpretation of that former "reality", matter, has been necessitated by the rapid advances of modern research. Once men could think as Newton did that "God in the Beginning form'd Matter in solid, massy, hard, impenetrable Particles.... never to wear or break in pieces; no ordinary Power being able to divide what God himself made one in the first Creation." But in the early nineteenth century, notions about atoms had to be revised. Chemists found that the atomic weights of the elements were in nearly every case in whole numbers, and Prout then suggested that all atoms are built up of hydrogen, the lightest substance known. Yet this hypothesis which takes us back to the ancient problem

of primordial substance, had to be abandoned when more accurate methods of experiment showed that atomic weights are frequently not whole numbers.

Curiously enough, the recent discovery of isotopes has brought about a revived interest in Prout's hypothesis. But we can no longer think of atoms as solid and impenetrable, for modern physics bids us regard the atom as an electrical system and as a structure with much empty space between its parts. The isolation of the electron and the investigation of radioactive substances have led chemists and physicists to regard the atom as a nucleus surrounded by electrons. Once it was possible to picture the nucleus as something "real", but nowadays we are left with hardly that much ground to stand on, for *we have had to abandon all our early notions of a substance.* Modern physics, in fact, leads to the conclusion that the atom nucleus is just a centre from which radiations spread. Matter is interpreted in terms of wave motion, and if we ask how there can be motions without some substance to be put into motion, we are left with an unanswered question.

Such then is the admission of ignorance to which modern science leads. Science indeed is not concerned with any assertions as to realities. It deals with abstractions. Certain factors of experience are taken into account; while others, perhaps those most important to the inner life of man, are neglected. But now that we have shaken off that old bugbear of "reality" it is probable that æsthetic and moral values will no

longer be regarded as factors of experience which can be neglected. It is even possible that men of science will turn from their tenuous world of

abstractions to the mystic quest and through spiritual experience find riches never before dreamed of in their philosophy.

DOROTHY TURNER

PANCHABHŪTA SĀDHANĀ OR BHUTASHUDDHI

[Dr. Raj Narain, of Lucknow University, writes the following Supplementary Note to his article on "Psychic Powers in Hindu Shastras" which appeared in our issue of July 1937. What is said here is an exoteric exposition, and the hatha yoga practice outlined is dangerous and must not be followed literally.—Eds.]

There are, according to Indian Philosophy, Five Primeval Elements (earth, water, fire, air, and ether-Akasha) of which the whole of Nature is composed. In man, these elements have, it is believed, centres of operation in the spinal column, at points which correspond to the position of the five spinal plexuses, called Mūlādhāra, Svādhishthāna, Manipura, Anāhata, Vishuddha, and Anjā. The process of purifying these elements in the body is known as *Bhūtashuddhi*. It is an essential rite in all forms of Tantrik *sādhana*. The *Mantramahodadhi*, *Taranga* I, lays down: *Devārchā-yogytā prāptyai bhūta-shuddhim samācharet* (For the attainment of competency to worship, the elements should be purified).

The initial step in the process of *bhūtashuddhi* consists in awakening the kundalini which ordinarily lies asleep in the lowest of the spinal plexuses, the *mūlādhāra*. The kundalini is roused by yogic methods. When so roused, she

is led up through the spinal column, absorbing as she passes through the various plexuses "the *bhūta* of each *plexus*, the subtle Tanmātra from which it derives and the connected organ of sense (*indriya*). Having absorbed all these she is led to the sixth or mind centre (*Ajnā*) where the last *bhūta* or ether is absorbed in mind, and the latter in the subtle Prakriti. The last in the form of kundalini shakti then unites with Shiva in the upper brain called the thousand-petalled lotus (*sahasrāra*)."

In yoga, the process of involution described above does take place with the result that ecstasy (*samādhi*) is attained. All *sādhakās*, however, are not successful yogis. Hence *bhūtashuddhi* in the case of the ordinary worshipper is an *imaginary* process only. The process of *bhūtashuddhi* is followed by the burning of the *pāpa-purusha* (the black man of sin), and by the bringing into existence of a new *Deva* body.

RAJ NARAIN

THE CELTIC BRANCH OF THE ARYANS AND INDIA

[Ruairaidh Erskine of Marr is the author of *Changing Scotland*, *King Edward VII and Some Other Figures* and *Macbeth*. He is also the editor of *An Rósarnach* (illustrated Gaelic Annual). In this article he examines the origin of the early European races and their connection with the Asiatic branch. In the second volume of *The Secret Doctrine* Madame Blavatsky has examined the problem in a more sweeping way to which the interested readers' attention is drawn.—Eds.]

When we enter the twilight of European history we look as into a glass, darkly. Little is clear, the ethnic outlines are blurred, historic objects all indistinct, and time is much as it occurs and passes in a dream of the night. Here, three distinct sciences meet, philology, physiology and archæology, much as though they were explorers, bound by a common interest and engaged in a common quest—the seeking to lift the veil that obscures this faint and remote past from the eye of modern knowledge.

All three sciences have done much to make a little plainer to us the hidden secrets. As far back as we yet can go in European history, says the late Professor Rice Holmes, an apparently inextricable tangle of races confronts us. Always the different peoples that inhabit our continent seem to be in the melting pot : flow and flux, flux and flow of races seems perpetual ; and out of so much that is intangible, and seemingly evanescent, who shall think with reason to weave a strong enduring thread ?

Still, from this great welter of dim uncertainty one or two outstanding ethnic facts emerge, and on these we may lean with confidence the full weight of our conviction in their substantial truth.

“When or where the people lived who spoke the original Aryan tongue is not known with any certainty”, says Professor MacBain. Another says that “it seems probable that their home was somewhere in south-western Asia, and the time of their dispersion not less than three thousand years before Christ”. Fick holds that they split up first into two parts, continues MacBain, “answering to the modern Asiatic and European Aryans”. But since he is my principal doctor in respect of this matter I must quote him now at rather greater length.

The European branch of the great Aryan family

broke up into two divisions, named respectively the south-western and the northern. The latter included the Slavonic (Russians and old Prussians) and the Teutonic (English, Germans, Norse, etc.) races ; while the southern branch comprised the Greek, Latin, and Celtic races. The order in which they are enumerated above shows the order of their arrival in Europe : first came the Celts leading the van of the southern division, while the Slavs brought up the van of all. . . . At the time of their taking Rome in 390 B. C. the Celts would appear to have possessed, as they certainly did two centuries later, Northern Italy, France, Belgium, and part of Germany, most of Spain, Britain and Ireland. How much of the middle of Europe they then held is unknown, but that they did pos-

sess part of what now is Germany is clear from the names of places and also from the fact that the Germans have in common with the Celts many myths which must then have been absorbed by the Germans in absorbing the Celtic population.

The Celts then were the first of the great Aryan family of peoples to enter Europe, but they did not enter an uninhabited continent, for here were two races at least previous to their coming. MacBain observes that "the influence exerted by these previous races on Celtic customs and religion must doubtless have been considerable". And to this Professor Rhys adds that "no country in Europe is free from those gross superstitions which seem to indicate an underworld of barbarism and remnants of forgotten nations not wholly permeated by the culture" of the conquering Aryans.

There is no doubt that the Aryans who invaded Europe and reduced the people or peoples they found there before them, brought with them from the East a higher civilization than that of the folk they conquered. And though they did here and there borrow of the conquered races items of manners and customs, and weld these into their own, yet the constitutional robustness of the Aryan civilization was such that it was comparatively little affected by these vicarious borrowings.

In his monumental work on the Celts M. Hubert, lamenting the gradual dispersion rather than the "fall" of the Celtic Empire, observes that "in the last years of life that were left to it, the Celtic world shows the most complete picture of itself within the frontiers of Gaul". A

remark which is as good as a positive direction to the student that if he wishes to study as much as he may early Celtic culture he must turn to Gaul.

Though we do not know as much as we might wish touching the Gaulish pantheon and religion yet as regards the broad outlines of these two institutions our information is reasonably complete. Both resembled in their main features those of the Greeks and the Romans: thus, they all worshipped Mercury, Apollo, Minerva, Mars, indeed all the deities with which the "classic" world has long familiarised us, the sole Celtic exception and distinction being apparently Druidism.

Let us turn towards the other great branch of the Aryan family which is more particularly associated with the reputed birthplace of both divisions, India.

It has been well said that such key as may be had with regard to the early history of Europe, Celtic archæology supplies. Of all the different divisions of the great Indo-Aryan family settled in Europe, the Celts have preserved more visible traces of their Eastern origin. Let us illustrate this point.

In the first place, the verbal affinities of the Celtic languages with the principal dialects of the Indian peninsula are both numerous and considerable, and, what is more, they contain elements that are fundamental to both. Says MacBain:

The Celts ought not to have in their language... any features inconsistent with their Aryan descent: they may have developed the outward and inward features of Arvan civili-

zation, according to the idiosyncracies of the Celtic race, but the essential Aryan characteristics ought still to be recognisable in the descendant Celtic languages.

With regard to religion : the Celtic peculiarity of Druidism, whose members, says Hubert, formed "a priestly class expressly entrusted with the preservation of traditions" is so marked in the West that, on the present theory, one would naturally incline to seek for some religious parallel to it (and parallel, perhaps, to the Latin Pontifices and Flamines as well) in the East ; and here, too, we find them, quite as strong as any that are to be had in the purely philological field. Certainly the institution of Druidism has several resemblances ; for the Druids show a striking likeness to the Brahmins, as well as to the Magi of Iran ; and these are far too strong and too close to be explained away by the popular wand of "accident", of purely "fortuitous occurrence", more especially when we come to consider an allied social practice—the Celtic practice of public fasting, of one man "fasting on another" in order, it might be, "to have the law of him" or it might be just to revenge himself on him.

This old Celtic practice is of undoubted Eastern origin ; and it is curious that the Irish alone, of all the Celtic tribes would appear to have preserved it to the West. But when I say "the Irish", I do not mean a Gaelic population so much as a Brythonic, that is a "Pictish" one. We must remember that at one time Ireland formed a part of the "Pictish Isles". It is curious, says Dr. Douglas Hyde in his account of old

Irish literature, "to find the Indian practice of sitting *dharna* or fasting on a debtor in full force among the Irish as one of the legal forms in which a creditor should proceed to recover his debt", and to illustrate the point he translates from an old writing the following description of a formal fast made by certain holy men of Ireland on a King of Tara that was charged with wrong-doing.

They all followed the King, and came to Tara and they fast upon the King that night and he, relying on his Kingly quality and the justice of his cause, fasts upon them. In such a fashion and to the end of a year they continued before Tara, under the King's tent, exposed to weather and to wet and they were every other night without food, Diarmaid and the clergy fasting on (or rather against) one another.

The early laws of Scotland have not been preserved, but I have small doubt that the same practice formed a part of our civil code also. There are expressions in the Gaelic language as it is to-day spoken in my country which are hardly to be explained on any other hypothesis.

At a place now called Burghhead, on the northeast coast of Scotland, was found a while ago a remarkable series of sculptures on stone. In all, they numbered some thirty separate pieces, of which the Scots archæologist, Joseph Anderson, gives the following account : "This group consists of a series of rough undressed stones, on which the figures of bulls are incised" in a style of art which he identifies with certain other of the primitive sculptures of Scotland, though he does not say what their age might be, nor does he draw any comparison between these early Scottish sculp-

tures and certain forms of current Indian art. However, the sculptures are certainly extraordinarily well done and are true to life. But what renders these Burghhead "finds"—all which are ascribed to pictish talent—interesting above the common is, that the bulls might be Indian bulls as represented by Indian sculptors, so entirely are they incised in that manner; and, to heighten the strong resemblance, the figures on the Scottish stones are decorated with the curves following the lines of the great joints of the creatures, which is a common feature of the work of the Indian silversmiths. *Is fad an éigh gu Loch Obha*—" 'Tis a far cry to Loch Awe", as the Gaelic has it. Doubtless; but though it is a further cry by a deal from Scotland in the extremities of the West to India in the East, yet it is not so far, I think, that the call of affinity, of identity of origin, from one to the other is entirely lost to the ear, completely extinguished in the vast expanses of time and space that divide the two peoples. No one who sees these Burghhead sculptures and examines them with due understanding, can fail to be impressed with the resemblance which is the subject of these few remarks.

It would be easy to draw other comparisons and parallels, as pregnant and interesting as the above, in respect of the Aryans of the West and the same great people in the East. In

music, in social science, philosophy, letters and culture in general and even as regards the forms of civil government, the resemblances I speak of are more numerous than the points of difference, of dissimilarity; and, considered in the gross, the first are of far greater weight in the scales than the second. Still, though he have the best will in the world to it, and learning and understanding sufficient to the task, yet no man may hope with reason to touch in the course of a single brief writing more than one or two of the fringes of so vast and complicated a topic as that to which the present observations are addressed. If it was sentiment that moved the later of our two national bards to prophesy that,

It's coming yet for a' that,
That man to man, the world o'er,
Shall brothers be for a' that,

nevertheless, sure I am that it was a just sentiment, a noble movement of the soul on his part, and one too I think that was not, nor is, without a practical, an utilitarian side to it, despite all that may be said as to it by those whose habit is to decry sentiment and despise it. There is a spiritual and intellectual bridgehead betwixt East and West, and the Celts of Europe hold it, in the interest, let us hope, of the cause of mutual understanding and enduring amity in respect of the Aryans of the Occident and those of the Orient.

RUARAI DH ERSKINE OF MARR

SILENCE AS A WAY OF LIFE

[D. S. Ramachandra Rao, M.A., M.B., Ch.B., M.D., while serving on the staff of a London hospital during the World War carried the message of Indian culture and social ideals in lectures to British and Colonial troops. Here he presents a vital aspect of Indian soul-culture.—Eds.]

Nature has been bountiful to us in India. It is only in perfect silence that we can appreciate some of her best gifts. That is why, perhaps, silence is the key to our civilization. Nature being so prodigal with her beneficence, so magnificent in her display, so varied and yet harmonious in her splendour, man finds himself speechless and lost in admiration of her stately and awe-inspiring manifestations. He cannot possibly imitate their grandeur, richness or sublimity in his daily life or in art. They are too great for him. In silence he yields to their enchantment.

The attitude of the average Indian towards life may be said to be similar to that of the "Muni", which word is derived from the Sanskrit *maunam*, which means silence. *Silence* is then the attitude of India towards life. Not the silence that is born of indifference, but the silence that comes of mature thought and experience. It is the silence that is opposed to noise or tumult. It is by no means an indication of indolence; it is the product of supreme activity. It is an instance of the stillness where waters run deep. Let us see to what extent the spirit of *maunam* is operative in the several spheres of life.

In the religious sphere the godly man is expected to be self-possessed—an embodiment of silence—a Muni. He avoids the noisy streets and the

crowded bazaars, and retires into solitude to commune with the Divine. He does not boast about his virtue nor proclaim his message to the indifferent. He maintains silence with regard to himself, but if there be any virtue in him, as he rests, dreams and meditates beneath a tree or in the recesses of a cave, he draws all sorts of people to him. The ideal Muni solves the difficulties of those who come to him perplexed, comforts those who come oppressed with sorrow, and succours those who ask his aid. He neither thrusts himself forward even to do an act of charity, nor runs away in cowardice when duty confronts him. Even the semblance of ostentation must be avoided by him who would tread the higher path. Vulgar display, fuss and volubility are indications of a lack of balance of mind. There is a silence which is opposed to hurry, worry and flutter. The strong man disdains to exhibit his strength, but he acts when the occasion arises. There is weakness in bluster : there is strength in silence. The Muni seeks no worldly renown, but the truth that will make him free. The Muni is by no means a perfected man, but he treads his rugged path in silence, with an attitude of non-interference, and rates things at their real worth and tries to perfect himself before he attempts to reform others.

In social life, too, the same ideal

holds sway. In the relationships between man and man, between man and woman, and between the individual and the community, the attitude is one of silence. Silence in fact fosters restraint. The Indian is very sentimental, but he keeps his sentiment under control. The most intimate relationships of life are swayed more by the ideal of repression than expression. When the emotions are deeply stirred, does not wisdom counsel self-possession? And self-possession is attainable only in silence. Even with regard to the daily routine of duties, one just accepts them and does one's best without hurry, complaint or ill-will. The feverish desire to alter the ordinary course of things and the mad rush to do everything oneself in one's own way—these are absent. No doubt individual initiative suffers by the rigid bounds set by caste; and the spirit of progressiveness based on competition is to some extent checked by it. On the other hand, Indian civilization is saved from the consequences of the inordinate desire to oust one's fellow creatures from their everyday pursuits and to elbow one's way to the front by every and any means. In silence are evolved determination and grit—qualities requisite to plod on in any sphere, for the good of the community rather than of oneself.

The struggle for life is not keen, since nature yields plentifully to man's efforts and the climate, too, is not severe. The congenial conditions have tended to make life simple and natural. It is India's great achievement that she has pledged her faith to simple living: some of her greatest

men and women live like the humblest and the poorest. The classes live very much like the masses and there is no marked clash of interests between them. The Brahmanic civilization has tended to simplicity of life. There is no country in the world where poverty is so little feared as in India. The national ideal sees no inconsistency between simple living and high thinking. On the contrary, it assumes that high thinking could not be maintained without very plain living. For it stands to reason that the mind engrossed with sensual gratifications and bent on vulgar display cannot rise to the demands made on it from the higher plane. In fact the discipline of poverty seems to be necessary for the spirit to soar in the realm of thought.

In personal as well as in domestic life care is taken to maintain simplicity in clothing, food and surroundings. The men and women of culture and refinement are supposed to eat the simplest food and be clad in the plainest clothes. The simple life may sometimes seem to border on the primitive, yet it is none the less complete in itself and beautiful. The Indian home may look bare to Western eyes. But the articles used in it are really beautiful. Every home, though it be a humble cottage, has its own supply of mats, carpets and *dhurries* of beautiful design and gorgeous colouring. The brass pots, bronze vessels and silver and gold plates of the home are often types of artistic perfection. Even the earthen jars and pots that can be picked up in the bazaar for a copper or two, are not devoid of artistic merit. The frontage of the home is swept and

decorated with white or multicoloured particles of broken rice or corn-flour in wonderful designs.

Nature herself is silent : her mighty works are done in silence. Silently she accepts her duties and keeps to her time and place in discharging her allotted tasks. So, in silence, is "dharma" fulfilled when it is imposed on the individual by social sanctions. The silent attitude towards duty has worked some important results in the industrial conditions of the country. The individual, to some extent, inherits his calling. Since he is born into it, he sets to work at it without wasting time in trying his hand at other things. So in due course he becomes adept in his task. The wonderful works of art in silver, gold, ivory and precious stones attest to the skill of the Indian workman. In all work that necessitates patience, perseverance, industry and skill, the Indian workman has no equal. In silence he evolves marvels out of the most unpromising materials, with nothing to aid but almost primitive-looking tools. He has learnt to discard all the needless paraphernalia and without self-advertisement he sticks to his work determined to do his best.

Even in the moral sphere, the ideal of silence is operative. Consequently passive virtues acquire greater import than active virtues. For instance, long-suffering, patience, gentleness and meekness, are considered more desirable qualities than downright-ness, assertiveness, adventurousness and the spirit of domination. A non-interfering man is preferred to a busybody, and a man who can think and dream is more highly

thought of than one who is matter-of-fact.

So long as India was politically independent, silence, as the ideal of our life, did not seriously handicap us in the development of a civilization which stood second to none. India would have kept on dreaming her own dreams had she been left undisturbed by the outside world. She would have continued to evolve a picturesque civilization out of her ideal of silence, a civilization that would have corrected and perfected itself in the light of experience gathered in the course of centuries of mental discipline and spiritual aspirations. But that was not to be. She had been rudely shaken from her dreamy existence and the spell broken. Her virtues and graces had attracted the nations of the earth, who came on her with compelling force and made her yield to the inevitable, though reluctantly. Her own civilization had made her contented, self-contained and peace-loving. In a way, her dream was perfect and she wished for nothing else, except perhaps, for an increased knowledge of truth.

It was a very different matter when a Western people with ideals of life and standards of civilization of their own undertook to guide the destinies of India. The British are the most Western of the European nationals and perhaps, with the exception of the Germans, the most cool-headed and calculating. Their civilization is active and aggressive.

Nowadays India is called upon to choose between the Eastern and the Western ideals. Her own ideal of silence, on which she had built a

civilization, has helped her up to a certain point. But she has failed to achieve national solidarity and preserve national independence. From the unfathomable depths of silence India has drawn much which made her, at one time, the envy of the world. Silence has undoubtedly given her strength, solidity, reserve, thought-power and self-control. But her vision of the real which is invisible, and her reserve strength, will not avail her much unless she learns to throw her soul-force into the solution of problems visible and ephemeral but none the less actual and pressing. The Western ideal of ceaseless activity challenges her in

everyday life and thought. Activity has no doubt achieved much in the modern world ; but it lacks poise and stability—in fact, it misses the spiritual touch.

Would it not be possible to combine the Eastern ideal with the Western ? Could not the energising and ever-changing activity rear a lasting structure on the immovable foundation of silence and so achieve an ideal civilization ? In the meanwhile it would be thousand pities were India tempted to barter her soul, evolved out of the silence of the ages, for the flesh-pots, shaped out of the rush of the modern world !

D. S. RAMACHANDRA RAO

NOTHING FOR NOTHING

The law of compensation holds in every field of human activity. It is impossible to obtain anything of worth without a corresponding outlay of effort. Something for nothing is an idle dream. Those, for instance, who seem to have their living come to them without effort on their part are those who in the end pay most. The workers with hand or brain sell their service, which is of value to others—manual labour which builds civilizations, or mental energy, which makes the pattern for the building. But the willingly idle sons of the rich and the beggars on our city streets, they too must pay ; only the coin that they give, though valueless to the community, costs each one far too dear. They pay with their lost self-respect, with their forfeited manliness, with their squandered chances for

growth and development.

It is one of the serious blots on our civilization that society is so ineffectively organized that there is not work available for all. Providing for the jobless, however adequately, at state expense does not solve the problem. The victims of the dole are charged a toll only less heavy than the beggar pays.

How much better off is the man who has work and who puts every ounce of his energy into the task that his hands find to do ! Since pay for our living we must, let each man pay in the genuine coin of honest effort, so that his account may show a growing balance of self-reliance and of self-respect. No treasures that the world can give are worth the cost of these.

E. H.

“SIGNATURA RERUM”

CORRESPONDENCE AND SIGNATURE

[Keith Percy is a well-known educationalist of the Punjab, who pursues the study of Oriental philosophy and religion in his retirement, and offers to the reading public the fruits of his labour of love.—Eds.]

It is said of Tennyson that he was able at will to evoke a peculiar ecstatic state, a sort of a waking trance, by repeating his name softly to himself. At length, this apparent intensification of his individuality reached a limit, when he would become oblivious of his surroundings, and his own personality seemed to disappear, dissolve and fade away into a sense of “boundless being”. He felt at such times that his powers of perception were clarified; all that was obscure before became suddenly light, and he became so conscious of his union with the Oversoul that death seemed “a laughable impossibility”. In a letter to Professor Tyndall he described this condition as “no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind”.

Blake too sensed the interrelation of the Macrocosm and the Microcosm when he wrote of seeing “the world in a grain of sand and a heaven in a wild-flower”. Nor was Wordsworth unconscious of the same great truth revealed in contemplation, for to him “the meanest flower that blows” could give “thoughts that do often lie too deep for tears”.

For ages the Yogis of India have been in the habit of inducing supersensual states, and, when the writer was in South India, he was shown a

book in Tamil written by an Indian sage in which there was an interesting diagram showing how the Yogi, in the state of trance known as Samadhi, sees, as it were within his extended consciousness, the whole of the universe; sun, moon and stars, and all their complicated orbits.

We read that some of the greatest Christian mystics induced this cosmic consciousness by a somewhat similar process. It is reported that the celebrated German theosophist, Jacob Boehme, became “illuminated” when his gaze was caught by the brilliant reflection of sunlight from a burnished pewter dish. Ignatius Loyola’s contemplative moods were produced by gazing into running water, and Henry Suso did not disdain the use of a polished disc to effect the same result.

It would seem that the knowledge of the interrelation between the material and spiritual worlds, gained during such states when the Subliminal Self takes control, lies at the root of the doctrine of correspondences, of which we have the earliest intimation in the inscription on the famous smaragdine tablet attributed to Hermes Trismegistus. According to the legend, this tablet, said to have been unearthed from the tomb of the great Master by Alexander the Great in Hebron, bore in

Phœnician characters the sentence :— “That which is above is like that which is below”. The fundamental truth of all esoteric teaching is the repetition on the cosmic plane of all happenings on the spiritual plane, and Madame Blavatsky, the accepted authority on these matters, declared analogy to be the surest guide to the comprehension of the relationship of the Microcosm to the Macrocosm.

According to Eliphas Lévi, this doctrine is embodied in the symbol of the two interlaced equilateral triangles, familiarly known as the hexagram or “Solomon’s Seal”. The triangle with its apex upwards represents the Divine Trinity, while that with its apex downwards is a glyph of the reflection of the Divine Trinity in man; his body, soul and spirit in the exoteric sense, but the “immortal triad” in a more concealed manner. The upper triangle is also said to symbolise the ascending fire-flame of the spirit and the lower triangle then stands for water—the universal symbol of the soul and of primal matter, the Hyle of the sages and, in a sense, the ether of modern science. The hexagram thus becomes a symbol of the created universe regarded as a theatre for the staging of the great drama of cosmic evolution and human development, where the monadic beings are the actors, and where the “acts” are of æonian duration.

It is a commonplace of biology that man, in his embryonic development, repeats the stages of his evolution from the lower animals, but students of occultism further believe that human life-history also summa-

rises in a similar manner the evolution of the cosmos from age to age. This relationship is outlined by Madame Blavatsky in her *Secret Doctrine* where she says :—

Man...lives through his life-cycle, and dies. His “higher principles”, corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the “Nirvana” and states of rest intervening between two chains. The Man’s lower “principles” are disintegrated in time and are used by Nature again for the formation of new human principles; and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings. (Vol. I. p. 173)

Readers of the Kabbalah will be familiar with the concept of Adam Kadmon, the Cosmic Man, in whose image, after a certain mode of interpretation, humanity, typified by the earthly Adam, was created. “Every atom and every group of atoms”, says Meade in *The Gnosis of the Mind*, “every limb and joint and organ, is laid down according to the Divine Plan; the body is an image of the Great Seal, Heaven-and-Earth, male-female in one”.

Students of astrology will call to mind the correspondence between the attitude of the child in the womb at the point of delivery and that of the Cosmic Man as he lies in the encircling belt of the zodiac with his head in Aries and his feet in Pisces, the intervening constellations, or more properly “signs”, being said to “rule” the intermediary parts of the human body. It may seem strange and fantastic to connect the sign of the Ram with the head, but, according to the authors of *The*

Perfect Way, a work based on the Kabbalah and claiming to expound the esoteric doctrines of Judaism and Christianity, the ram was considered the symbol of intelligence.

Hence the frequent portrayal of the representatives of Hermes and Thoth with a ram's head. For by this was denoted the power of the faculty of which the head is the seat, the act of butting with the horns typifying the employment of the intellect either for attack or defence. The commandment to cover the holy place of the tabernacle with a ram's fleece implied that only to the understanding were the mysteries of the Spirit accessible

A similar method of interpretation would presumably serve to connect the remaining signs of the zodiac with the rest of the organs of the body.

As the tabernacle in the wilderness had been built by Moses in accordance with specific instructions given him by Jehovah on Mount Sinai, and as the plan of the tabernacle was repeated in the design of the Temple at Jerusalem, the Kabbalists saw in the latter a physical representation of the great Cosmic Temple or Heavenly Jerusalem, and a means whereby "the invisible things of God are understood by the things that are made".

Philo and Josephus saw in the form of the tabernacle and, of course, in that of the Temple at Jerusalem, an image of the Universe. They interpreted the cubical *Sanctum Sanctorum*, accessible to none except the high priest, and to him only once a year, as a likeness of the highest empyrean or abode of the concealed Deity. They considered the holy place and court with its brazen

"sea" symbolical of the ocean; the golden table of shewbread with its twelve loaves represented the twelve months of the year as well as the twelve signs of the zodiac; and the four materials out of which the curtains and tent-walls were woven denoted the four elements. It remained for the Kabbalists of a later age to construct an analogy between the four consonants of the Tetragrammaton, the four "worlds" or planes, the four "compartments" (counting the ark as one) of the tabernacle, and the mysterious fourfold constitution of man—physical body, mind, soul, and spirit.

When the invention of the microscope revealed the organic cell the law of correspondences was used by the Kabbalists to show how again, in the structure of this minute organism, the Hermetic axiom, "As above, so below" was exemplified. Writing on this, Dr. Anna Kingsford, who may be termed the last of the Christian Kabbalists, says :—

Thus does the science of things material and transient present us with the image of things substantial and eternal, and thus does knowledge of the phenomenal minister to the divine Gnosis. As is the Microcosm, so also is the Macrocosm. As is the Cell, so is the man, so is the planet, and so the Solar System. And in all, the order of creation is set forth in the opening chapter of the truly Hermetic book of Genesis; the work of the "fourth day" being in each the manifestation of the Sun—the nucleolus or Central Spirit of the System—by the polarisation of all the elements of the system. And so of the whole of the Cosmos mystically termed the "Grand Man". The nucleolus is the Macrocosmic God; the nucleus is the Divine Substance, the heavenly Waters upon and within which

moves the Spirit of Life, that is, the nucleolus ; the protoplasmic fluid is the manifest ether, interplanetary as well as intermolecular, the medium of light, heat, and electricity ; and finally, the cell-membrane is Matter in its visible and tangible condition.

Pursuing the analogy further, and in a manner which would have appealed to Dr. Kingsford, we might say that the recently discovered chromosomes containing the factors determining heredity correspond to the "seeds of Karma" which pass from life to life.

The doctrine of correspondences in its turn gave rise to the doctrine of signatures, *Signatura Rerum*, elaborated by Paracelsus and later used by Jacob Boehme to expound his system of mystical philosophy, but first finding expression in the *Zohar* or *Book of Splendour* of the Kabbalah. Here it is written :—

The mystery of the earthly man is after the mystery of the Heavenly Man. And just as we see in the firmament above, covering all things, different signs which are formed of stars and planets, and which contain secret and profound mysteries, studied by those who are wise and expert in those signs : so there are in the skin which is the cover of the body of the son of man, and which is like the sky which covers all things, signs and features, which are the stars and planets of the skin, indicating secret and profound mysteries.

Hence we learn that signatures are signs whereby the initiated can read concealed qualities, and they are the rock-bottom of all delineations in the sciences of physiognomy and cheiromancy.

The laws of correspondences and signatures are very intimately associated, and they reached their

acme of development in the sciences of astrology and alchemy, the latter borrowing largely in its symbolism from the science which claimed to read the fate of men and empires in the "signs" of the heavens. Thus the sun is the symbol not only of spirit but also of gold, the "king of metals". As Mercury is the planet nearest the sun it was thought possible to transmute quicksilver into the royal metal, and the ease with which an amalgam is compounded of the two metals, mercury and gold, strengthened this supposition. Copper, the metal of Venus, the planet adjacent to Mercury, and which is easily coated with a film of quicksilver, was the next best metal to experiment with to achieve the *Magnum Opus*, though we do find records of some of the alchemists attempting to transmute lead, the metal of Saturn, the planet which lay on the confines of the solar system in the Middle Ages when alchemy was a subject of serious study. In later days, when repeated failures in physical alchemy had convinced the avaricious of the futility of transmutation, the science was raised to a higher plane, and the operations of alchemy became symbols of spiritual processes whereby the baser elements of man's moral nature could be "sublimated" (a word similarly used in modern psychology) and perhaps transmuted into the "royal metals" of gold—spiritual insight or intuition—and silver—creative intelligence. It is in the light of this exalted symbolism that one must interpret such a work as Jacob Boehme's *Signatura Rerum*, in which an attempt is made to de-

scribe the way of divine union in the alchemical language derived from Paracelsus.

Physical alchemy, needless to say, is as dead as mutton, though in the light of the new views concerning the structure of matter, transmutation is considered within the realm of possibility, though hardly likely, apart from the economic undesirability of manufacturing gold, to be more than an expensive laboratory experiment. But the doctrine of signatures is the foundation of the science of astrology, and those who have devoted any time to the serious study of the subject must admit that the elaborate system of symbolism forms a splendidly connected whole, even if they do not acknowledge the alleged influence of the planets on mundane affairs.

Paracelsus was so familiar with the principles of signatures that it seems remarkable that he disdained the use of astrology for the purposes of prediction. He seems to have confined his study to what is now known as "esoteric" astrology, and in this attitude he was far in advance of the fatalistic ideas of the contemporary practitioners of the art. It was he who said that the "stars incline"; they do not compel, and he believed that the truly wise man could "rule his stars". The astrologers of his day were content to interpret mechanically the aphorisms of Ptolemy and Placidus, but his genius saw more deeply into the mysteries of nature. He realised that

within the limits of a man's destiny his will is free, and he went so far as to say that the spiritually developed seer had no need for the adventitious aids of astronomical tables, as he could recognise the conditions of the inner stellar world by studying the states existing in his own mind. In this declaration he was giving expression to an idea which is gaining ground to-day.

With the advent of psychoanalysis and the interpretation of the symbols of the unconscious, the doctrine of signatures may be said to have undergone a sea-change and to have acquired a new lease of life in another sphere. It is now acknowledged by psychoanalysts that the psyche of man is bi-sexual and that there is a perpetual struggle going on between the male and female elements; between the *animus*, or conscious self, and the *anima*, or the unconscious. The study of the symbolical drawings (or *mandalas*)* made by neurotics who are endeavouring to solve their conflicts has thrown much light on the interpretation of the old cosmic myths and world-symbols. These are now regarded as projections on the phenomenal world of the adjustments and reconciliations that are for ever taking place within the soul of man as he struggles to free himself from the effects of the "pairs of opposites", in order to win that rebirth which is the goal of all spiritual evolution. Here too the old Hermetic axiom holds good, for the struggle between

* Readers will find some interesting European *mandalas* in *The Secret of the Golden Flower*, a translation by Cary F. Baynes of Wilhelm's German version of *T'ai I Chin Hua Tsung Chih*, an ancient book on Chinese Yoga. The book has a most valuable and illuminating commentary by C. G. Jung.—K.P.

the powers of light and darkness, between the Yin and the Yan, to borrow a figure from Chinese symbolism, is reflected in the human soul where the Ego as Marduk is for ever waging war against the unconscious, the Dragon of the Deep, in order to construct an inner stellar world where the conscious self can realise fulfilment.

The battle of life is fought on a Path that leads both within and without. Life is a great adventure and the heroic soul must advance without, for character can be developed only by struggling with and overcoming the vicissitudes of destiny. There must also be the equally perilous retreat within into the dim cavern of the unconscious, the haunt of many a demon and monster surviving from the past. With the new

knowledge as a lamp in the darkness the adventurous soul will be able to penetrate into the most withdrawn arcanum; and there within that secret shrine, where he and he alone can officiate as Grand Hierophant, he will learn much by interpreting the visions seen in the smoke arising from the altar of sublimated desires. Here too the soul will discover those age-old signatures which the æonic evolution of the race has projected like a phantasmagoria on the walls of the cave. If the brave soul faces the phantoms with the sword of the undaunted will, they will vanish, and he will be able to discern with clear and steady vision the truth that the outer and inner worlds are but One; also that the One remains for ever though the shadows of the reality for ever change and pass.

KEITH PERCY

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the interstellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode of the *moneron*, then passes from its *protistic* state into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard—how can man alone escape the general law?

—*The Secret Doctrine*, II, 153-154

INDIAN WOMAN—BUILDER OF THE HOME

*[Miss E. M. White is the author of *Woman in World History* and *The Philosophy of Citizenship*. In this article she makes a strong plea for unifying the ideals of Indian and English womanhood, for combining the sanctity of the "Home Woman" and the importance of the "Citizen Woman", for neither is complete by itself. The article is of value to the women of to-day, in the East and the West alike.—EDS.]

Those who contend that civilisation has been built by man not only mistake the meaning of civilisation but also fail to recognize its bases. And those who complain that woman is only now being allowed to take her part are not only being blind to facts but are also denying honour to women. If she had had no share in the vast evolution of humanity, which is civilisation, Woman would have shown but a poor, weak spirit unworthy of partnership with Man. The case, however, has been otherwise. Not the least of woman's contributions to civilization was her faculty of home-building and all that it implies of manners, child-rearing, cleanliness, cooking, and co-operation. This applies to all women, but especially to those of the working classes where one pair of hands, one heart, and one mind bear all the burden.

In the home are attained the first attitudes towards life—a word, a turn of the head, a look, can change or direct the outlook of a child, and touches here and there can guide little hearts. Nowhere can more be done to form character than in the home, so the point of view of the future lies there.

Preëminent in this high task have been the women of India, and the tradition of centuries continues. The relationship between husband and

wife is mirrored in the gods. Lakshmi, the wife of Vishnu, is thus described : —

.....the bride of Vishnu, the mother of the world is eternal, imperishable. As he is all-pervading she is omnipresent, Vishnu is meaning, she is speech ; he is polity, she prudence ; he understanding, she intellect ; he righteousness and she devotion. In a word, Vishnu is all that is called male and Lakshmi all that is called female....

and other gods and goddesses reflect human qualities, and depict men and women to themselves.

In the great Epics of India the ideal and duties of wifehood appear throughout. The *Mahabharata* says :

A woman is half the man, his truest friend—

A loving wife is a perpetual spring
Of virtue, pleasure, wealth ; a faithful wife
Is his best aid in seeking heavenly bliss ;
A sweetly speaking wife is a companion
In solitude ; a father in advice ;
A mother in all seasons of distress ;
A rest in passing through life's wilderness.

And Uma, when she is asked to expound the duties of women, answers :—

She should be beautiful and gentle, considering her husband as her god and serving him as such in fortune and misfortune, health and sickness, obedient even if commanded to unrighteous deeds or acts that may lead to her own destruction. She should rise early, serving the gods, always keeping her house clean, tending the domestic sacred fire. Devotion to her lord is woman's honour, it is her eternal heaven.

The story of Sita in the *Ramayana* is one long account of a wife's devotion ; and she is the ideal of Indian women, who pray, " Make me a wife like Sita ; give me a husband like Rama." In the Hindu marriage ceremony there is no promise of obedience from the wife. " Let us live together, and take counsel of one another," says the bridegroom. The subjection of the wife, however, is very real, though willing, but it inhibits that equal friendship which can bring the highest happiness in marriage.

Motherhood is revered, as a few quotations from the *Laws of Manu* indicate :—

" Let thy mother be unto thee like a god."

" A mother exceedeth in value a thousand fathers."

" The man who kisseth the feet of his mother finds himself in heaven."

The woman in India is Mata--the meter out of daily nourishment, the arranger of the household, on which civilisation rests. And the home-maker cares not only for material benefits but also for spiritual aspects, and the Hindu prayer to Aditi, goddess of the hearth, is :—

Thou restorest to the right way the man who has gone astray in the wrong If we have committed a fault, if we have walked far from thee, pardon us.

The ideal of the woman as the home-builder persists into the present ; Indian women are wise enough to realise that the education they need should be as full as, but different from, that of men. At the All-India Women's Conference in 1928 at Delhi the necessity of Home-Science Courses in the curriculum of girls'

education was stressed by many speakers, and two years later at Bombay a Committee was appointed which drew up a scheme for home-science training which expresses the modern Indian woman's appreciation of the value of the old ideal together with the necessity of progress in its application.

In the West of late years the stress for women's efforts has been laid more on work outside the home. Women have been clamouring, partly from economic causes, for equality of opportunity with men for earning money, and for serving their country. The citizen woman rather than the home woman has been the ideal. The heart of the woman of the West is fired with the desire to better social conditions, and she is engaged with meetings and welfare work. Nor is this spirit of service confined to her own country, for peace and internationalism engage her thoughts and efforts. Hence in many schools the housewifely subjects are set on a lower grade than literary ones, even though the majority of the pupils will need home-training more. One reason is because the value of education for life is insufficiently prized, for all education begins in the home with the mother's first training. There is now more thought put upon the physical welfare of the little child and its diet, but very little thought is concentrated on the first dawns of intelligence and will, or on the attitude to things in general which can breed the good temper that is so vital for all affairs—in the home or in the nation. If a miracle could happen and all mothers were trained to train their children's hearts and minds aright from the

beginning, two generations could abolish war.

England and India might stand as representing the two differing ideals of womanhood, neither of them complete but both worthy ; neither contradicting the other but each stressing a different aspect. They are approaching one another and when combined they will not be far distant from the highest type of the womanhood of the future. The women of India must strive for more education on their own lines, and must enter into more activities outside their homes, so that their innate spirit of devotion may benefit their nation. In both these directions a beginning has been made. Professor Karve of Poona has spent his life in the cause of Indian widows, endeavouring to educate them and to enable them to remarry. Prejudice is still strong against this, even though Akbar in the early seventeenth century thought widows should remarry and wished to abolish widow burning. Professor Karve has also started a Women's University with a system of education peculiarly suited to Indian women. The Maharani of Baroda has said:—

An ideal feminine education, leading to a wider, freer life is difficult to realise. It must be one that will prepare its pupils for all human duties—those of the household, as mother, daughter, wife, and those of the State as useful members of the community. It must be practical as well as theoretical, physiological as well as psychological. . . . Beware of too literary an education !

Outward activities are also engaging the attention of more Indian women ; as an instance, some knowl-

edge of outer affairs must have been gained by the 5,000,000 women who were entitled to vote at the Provincial elections this year.

The West can learn of the East to regard the home as the centre of life, as it is in fact. The interest of the mother is of necessity in the future, and in her hands the future largely lies. Not to depreciate but to enlarge the sphere and influence of the home is a task that would enrich and hasten the goal of civilisation. Not less of outer activities but more of inner power does the Western ideal need. Womanhood as such dominates youth and the home, even though home-building may not be every woman's work. The qualities of womanhood remain, but their use and proportionate value change, and an ideal ceases to be such when it is reached and passed in the progress of the ages. The rightful position of our ideal is in front, changing and receding as it is approached, and thus offering fresh scope for effort and advance. In the West it is desirable that the phrase " woman's place is the home " should not mean a going back to the old limited sphere, but should mean rather an enrichment that enlarges the home to include the whole world in its influence, for the whole world is vitally concerned with health and comfort, with right feelings and sympathies, with habits of mind that form the bases of thought—all of which have their origins in the home. The Home Beautiful, the City Beautiful, the World Beautiful are a connected sequence, and Womanhood is the queen.

E. M. WHITE

THE ANCIENTS

IN THE LIGHT OF ARCHÆOLOGY

[Ralph Van Deman Magoffin is the President of the Archæological Institute of America. In this interesting article he remarks that the objects excavated by the archæologists must not be looked upon as "the beginnings of a civilisation but the products of a culture that had to be thousands of years old before such work could have been conceivably done". This statement is of more than passing interest, coming as it does from such an authority as the writer of this article. One of the difficulties in the way of the Occidental in appreciating the Eastern point of view lies in the fact that very generally origins of civilisation are looked for in barbarism of primitive races. Esoteric Philosophy teaches that various grades of civilisations flourished on earth simultaneously in ancient cycles as they do now, at the same time tracts were inhabited by what are called savage peoples. However far back in time we go we encounter the phenomenon of civilisations flourishing and it would be better if instead of looking for origins of culture and high thought in primitive barbarism, the scholar of to-day began to look for that origin in civilisations higher and mightier than our own.—EDS.]

It has been well said that "Archæology is the most delicate chronometer for keeping prehistoric time." Ceramics, one of the most illuminating of its ancillary sciences, has proven to be the best chronological measuring rule; stratified ceramics have come to be the geology of archæology. Tombs are zoometers; numismatics is the grammar of ancient art; epigraphy is the time clock of ancient philology; paleography sets the index figure of ancient chirography. Let us claim, in a word, that Archæology is the panometer of ancient life, art, and civilization.

Digging up the past has long since ceased being a rich man's pastime. It has become the scientific duty of groups of properly trained men and women who are sent to various fields by universities or museums. Their work has added so tremendously to our knowledge of ancient Egypt, Mesopotamia, Palestine, Greece, and Italy, that it can be truly said that

we now know more about the early history, life and art of those countries than the ancient inhabitants themselves. It was scientific work that resurrected the Minoan civilization of Crete, the history of the Maya of Central America, and the importance of the great Hittite empire, all three long since lost in the oblivion of the forgotten past.

The two greatest, perhaps, and certainly the two most intriguing countries which are yet to yield their buried treasures to excavation, interpretation, and general knowledge, are China and India. For several reasons both countries have not much more than been archæologically scratched. Their distance from present expeditionary foci and their tremendous size are two of those reasons. In China there exists an intangible superstition against excavation based in the traditional worship of ancestors.

Some years ago, at about the time that excavators discovered at the edges of the Nile Valley under the

encroaching sand of the desert, artifacts that were indisputably dated as early as 12,000 B.C., I wrote that the remains and the artifacts of early man would soon be found in the valleys of all the great rivers in semitropical and tropical lands, in the valleys of the Hoang-Ho, the Yangste, the Ganges, the Brahmaputra and the Indus.

India is the next, and in all likelihood, the richest, archæological Eldorado. Harappa and Mohenjo-daro have already given an earnest of what is to come, and the farther in India excavation advances the more startling will be the discoveries. Most important, however, and also most interesting and promising, is the cordial co-operation and good will of the Indian Survey and its Trigonometrical Survey Office, and of the Government in general. With the generous help of the officials in China, Tibet, and India, Sir Aurel Stein some years ago made in his archæological, geographical and anthropological journeys, many interesting discoveries, especially along the lines of ancient trade routes, which when pushed to completion will tie up with the thus far undiscovered civilisations.

In the Eastern Hemisphere—not including Africa—three places have been claimed as the most probable sites of the so-called “cradle of civilization”. They are Armenia, the table-land of Iran, and the South Russian and Siberian steppes. The mineral wealth of Armenia has been the main ground for its choice. The rather easy slopes, westward into Mesopotamia, and eastward into India, have seemed to furnish natural paths for marauding or invading

peoples into more fertile territory. But granted that streams of early peoples did move out from these two places, all the facts we have, point to times contemporaneous with or posterior to the eastward infiltration of the Indo-Europeans from whatever place they may have come. The splendid expanse of country north of the Black and Caspian Seas, and embracing the Lakes Aral and Balkhash, extending, that is to say, from the Ukraine across the Don, Volga, and Ural, through Russian Turkestan to the Irtish-Ob River, is in every way fitted to be an early home of many people. There is abundance of room for family and tribal groups to roam about with their herds—the earliest form of wealth and means of subsistence of prehistoric peoples—with small fear of frequent collision. There is more than abundance of water and subsistence for flocks and herds. There are millions of acres of fertile fluvial and steppe land ready for farming when once the roaming peoples stop definitely with intent to settle.

Now let us turn to India, that tremendous central southward extending peninsula of Asia, nearly 2,000 miles in length and the same in width, and now containing one-fifth of the inhabitants of this modern world. Bending around India's northern border run the towering Himalayas and Hindu Kush, tailing off at Kabul in Afghanistan to run southwestward to the Arabian Sea in small chains of lower and less forbidding mountains. Beginning north of Mt. Everest and running south of Lhasa in Tibet runs a river eastward, which at latitude 96° breaks suddenly south through a

pass at the east end of the Himalayas, debouches into North India and then bends southwest toward the Bay of Bengal. This is the Brahmaputra. Coming southeast through North India, swinging several hundred miles below the mountains comes the lordly Ganges. In the valleys of these two rivers will come to light the remains of very ancient civilizations. If invading peoples came into Northeast India they must have come from Outer Mongolia and Sinkiang, and then via the Brahmaputra. Some people coming in from Burma is quite possible, but from China the ways are very difficult, and from both, the lure of warmth and fertility is absent, because in both Burma and China those natural blessings are and have always been *in situ*. Peoples coming in via the Brahmaputra from the northeast would have spread *up* the Ganges; those coming from the northwest would not have gone on to the Upper Ganges because they would have found first in their path a better and more luring way down the Indus.

Early peoples from the northwest, from South Russia, Turkestan, Iran, and Afghanistan, had a well known way into India. *We are forced to admit to early roaming prehistoric peoples a knowledge of rivers, mountain passes, and of fertile territory, far beyond that of practically all moderns, no matter how many atlases and geographies they have all about them.* Near modern Kabul invaders struck across through the Himalayas through the Khyber Pass, on past the site of modern Peshawar to the upper Indus River and down it, as it bends slightly west of south and rolls magnificently along through marvellous

fertility to the Indian Ocean.

The question naturally arises at this juncture whether invading peoples came into North India unhindered, and settled, or found there before them autochthonous or indigenous peoples with whom they fought, whom they subdued, or with whom they amalgamated.

That question cannot be decided. As far as we know now, all early invading peoples into any more alluring land have found—as tradition or man-made artifacts have proved—earlier people there before them. If peoples came into Northern India by the Khyber Pass and moved down the banks of the Indus they found plenty of what we may call natives already living there in possession. And that being so, what happened?

Modern comparative ethnology gives us provisional names for at least eight different racial strains in India. The ethnographers posit an influx in prehistoric times from Western Asia of races popularly called Dravidian. With the posited infiltration from the northeast of Mongoloids we have here nothing to do. We have of course nothing even approximate in date for these influxes of prehistoric peoples. It was certainly many centuries, probably millennia, before the van of the known Indo-European invasion arrived; that would be somewhere around 5000 B.C. The best the ethnographers can do at present is to call them Scytho-Dravidians of an Iranian type.

The first date admitted by history, for Northwest India, is about 320 B.C. when Alexander the Great arrived. From his meeting with the noble and

powerful King Porus we can posit centuries of civilization, before such a royal personage as Porus could have arrived at the estate in which he is represented.

The earliest date at which we arrive by archæological evidence, which much outweighs written historical proof, is approximately 3500 B.C. The undoubted evidence of the remains of great ancient cities in the Indus Valley has been best proven thus far by the excavations of Taxila, Mohenjo-daro, and Harappa, with the last two of which the name of Sir John Marshall is everlastingly linked. •

In these three cities—only the fore-runners of scores of others to come—have been found objects that prove a standard of life as high, and probably higher, than in contemporaneous Mesopotamia or Egypt. Although the excavations have not yet been completed, it is clear that the present remains of 3500-3000 B.C. are above other older strata of civilization that will unquestionably date back yet other millennia.

Now, roughly chipped stone implements of paleolithic times have been found in large numbers in Southern India ; both stone and copper artifacts of neolithic date, many comparable with forms already known in Western Asia and Europe, have been found all over India, but especially, thus far, in Eastern India.

Nothing, however, has been found anywhere, except in the valley of the Indus, that shows as high a stage of art and civilization as that which we can date positively as about 3500 B.C. Take the copper model of a two-wheeled cart found in a lower stratum

at Harappa in the Punjab ; the terra cotta images dating earlier than 3000 B.C. ; the personal ornaments of gold, silver, copper, carnelian, faience, tin, lead—nothing of iron—and the wheel-made pottery found along the entire length of the Indus Valley. Consider the cave paintings of neolithic and even of paleolithic times which show such undoubted artistic delineation and sense of colour. In all these pieces of early artistry we have, *not the beginnings* of a civilization, but the products of a culture that had to be thousands of years old before such work could have conceivably been done. But the best of such proofs, one left to the last, has been the discovery of over 1000 Indus Valley seals of steatite. The engraving in these seals shows not only hundreds of personages, deities, fauna and flora—and also a series of as yet undecipherable pictographic glyphs—but also gives us an artistic technique of a character higher than anything known, of as early or an earlier date. Perhaps best of all is the absolute fidelity in the delineation of the fauna of the Indus Valley and of other regions not too far distant. In some of the later work the designs of an architectural character, and the technical decoration of carnelian by calcining, and the treatment of glass, furnish interesting analogies between Indian and Mesopotamian design and work.

Shall we not say that early Mesopotamian and early Indus Valley civilizations both developed *in situ*, not dependent upon each other, but having intercourse with each other by commercial contact ? Who will say as yet that the civilization of

the Indus Valley is not a locally developed part of the early chalcolithic culture which may well be associated with the so-called Mediterranean dolichocephals of South Asia and Europe ?

Taking as proved facts that the advance of art in Central America and the American Southwest depends in great part from the influx of one Indian tribe upon or into another ; the impress of Asia Minor Etruscans and of Greeks upon an Italian population already amalgamated by several previous conquering overlayers of peoples ; the ineradicable imprint of Hittites upon Syrian, Palestinian, and Egyptian life and art ; the Minoan-Mycenean flower of a magnificent culture fused with an Indo-European influx of waves of strong and wild barbarians from the north ; even the changing intricacies of cave, image, temple and palace architecture in medieval India : here we have a definite set of cultures which grew into form by the amalga-

mation of different peoples. We shall not go so far as to say that no good civilization, no splendid culture, no marvellous art, has ever been individualistic ; but we might almost so claim.

Enough has been discovered, enough can be reasonably deduced, however, to claim that there was in the Indus Valley an aboriginal population, which may have been in earliest times quite savage, but that it, when overrun, conquered, and amalgamated with invaders from other lands, proceeded with its own culture perhaps tinged with that of the invaders, and that it also fused with the newcomers in the creation and furtherance of the splendid civilization of which the cities and artifacts enumerated above are but a foretaste of what is to come, and which will help us assign to its proper place in the history of world culture, the early civilization of the Indus Valley.

RALPH VAN DEMAN MAGOFFIN

THE REPROOF OF RIGHTEOUSNESS

[The psychical and mystical studies of J. D. Beresford form the basis of several of his novels. In this article he deals with a psychological problem of spiritual life.—Eds.]

I have often referred in these pages to the "unteachableness" of the mass of humanity, and suggested as some justification for dogmatic religions their adoption of a set creed of belief and morals that can be "understood of the people". The anthropomorphic god, the sublimated figure of father and teacher, can be comprehended by uneducated, or unimaginative, or unknowing minds because it is conceived in a three-dimensional temporal ideology and so can be translated in terms of material experience. The conception of a moral code, the observance or infringement of which will find reward or punishment, is of the same order. The child-mind, whether of the race or the individual, is able to understand such pictures as these, and no one will deny that they have served their purpose of imposing a degree of self-discipline on the adherents to those various religions of the world which differ one from another in what we can regard as only inessential details.

In the more primitive religions from which these concepts have evolved, even the mysteries did not rise beyond the level at which they could be ultimately expressed in a physical symbol. The savage haunted by the spirits of the dead, the pagan's reverence for his over-populated pantheon, still saw his gods and devils in human shape. But

the increase of learning, and the slow percolation of ideas expressed by such minds as, for example, those of the Greek philosophers of the fourth and fifth centuries before Christ, demanded that the sacred Mysteries should become increasingly abstract in conception. Moreover here and there inspired teachers had recovered out of their own inner knowledge some fragment of the truth contained in the ancient Mystery-Wisdom. A Gautama, a Lao Tse or a Jesus had come into the world and something of their teaching survived to stimulate the instructed minds of the few who succeeded them.

The influence that this inclusion of abstract, non-material concepts into the Christian religion, had and still has upon its followers is almost negligible in one respect. The representative minister of religion is as little able to expound the doctrine of the Trinity as the theory of relativity, and would still be unable to pass on his knowledge, if he had it, himself. Indeed, the search for priests in the Church of England who truly understood the occult teachings of Christ that are included here and there in the New Testament, would perhaps be almost as vain as Lot's search for just men in the Cities of the Plain. How many sermons are preached every year on the text "Behold, the Kingdom of

God is within you !” But in none of them will be found any approach to an exposition of the profound truth which it reveals. Such an interpretation would be utterly impossible to a congregation that had been taught to believe in the eternal perpetuation of individuality, represented by the artificial personality developed in a single incarnation. To interpret the true meaning of such a text would necessitate the denial of nearly all the teachings of the Christian Church.

There are, moreover, occasional sayings here and there in the Gospels that may escape the notice even of those who can recognise the occult source of many of Christ’s teachings, and one such was recently brought to my notice by finding it in a novel. The author, Mr. Bertram Brooker, had read the text quite literally and used it as the message which his chief character, a religious reformer, had to give to the world. In this he was certainly justified, but after looking up the reference, which is to *St. John* xvi. 8, I found many points to reflect upon that it would have been impossible for a novelist to develop within the limitations imposed by the need to tell a story.

The statement, *tout court* is as follows : “ When he [the Comforter] is come he will reprove the world of sin, and of righteousness and of judgment.” Now taken as meaning precisely what it says, this sentence must be perplexingly obscure to the orthodox Christian, for it says that when The “ Comforter”, the Holy Ghost or Third Person of the

Trinity, shall come to earth he will “ reprove ” not only sin and judgment but *righteousness*. The first two terms are credible enough, but the last necessitates an absolute denial of commonly accepted values. It has, however, a perfect esoteric significance ; but before I come to that, it will be interesting to take a brief glance at the context of this astonishing pronouncement.

The first point to be considered is the marginal suggestion of the alternative “ convince ” for “ reprove ”. How does this—altogether apart from the consideration as to whether the original Greek could bear such a meaning—elucidate the passage ? In its earlier use, to convince intended to overcome or vanquish, which strengthens rather than weakens the meaning of “ reprove ” in this connection. But the derivative use of the word, “ To bring to acknowledge the truth of ”, ranges judgment with sin and righteousness among the eternal things, a reading sufficiently acceptable to orthodoxy, if we substitute the idea of Divine for that of human judgment. A paraphrase might now read : “ When the Holy Ghost shall come he will bring to earth a full realisation of the meaning of sin and of righteousness and of the need for judgment between them.”

But was that St. John’s intention ? Let us see what he has to say in the verses immediately following.

9. Of sin, because they believe not on me ;
10. Of righteousness, because I go to my Father and ye see me no more ;
11. Of judgment, because the prince of this world is judged.

Verse 9 presents no difficulty. Faith in Christ is held up as the single necessary virtue, lack of faith as its negation. And if the Churches were to accept the principle thus implied in its full application, and were able to practise it, we should have little fault to find with them.

Verse 10, though it completely upholds the esoteric reading which follows, seems to me incompatible with the orthodox interpretation of the original passage, set out in the suggested paraphrase above. Indeed, in that relation, it is very hard to make sense of it. Why should the world be "convinced" of righteousness because Christ has gone to his Father and will be *seen no more*? Finally, verse 11 falls a little short of its intention if we regard it as a persuasive argument. Should we believe more readily in the integrity of judgment, because the "prince of this world", or the Devil, is condemned, seeing that the best efforts of the Church have been directed to condemning sin from the first moment of its foundation?

The verse that immediately follows those quoted above, may, without undue prejudice be taken, I think, to show Christ's realisation of his disciples' inability to comprehend what he had already said. For was it not probably with a note of sadness, if not of despair, in his voice that he concludes: "I have other things to tell ye, but ye cannot bear them now"? To the disciples—even to the potential mystic, St. John—such a saying as this about the reproof of righteousness, must have appeared as hopelessly obscure. We are fortunate in that it should have been reported

in this case. How many other sayings there must have been which were never put on record!

The immediate esoteric interpretation of the text is obvious. Sin and righteousness appear as elements in the balance of opposites that characterises the state of multiplicity. In our present condition, one cannot be affirmed without the other. If there be sin there must be righteousness, and *vice versa*; and in the passage through matter we can, within certain strict limitations, make our choice for one or the other, for separateness or unification, for hatred or love, for the maintenance of individuality or the negation of self. But, ultimately, when in Biblical language "The Comforter is come", all these opposites disappear. Christ, the God in man, returns to his Father, that is, to Nirvana, and is "no more seen" as a separate entity. The many have been re-enclosed in the One; with the completion of the in-drawing breath all categories become meaningless, and all judgments impossible. The at-onement is completed, and heaven and earth have passed away.

Am I imposing too heavy a load of meaning on this simple statement? I think not. Jesus was never so far lost in the world, though he came near to it now and again, as to forget the eternal values. But if he had a thought of a finality beyond the limits of judgment, he must, also, have had a more immediate purpose in mind in speaking of that coming of the "Comforter", which the disciples believed to be quite near at hand. In that more immediate application, we may

read the text as a warning, with but one doubtful term. Disbelief and judgment are frequently reprov'd elsewhere in the Gospels, and are we to translate that third term as referring to the self-righteousness which, as in the parable of the Pharisee and the sinner, was so distasteful to Christ?

This provides an easy escape for the orthodox, but before it can be accepted at its face value, we must make some enquiry into what is meant by self-righteousness. Superficially we may agree that it corresponds to the "deadly sin" of spiritual pride. But it may be extended to cover the claim of any one sect to be the only true religion. Indeed any affirmation of righteousness, any claim of the individual or the congregation to spiritual enlightenment or moral "betterness", confutes itself. It is impossible to recognise the essential one-ness of all life, if we attempt at the same moment to grade it by the imposition of moral degrees. And it is in this sense that Christ's "Judge not that ye be not judged", must be read and applied. Righteousness, in short, may be the goal of those who aspire to soul-knowledge, but once it is attained it ceases to exist, as such, becoming absorbed with all other virtues and their correlative vices into the unity.

From this it appears that righteousness marks a stage through which we must pass on the earlier stages of the path, one of those exercises in self-discipline referred to in my first paragraph.

And since the object of all such exercises is necessarily held in the consciousness, it is impossible to avoid the final deduction that all righteousness in this connection may be called self-righteousness.

I believe that this antinomy was constantly in the mind of Christ, and that the passage taken as a text for this article was but one of many attempts to explain something that was, in effect, entirely incomprehensible to his audience. His return on various occasions to the simile of the child-mind represents one such effort. For the innocence of the un instructed takes no heed of sin, righteousness and judgment. They are the artificial standards of this temporal, three-dimensional world, necessitated by the perpetual hallucination of matter. All a child's tendencies of love and hate, attraction and repulsion, are spontaneous, self-conscious, innocent. This condition is at once the genesis and climax of the search for wisdom. In between lies the age-long process of discipline through experience. But as a metaphor this figure of simplicity was well-chosen for any such as had ears to hear and an understanding to perceive. It must not be taken too literally since every child comes back with its burden of past guilt that can be lightened only by the renewal of effort. Nevertheless in that spontaneous innocence of the unknowing may be found a likeness to the all-knowing which shall ultimately reprove the world of sin, of righteousness and of judgment.

J. D. BERESFORD

NEW BOOKS AND OLD

CHRIST AND CHRISTIANITY*

The common feature of these three books is their unanimous condemnation of the Christianity of the churches.

The late Mr. Kingsland did not belong to the category of writers who, while revealing the errors of a system, preserve a soft corner in their hearts for the religion of their birth. A fearless scathing opponent of "exclusive dogmatic proselytizing Christianity", he exposes the unreliability of the Gospels falsified by religious traders. Nor does he hesitate to call the New Testament an exceedingly human document, essentially Jewish and made to conform to the supposed prophecies of the Old. As a selection of miscellaneous writings from a large number of similar documents, the Bible was compiled by the early Church Fathers, many of whom were ignorant even of simple geographical, astronomical, and anthropological facts.

The Church claim of uniqueness is to-day rejected by every rational individual; it is completely overthrown by Mr. Kingsland who has amassed considerable evidence that the Biblical allegories of Virgin Birth, Crucifixion, Resurrection, etc., are pre-Christian, plagiarised from pagan scriptures and depending for their proper interpretation upon more ancient Truths. The writer shows also that both the early Jews and the Egyptians believed in immortality and that ages before Christianity man had discovered "the way to God"—a Way not only preached but also practised, e.g., by the Buddhists.

While admitting corruption and distortion in other faiths, Mr. Kingsland shows how the teachings of Jesus have

been "even more flagrantly treated in Dogma". An Occultist once stated that while other religionists can study with profit their own scriptures, the Christian faith is like a cut flower, severed from the plant on which it grew and from the root whence that plant drew its life.

In current usage the "Apocryphal" scriptures stand for rejected truths, whereas the Greek word "Apokruphos" referred to a work which contained a secret knowledge too excellent to be communicated to ordinary mortals. It being the aim of this work to point to the existence of Gnosis—not confined to certain Gnostic sects—its most important part treats of a definite body of Knowledge to be traced back to the remotest ages. In it all faiths have originated and its fundamental tenet has always been Man's Divine Nature and the possibility of his being fertilized with "the Heavenly Pollen".

Unfortunately, the controversy between Esoteric Christology and the literal interpreters of mystical allegories ended in the victory of the latter. The dominance of ecclesiastical Christianity finally suppressed Gnosis and plunged the world into the darkness of the Middle Ages. Yet they "could not altogether extinguish or overcloud that Light which has... always been accessible to those who diligently seek it". Gnosticism was not a heresy and a departure from Christianity—rather it was the travesty of Gnosis which resulted in the downfall of Christianity. The Essenes were certainly Gnostics whom Jesus very probably contacted; yet they are conspicuous by their absence from the Bible.

* *The Gnosis or Ancient Wisdom in the Christian Scriptures.* By WILLIAM KINGS-
LAND. (George Allen and Unwin Ltd., London. 10s. 6d.)

The People's Jesus. By FREDERICK J. GOULD. (Armour, London. 1s.)

The Religion of Jesus. By J. C. KUMARAPPA. (The Hindustan Publishing Co. Ltd.,
Rajahmundry. As. 4 or 8d.)

What the *Zohar* is to the Old Testament, that the *Pistis Sophia* is to the New, surpassing any of the Canonical Gospels and containing the Mysteries disclosed by Jesus to his disciples. Herein one finds mention of Reincarnation, the "lost chord of Christianity".

Paul is differently valued among the several sections of Christianity, but Mr. Kingsland regards him as not only a great exponent of Christianity but the only one who had any understanding of the esoteric significance of the Gospels, though his Epistles are full of contradictions and hence cannot be accepted as written entirely by himself.

As a student of Theosophy Mr. Kingsland refers to *The Secret Doctrine*, one of the tasks of which is "to rescue the archaic truths which are the basis of all religions; and to uncover to some extent, the fundamental unity from which they all spring". Its study throws light not only on the Bible but on all scriptures.

Mr. Kingsland's book is not scholarly in the sense of being interesting only to the academician. In spite of the death of the author unfortunately having prevented an intended revision, the book is instructive. It not only deals with the Christian scriptures, but also traces the evolution of religion from primitive times and Mr. Kingsland's various definitions of that much-abused word are noteworthy. He is of the opinion that there was an actual historical Jesus, an Initiate, but he finds the strongest evidence of this in his sayings and not in those portions of the Gospels which purport to give the incidents of his life. This book is not written to upset the faith of any one, for, as is truly remarked, "It is useless to offer this deeper knowledge to those who have not perceived the limitations of what they already possess."

Mr. Gould's book is singularly devoid of any divine element in reference to the Bible. He is concerned with tracing the development of the New Faith from the earliest times. The people's Jesus is entirely human, an image coloured by the feelings and passions of the common

people. He arose as the result of a social revolution—a desire seething in the hearts and minds of men for "a spacious kingdom of Heaven" as the Mighty Roman Empire was on Earth. In this book we contact the soul of the people as it was, and as it gradually altered, moulding in its turn the Jesus faith.

Christianity is, like poetry, the author thinks, a cultural necessity, but not one to which we turn to solve our sexual, educational, economic and political problems, a view which will hardly be accepted by the "Faithful". The mistake of Christian institutions has been their maintenance of miracles and myths, thus preventing millions from comprehending directly fundamental moral values and the ideas of hygiene, abolition of poverty, universal fellowship, etc. While much that is stated by the author is true, we cannot agree that the Teacher and Teachings of Christianity are *entirely* the result of human imagination or that the several Gospels portray nothing save the mental complex and the psychology of the century. This little book though very human is not enlightening.

Mr. Kumarappa's *Religion of Jesus* comprises three parts: (1) a paper he read at the Parliament of Religions in Bombay in May 1936, (2) an address on conversion delivered before the Council of the Federation of International Fellowship, Wardha, and (3) the report of the author's correspondence with the Reverend Dr. F. Westcott, Lord Bishop of Calcutta and Metropolitan of India, at the commencement of the Satyagraha Movement inaugurated by Gandhiji. In the first paper he examines this "smug comfortable selfish individualistic religion seeking its own gain", as preached and practised by its votaries. His reference to the Church as more of a "White Club" than a house of God is significant, while his challenge to the "intermediaries" to exhibit the hall-mark of their close communion with God cannot but remain unanswered. Setting aside ideals where personal interest is at stake, the Church has entered into an unholy alliance with the state with the result

that the pure religion of Jesus, which is one of true service, is entirely ignored.

This fact is brought out in Mr. Kumarappa's letter to the Bishop, who turned down the simple request that the Churchman urge the Government to use more humane and non-violent methods to meet the pacific actions of the Congress. An interesting correspondence ensued—the Bishop quoting scripture to show that the Bible does not countenance rebellion, and Mr. Kumarappa proving that Jesus had not hesitated when need arose to act against the established order of things.

The fallacy of conversion, which receives no support from Jesus but, on

the contrary, is condemned by him, is brought out in the second paper. A literal and a symbolic interpretation of a passage attributed to Jesus convey two different truths—the missionaries conveniently adopting either when suitable to their purposes.

Each of these books contains its own message. *The People's Jesus* portrays the intelligence and behaviour of the common folk; *The Religion of Jesus* points more to the defects of modern Christianity; while Mr. Kingsland's work is the result of a study of the Hidden Gnosis underlying the Christian scriptures.

DAENA

Damien the Leper. By JOHN V. FARROW. (Burns Oates and Washbourne Ltd., London. 7s. 6d.)

Father Damien's name is known the world over as that of the devoted Belgian priest, born of peasant stock, who spent the best years of his life in ministering to the leper colony at Molokai in the Hawaiian Islands. He landed in the colony in 1873, and died of the dread disease of leprosy in 1889. Mr. Farrow has given us in this volume a moving record of a saintly and heroic life, and, in the telling, we are grateful to him for including Robert Louis Stevenson's famous defence of Father Damien, written in 1890. We are told of the childhood of the great man in Belgium, his innate love of solitude, his appeal to be allowed to go to the islands in place of his brother, who, because of illness, was unable to make the voyage, of his prodigious capacity for manual labour and his faithful endurance of the most ghastly sufferings and sights, and of that strange phenomenon that accompanied his death—the disappearance of all signs of leprosy from his face. No one could possibly rise from a perusal of these pages without echoing Mr. Hugh Walpole's words in the "Foreword": "Now that I have read this book I feel that I have Damien as a companion for the rest of my days. This is an addition to one's spiritual experience."

Father Damien is one of those great individuals who cannot be claimed as an exclusive possession by any sect or country; he belongs to the world. His own life of uttermost simplicity and supreme devotion, coupled with a complete practicality in all the ways of our common human life, compels a universal response from the highest in every man, without distinction of race or creed. In his own ministry amongst his unhappy flock he made no distinction between Roman Catholic and Protestant. In a complaint to his brother for allowing a letter of his to be printed in a missionary journal, he wrote: "I want to be unknown to the world." After he had contracted leprosy, he wrote to Dr. Arning: "I would not have my health restored to me at the price of my having to leave the island and abandon my work here." In an eloquent tribute to the people of the islands, he wrote: "They do not seek to amass riches... and are ready to deprive themselves even of necessities in order to supply your every want." It is amongst these people to whom the so-called "civilized" white man had introduced the disease, that Father Damien found his real home. And it is of this noble man that H. P. Blavatsky wrote: "He was a true Theosophist, and his memory will live for ever in our annals."

B. P. HOWELL

Adonais : A Life of John Keats. By DOROTHY HEWLETT. (Hurst and Blackett, Ltd., London. 15s.)

This book calls itself "the first popular and human book on Keats the man as distinct from Keats the poet". That the distinction is impossible to make does not matter very much, seeing that the book is a good one. Miss Hewlett has taken the pains to master her material. Two sections in particular deserve praise : the account of Keats's boyhood and adolescence, which is carefully reconstructed against a well-studied social background, and the final chapter describing (Keats's "posthumous existence" (as he called it bitterly) with Joseph Severn in Rome.

For some reason, it has become the fashion of late years, when there has been an immense increase of interest in Keats, to do much less than justice to Joseph Severn. That the young painter's devotion was slighted may have been due to a natural reaction. Severn lived long, and became famous chiefly because of his connection with Keats ; he became garrulous and sentimental as well. In their very just revulsion against the current sentimental image of Keats, which Severn helped to create, Keats's admirers of a later generation have been inclined to underestimate the reality of his young friend's devotion. I can speak from experience in this matter : for I have been guilty of great impatience with Severn.

I am the more grateful to Miss Hewlett

for telling this most painful part of Keats's story over again, and telling it so well. However sentimental and garrulous Severn may have become in his old age, his setting out for Rome at a moment's notice to minister to Keats, first during a grim and long-drawn-out voyage, and then during the brief weeks of his final decline, was the act of a hero. The situation of these two young men at Rome, total strangers in a city with an almost mediæval fear of infection, was terrible ; and sometimes Severn came near to breaking under the strain. "It would be second death to me", said Keats to him one day, "if I knew that your goodness now was your loss hereafter." It was not ; and one is glad to think it was not. One is glad likewise to know that Keats was a man who could inspire such devotion in one who had not hitherto been an intimate of his.

The story of Keats has only to be simply told, with purity of intention such as Miss Hewlett's narrative reveals, to make an indelible impression. It stirs us with thoughts beyond the reaches of our souls. It awakens all the spiritual reverberations of supreme tragedy ; it is intolerably painful, yet it leaves behind it a peace which passes understanding. Almost certainly it is the most purely painful life-story in all our English literature ; yet the effect is truly heroic. "Come, come ; no time for lamentation now, nor much more cause." Miss Hewlett has told the great story worthily.

JOHN MIDDLETON MURRY

The Man Inside. By V. F. CALVERTON. (Charles Scribner's Sons, New York. \$2.50).

Not the least significant thing about this odd, but also oddly interesting, "novel of ideas" is its authorship. Mr. V. F. Calverton is a well known American Marxist writer. His *The Liberation of American Literature* and *The Passing of the Gods* were respectively Marxist interpretations of literature and religion, able in very many respects, broad-minded too, and cutting deep in dealing with

what may be termed the physical "body" of both these manifestations of the human spirit, yet limited and distorted by an over-exclusively materialistic outlook.

I have no reason to suppose that he has retracted any of the views expressed in these works, but *The Man Inside* marks a long step forward. It is an odd book—a semi-philosophical treatise (I use the term in non-technical sense) cast in the form of an adventure story, telling how the narrator, weary and despairing

of Western civilization, lost himself in the South American jungle and there encountered a white miracle-worker, whose acts and discourses, with the narrator's commentaries on both, provide the main mental substance of the volume. The large effort of the book is an attempt to come to grips with the nature of life in order to change it, its specific remedy the need of the "man inside" (the psychological being, mental, spiritual, what you will) to control the "man outside" (the physical being and, with that, environment), its asserted means the—at any rate in the West—largely unsuspected power of mind and will to act on the body curatively and changingly. Fear, and above all the fear of personal death, has to be obviated. Unless the West, it is implied, can break its materialistic chains, in part at least by the aid of Eastern enlightenment, there is little hope for its long survival.

The prime basis of Mr. Calverton's view-point would seem to be a study of hypnotic phenomena, though he builds upon that a tower touching much higher levels. Where his form proves possibly an ill-chosen one is in the facts first that one wants a fuller documentation of the originating material and second that the ideas prove so engrossing that the framework of story, obtruding several sudden bursts of incident towards the close, becomes an undesired interruption.

This is, partly because of its restricting form, partly because its scope is so very much narrower even in intention, a much less important book than Mr. Gerald Heard's *The Third Morality*; nevertheless there are many parallelisms of thought between them, which set down by such widely diverse and un-associated individuals, serve to illustrate the awakening of the informed Western mind to possibilities it has too long passed brusquely by.

GEOFFREY WEST

Plato's Conception of Philosophy. By H. GAUSS, Ph. D. (Macmillan and Co., London. 6s.)

The classics of Plato, even as those of the Indian Darsanas (the six schools of Indian philosophy), must be admitted to serve as a standing source of inspiration to constructive metaphysical interpretation. This, whether or not one agrees that the career of European philosophy, since the heyday of Hellenic thought—on which the former is largely based except where it coquets with the concepts of modern science—has been identified with periodical forgetting of the essentials of the Platonic philosophy and their subsequent rediscovery.

No wonder, then, that Dr. Gauss has felt it necessary to define real Platonism and to point out that if at least some few live in accordance with it it may be possible to save "our civilization, which frittering away its energies...has become increasingly hollow in those places where it ought to have its centre of gravity". Explaining that Platonism is "not a philosophy of the *summum bonum*";

again, "not comparable to medieval *Summa*" and "not an early anticipation of Kantian epistemological criticism", Dr. Gauss concludes that it is "not a body of results" but "a mode of life".

For centuries almost beyond count Indian philosophy, embodied in the *Upanishads* and later systematized into the different schools, has been emphasizing that the philosopher's goal is a life lived in the light of spiritual realisation. But "love of truth", the "tribunal of our moral and intellectual conscience", and like expressions used by Dr. Gauss do not carry us very far, because we are to-day witnessing spectacles like those in stricken Spain, brought about by somebody's "love of truth" and "moral and intellectual conscience".

I cannot see why Dr. Gauss makes much of the fact that "to Plato philosophy meant not a doctrine," as there could be no harm in a thinker developing his own system of philosophy or body of doctrines. In Indian philosophy there is no opposition between a system of philosophy and a mode of life. They

stand or fall together. Indian philosophers took the correct psychological view and never separated thought, word and deed (*Manas, Vak and Kriya or Karma*). If, as Dr. Gauss would have us believe, "philosophy is essentially nothing but a sincere love of truth" or "a vocation for life", there is surely no need to fight shy of system-building, as knowledge is an indispensable preliminary to conduct. Indian philosophy, in the sense of *Brahma-jignyasa*, quest after Ultimate Reality, indicates a unity of threefold movement in the directions of Knowledge (*Jnyana*) or logical system-

building, right conduct or volition (*Kriya*), and the characteristic emotional reaction from a life harmoniously lived (*Ichha*).

The interpretation attempted by Dr. Gauss of the "*philosophia perennis*" of Plato betrays the proverbial Achilles' heel in the familiar spectacle of conflicting courses of action pursued in the name of Truth by adherents of divergent ethical standards. I do not, however, hesitate to compliment Dr. Gauss on the extraordinary clarity with which he has handled a difficult subject.

R. NAGA RAJA SARMA

Phallos and Graal. Tract Eleven, with a Backbone Index. By ALFRED HY. HAFFENDEN. (C. W. Daniel Company Ltd., London. 2s. 6d.)

The title *Phallos and Graal* is a challenge to the imagination, bidding it set forth on a crusade, and to have the book specifically "*Dedicated to My Self*" indicates the battle field. It is gratifying to see this clearly stated on the fly-leaf, as it is to find the "Backbone Index" at the end, that indispensable summary of any worthy book worth what Haffenden calls in his foreword, "patience, deliberations, retracements, repetitions".

At once the romance of the "Sangreal" comes to mind, as pictured through Sir Thomas Malory's *Morte D'Arthur*, the virgin spirit of Gallahad who through the purity of his heart could see God. This is implicit in the word *graal* by Mr. Haffenden's definition :

It (the *graal*) is life seen spiritual, human life as God, co-ordinating life individual and civic. It is the living Light of brain consciousness, Fount of enlightenment, Star of human will. Life is many, yet Light is one : and Love is all.

Thus it is the old, eternal quest of union with the Divine. The *graal* is the divine law itself seeking the divine, the ultimate problem of life in each individual who is his own criterion within his distinctive consciousness.

Mr. Haffenden turns to the familiar

theme of Plato's *Republic* and takes his stand with society as opposed to the state, maintaining that society could be kept in order by love and justice and that the reason a state must have armaments is to enforce injustice and wrong upon ignorance. He maintains that the true internationalists are the capitalists. While fostering nationalism in the ignorant, the capitalist follows international dealings, as though aware that life is based on love, justice, goodness, beauty, truth.

According to him the ideal is the real self and by imagination the idealist becomes the true realist, with ever growing vision.

He has much to say about the natural divisions of man's life according to the laws of the planets and marks it into stages not unlike those in the ancient Hindu culture ; the four ashrams. (1) brahmacharya, (2) grihastha, (3) vana-prashtha, (4) sannyasa.

After parenthood comes the withdrawal into himself. Adult life is short, the opportunity must be seized, the human lies midway, the bridge, the pontifex and as the mind is its own place it *must* make a heaven, it *must* find truth here and now. Life must become an eternal song, joyous all along.

Through the eternal choice between good and better, the outside evolution can take any form that allows leisure and space, to realize the ultimate meaning through the power of imagina-

tion.

The phallos section of the book is interesting. *She*, the feminine, is called potency, mystery; *He*, the masculine, Mr. Haffenden names manifestation, splendour. He points out that meaning is experiential, imagination spiritual; thus one is brought to *spirit* and *matter* after the Shakti-Shākta manner.

The dogmatic manner of presentation

of this book may irritate some readers of this earnest thinker. The long, unbroken paragraphs make close reading necessary to catch the meaning, but Mr. Haffenden seems to be writing to *himself* to find the truth within him, and the great privilege of friendliness is to be allowed to read over his shoulder with him.

ÆLISAH BREWSTER

Sugar in the Air. By E. C. LARGE. (Jonathan Cape, Ltd., London. 7s. 6d.)

This is a simple story done in the intimate manner of a biography. It covers the life of a talented and ambitious youth from one point of unemployment to another, incidentally revealing the true nature of Big Business and of our industrial civilisation. The tranquil laboratory adventures of Charles Pry, an engineer employed by Hydro-Mechanical Constructions Ltd., who, thanks to the vagaries of our joint-stock companies, finds himself obliged to turn scientist and work on a new food synthesis from the air, are chronicled with a quiet realism.

The theme is of absorbing interest. Pry achieves his goal, step by step. He extracts food from the air, aided by his own common sense and flashes of intuition, and by Dr. Zaareb, the pure scientist with his mysterious "blue catalyst". But Pry strenuously achieves only to fail in the end owing to the greed and stupidity of the Board of Directors and the parasitical structure of industrialism. Thus a superb contribution is withheld from the service of man owing to the perversity of Big Business.

The volume is full of the little side plays of life which reveal character in action. Mr. Large's narrative, like a hill stream, eddies round little psychological incidents, lingers here and there lovingly for a while, and seeks to interpret rather than merely to describe life.

Sugar in the Air is a success as a story in spite of the obvious difficulties of the theme. The characters are well drawn: Mr. Large has courageously split himself into the two main characters:

Mr. Pry and Dr. Zaareb, the pure scientist, who like a *sanyasi* gives his all to the service of man without any thought of gain to himself. Does the flower refuse to secrete the honey because of the exploiting bee? Or the bee to store it in the honeycomb because of exploiting man? I like Dr. Zaareb. He vitalises the story. He gives it atmosphere.

Pry is good. Mary is good. But in this story of pure scientific adventure Pry and Mary as husband and wife, with a child at some stage of relative opulence seem to take away something vital from the tragic splendour of the whole theme. It does not sublime. Realism is art. But photographic realism which dominates in many ways the bulk of modern fiction, even if true to life to the minutest detail, fails to liberate the creative force, as rain fallen amidst thickly wooded, low shrubs stagnates and sinks and cuts no course of life across the plains.

I should like to see Mr. Large's art harnessed to a purely social theme, with its psychological wealth relieved of scientific erudition but not equipment, and his fancy buzzing like a bee amidst lotus ponds in the freshness of morning sunlight. He will then treat much more effectively this muddle-headed and deceitful world that gives to its scoundrels the palace pomp of Agastal House and Chrysler cars, and condemns its poets, philosophers and scientists to go on foot on cinder tracks and live in cells. Mr. Large is master of a gentle and sly humour. He has gifts to place at the service of art.

K. S. VENKATARAMANI

The Art of Life. By COUNT HERMANN KEYSERLING. Authorised translation from the French by K. S. SHELVANKAR. (Selwyn and Blount, London, 15s.)

Count Keyserling declares that this book holds the key to the understanding of his whole life work. The title is well chosen for the theme, which unites sixteen essays on such diverse subjects as "Philosophy Is an Art", and "On the Future of the Mediterranean Civilization". The former is from his first lecture, delivered in 1906. He refers to the inclusion here of four of these early essays as having been made "to show the intrinsic consistency of my approach to the realization of the spiritual life".

The basis of his thought he describes thus :—

I have always, first and foremost, believed in "polarisation" as the door of access to true knowledge, hence in what I call "polyphony", and in a form of concentration which is different in kind from that which the word usually denotes... Finally, it is one of my fundamental convictions that not only philosophy but the whole realm of human life itself... belongs to the plane of Art... Beauty and Truth have altogether different roots, and it is Beauty and not Scientific Truth which represents on all planes the highest ideal of human perfection. All these fundamental premises of my understanding of Philosophy and Life have never been explicitly stated before.

Polarisation is conceived by him as a relationship in which each being realises that which is complementary to itself. It implies a spiritual giving of oneself, integrally, to the not-self, to life and to the Divine. The human being cannot be considered in isolation—never being sufficient unto himself. Furthermore, "there is always a whole anterior and prior to its parts." "Woman is the Virgin-mother of the Spirit not only by virtue of her need of a complement, but also because of her elementary leaning towards *discrimination* and *selection*." Every new creation is the product of polarisation.

The most fruitful polarisation to which I have so far submitted myself was my polarisation with the continent of South

America. The soul of this primordial continent over which the spirit has scarcely descended, evoked in me for the first time a clear consciousness of the Earth... I felt myself being reborn in the literal sense of the word, re-born as a man with a new consciousness, vaster than the old.

Polyphony produces that higher significance which comes from polarisation through a greater range of contacts; corresponding to the orchestrated music, as distinct from that of one instrument. It is the faculty of being and thinking in different ways, and makes possible the attaining of spiritual levels of a superior order. Conferences which are "orchestrated" by this principle can gain a higher synthesis.

The brief essay on concentration emphasises the greater spiritual value of the implicit as opposed to the explicit: as an illustration the power of poetry to arouse our intuition, through what is implicit, is cited.

But the basic theme of this book is that Beauty represents the highest ideal and that the whole realm of human life belongs to Art. These great truths in their profoundest sense are found in the Hindu conception of life as the *Lila* or Play of the Divine, as the Dance of Shiva, as the music of Krishna's flute: we see the Divine as the Artist, and that we ourselves should be co-players with Him; then are ugliness and suffering understood and the world is overcome.

Although Count Keyserling at some length attempts to refute the Platonic doctrine of the unity of Goodness, Beauty and Truth, does not his general teaching give it support? Thus we find him asking: "But what is truth, if not one particular form of the æsthetic perfection?" Or again, of Beauty: "For the general perfection which the latter implies is bound to re-awaken slowly, but inevitably, the longing for *all* forms of perfection." "In the world of Spirit all ideals are directly inter-related." Where could the unity of Goodness, Beauty and Truth be better expressed than in the life of the Saint as he describes it?

Let us then state the problem of the Art of Life in all its depth and generality. We

cannot do better, to that end, than begin by raising this question : Who are the really happy and blessed among men? The answer leaves no room for doubt. They are those who have, from within defeated, mastered, and asserted their dominance over very difficult . . . external conditions. The prototype of the blessed on earth is the Saint . . . there never was an authentic saint who did not radiate happiness . . . Now the life of a saint, considered from the point of view of Nature—what is it if not an artistic masterpiece? . . . No vital manifestation of any importance to the

moral consciousness is abandoned to its natural inclinations : every movement is governed by a principle which penetrates all, as the poet's inspiration penetrates a pile of words to co-ordinate some of them according to some pre-conceived rhythm.

In line with the great mystics he declares :—

Spirit is indeed entirely free in itself and on its own plane. But in the world of phenomena, it is never free save as the creative artist is free.

E. H. BREWSTER

The Root of the Matter. Edited by H. R. L. SHEPPARD. (Cassell and Co. Ltd., London. 5s.)

The five thoughtful contributions to this volume represent honest attempts to uncover the root of the prevailing chaos and, from diagnosis of our present ills, the writers proceed to suggesting remedies. Each deals with a field of his particular interest : J. D. Beresford writes on "Human Relations", Lionel Birch on "Politics", J. S. Collis on "The Poetic Approach to Reality" (in which he brings in his study of Job which appeared in *THE ARYAN PATH* for May 1937). H. W. Heckstall-Smith on "Education" and the Editor on "Religion".

They wrote without mutual consultation. They point to diverse ills, but though the prescriptions are differently worded there is a surprising agreement upon the remedy being no new-fangled nostrum, but a panacea known for ages.

Mr. Birch drives home convincingly his argument for Socialism and a People's Front. His treatment is most objective but, though he approaches the problem from outside, his insistence on political activity is rooted in his conviction of the divine potentialities latent in each man and the necessity of "working for their release".

The other writers, granting those divine potentialities, come even more squarely to the point that the necessary change in conditions can come only from a change in inner condition and in attitude to those around us, from what, Mr. Beresford points out, "is often called 'a change of heart'".

To Mr. Collis "to keep growing" seems to be the root of the matter, to keep alive one's sense of beauty and wonder, "to keep awake and for ever enriching ourselves". But the need for communion of souls he sees as *the* need, for which he looks to the revival of the religious spirit.

Mr. Heckstall-Smith describes the educational situation and makes concrete suggestions for the altering of external conditions, but he sees "the progressive alteration of individuals" as the root of the matter.

Canon Sheppard stresses the same point in an essay which, however, for all its breadth and tolerance, for all its insistence on getting back to the fundamentals of Christ's teaching, at times falls into conventional doctrinal attitudes, and brings in the fallacy of "forgiveness" in a particularly dangerous form ("God forgives the great sinner as readily as the petty sinner : and the greater the sin the sweeter the forgiveness"). But for him, the whole solution reduces itself to the last commandment of Jesus, that we love one another.

For the individual to realize the divine in himself and to express it seems to be the common as it is the essential ingredient in the panacea which each of these writers offers us. Does not that very unanimity of perception of five men with such a variety of background and approach hold in itself a hope that enough individuals may grasp and try to apply that truth in time to save modern civilization?

E. M. HOUGH

ENDS AND SAYINGS

Translated from the Arabic, the book *Maxims of Ali* is dedicated by Mr. J. A. Chapman to Sayyid Abu Muhammad, Khan Bahadur, who in his Introduction rightly commends this compilation as a "great literary service rendered to the English-speaking world". "Ali, the son-in-law of the Prophet Muhammad, is the greatest hero of Islam." A compilation of these was made by the Arabic scholar, Sayyid Razi. From his work, the *Nehjul Balagha*, many scholars have culled and published collections of short sentences from time to time. This English rendition of the Maxims, one among the many existing translations in several languages, contains an appreciative foreword in Urdu by a prominent figure in the Muslim religious world.

Within the compass of this small but inspiring book is contained instruction upon practically every aspect of true morality, which is one and the same for all times and climes.

This little volume, which can be described as a handbook of practical guidance to the art of right living, will prove valuable to all who try to honour Truth by use.

The following few gems, selected at random, will indicate the wealth of the wisdom of Ali.

1. Whosoever knows himself well, knows his Maker.

2. The world is like a serpent ; its

touch soft, but its bite mortal.

3. The enjoyment of this life is like thy shadow. If you stop, it stops ; try to overtake it, and it moves on.

4. It is in life's vicissitudes that one judges the worth of men.

5. The worst man is the one who sees himself as the best.

6. The Egotist doesn't see his own defects : but, should he learn the excellence of another man's character, he will be offended by what he now feels as lacking in himself.

7. Do not hate what you do not know ; for the greater part of knowledge consists of what you do not know.

8. The educated man sees with both heart and mind ; the ignoramus sees only with his eyes.

9. Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

10. Whoever has the power of reflection, draws a lesson from everything.

11. Guard your head against the stumblings of your tongue.

12. The heart is the treasurer of the tongue, and it, the interpreter of the man.

13. Consider not who speaks, but what is said.

14. Be on your guard against listening to exaggerated praise of yourself ; an odour spreads therefrom that corrupts and debases the heart.

15. One reaps as one sows, and one is rewarded according to what one has done.

16. Great qualities confer nobility, and not the decayed bones of ancestors.

17. Anger is a species of madness, since repentance succeeds to it ; or if it does not, it means that the madness is too firmly established.

18. Whosoever aspires to reach high places must subdue his passions.

